



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Sanhedrin Daf Lamed Tes

- A "kofer" once told **R' Gamliel**, "Your G-d is a thief, as the pasuk says that Hashem caused Adam to fall asleep and then took part of him to make Chava". The kofer's daughter told **R' Gamliel** that she will answer her father. She told him that they must go to court, because thieves came and stole their silver keilim and replaced it with gold. He said, that is great! She said, that is what Hashem did – he took one piece from Adam and gave him Chava, who would be there to be with him forever. He asked, Hashem should have done so in the open!? She took a piece of raw meat and cooked it in front of him and told him to eat it. He said he could not, because seeing it in the raw state disgusted him. She said, that is exactly why Hashem did it while Adam was sleeping, because had he seen it happen he would have been disgusted from Chava.
- A kofer told **R' Gamliel** that he knows where Hashem is sitting and what He is doing. **R' Gamliel** said, I have one son who is overseas and I miss him, can you please show me where he is. The kofer said, I can't know where he is! **R' Gamliel** said, you can't even know where things on this earth are, and you think you know where things are in the Heaven!?
- A kofer told **R' Gamliel**, the pasuk says that Hashem counts the stars. Why is that so great? I can also do that! **R' Gamliel** took small fruits and spun them around in a keili and told the kofer to count them. He said, stop spinning them and I'll count them! **R' Gamliel** said, the Heavens also spin around, and for this reason you also couldn't count the stars.
  - **Others** say that the kofer said he knew how many stars there are. **R' Gamliel** asked him how many teeth he had in his mouth. The kofer put his hand into his mouth to count his teeth. **R' Gamliel** told him, you don't even know what is going on in your mouth, and yet you claim to know what is going on in Heaven!?
- A kofer told **R' Gamliel**, the pasuk seems to suggest that the one who created the mountains did not create the wind, because the pasuk says "ki hinei yotzeir harim u'bara ruach" (which seems to say it was two separate powers that created them)! **R' Gamliel** said, a similar pasuk is written regarding the eyes and ears of a person. Does that mean that different powers created them? The kofer said, yes. **R' Gamliel** said, does that mean that at death all the powers have to agree to the person's death!?
- A person who practiced kishuf said to **Ameimar**, I can tell that your upper body belongs to sheidem and your lower body belongs to Hashem. **Ameimar** said, if that were true, why would Hashem allow the waste produced by the upper body to pass through the lower body!?
- The Caesar said to **R' Tanchum**, "let us all become one nation and one people". **R' Tanchum** said, "we are already circumcised and you are not, and we therefore can't change to become like you, so you would have to change to become like us". The Caesar agreed that he had lost the argument, but said that anyone who wins the Caesar in an argument must be thrown into a pen with wild animals. **R' Tanchum** was thrown into the pen, but no animal would touch him. A Tzeduki said, it is probably because the animals are not hungry. They took the Tzeduki and threw him in, and the animals immediately ate him.
- A kofer said to **R' Gamliel**, you say that the Shechina rests whenever there is a minyan davening. There must be many Shechinos! **R' Gamliel** asked the kofer's attendant why he lets the sun into the house. He answered, the sun shines for the entire world, it cannot be stopped for one house. **R' Gamliel** said, if the sun, which is only one of an infinite number of Hashem's servants, shines the entire world, how much more so the Shechina itself can rest in many places at once.
- A min said to **R' Avahu**, "Hashem is a joker, because in the pesukim He first tells Yechezkel to lie on his left side, then to lie on his right side". At that moment a talmid walked in and asked **R' Avahu** "what is the purpose of shmitta"? **R' Avahu** said, I can answer both of you together. Hashem tells the Yidden to plant for 6 years and not the 7<sup>th</sup>, to show that it is His land. However, the Yidden did not listen to this. Now, Hashem is different than a human king, who to punish his

people would kill them all out, or if he was merciful, would kill half of them. Rather, Hashem is all merciful, and as such He only brings suffering on their leader (Yechezkel) as punishment for the people.

- A min said to **R' Avahu**, the pasuk says that Hashem says to take terumah for Him. This means Hashem is a Kohen. If so, when He buried Moshe, how did he purify Himself, since there is no water in the world that can hold Him? **R' Avahu** said, Hashem purified Himself by passing through fire.
- A min said to **R' Avina**, one pasuk says that the Yidden are special, but in another pasuk all the nations of the world are lumped together, and that seems to include the Yidden as well, which would mean that they are not that different!? **R' Avina** said, from the navi of the goyim (Bilam) we see that the Yidden are not lumped in with the other nations of the world.
- **R' Elazar** asked, one pasuk says “Hashem is good to all” and another pasuk says “Hashem is good to those who wait for him”? The Gemara answers with a mashal – when a farmer irrigates, he irrigates the entire field, the good trees and the bad. When he hoes, he only hoes around the good trees. The same is with the people. Hashem supports the entire world with His bracha, and that trickles down to all people. But, when He wants to focus to give reward, he only does so to the “good trees”.

#### LEFIKACH KOL ECHAD V'ECHAD...

- The Gemara brings a pasuk regarding the death of Achav, which tells of how people rejoiced at the downfall of this rasha.
  - **Q:** How can we say that Hashem rejoices at the death of resha'im? We find darshos of **R' Yonason** that say that Hashem does not rejoice with the downfall of resha'im!? **A:** **R' Yose bar Chanina** said, Hashem does not rejoice, but He causes others to rejoice with the downfall of resha'im.
  - The pasuk regarding the death of Achav says, “v'hazonos rachatzu...” **R' Elazar** said, this means that his death made clear the two nevuos that were said in regard to his death – Michayehu said he would die in battle, and Eliyahu said the dogs would lick up his blood. **Rava** said, the pasuk refers to two pictures of zonos that Izevel had made on the chariots of Achav so that it make him want to have bi'ah with her.
    - The pasuk says that a man drew his bow “letumo” and hit Achav. **R' Elazar** said, “letumo” means the person did so without realizing that he would hit Achav. **Rava** said, it means that this fulfilled the two nevuos, as explained above.
    - The pasuk says that Achav called Ovadyahu, who was in charge of the house. The pasuk then says that Ovadyahu feared Hashem a lot. **R' Yitzchak** explains, Achav asked Ovadyahu, the pasuk says that Lavan's house was blessed because of Yaakov, and Potifar's house was blessed because of Yosef. Maybe you, Ovadya, do not fear Hashem and that is why my (Achav) house is not blessed? A Bas Kol came out and said, that Ovadyahu feared Hashem a lot.
    - **R' Abba** said, what is written regarding Ovadyahu is greater than what is written regarding Avrohom, because regarding Ovadyahu the pasuk says that he feared Hashem “a lot”.
    - **R' Yitzchak** said, Ovadya merited nevi'us because he hid 50 nevi'im in a cave and saved their lives.
    - The pasuk says that Ovadyahu said nevi'us about Edom. **R' Yitzchak** explained that this was befitting, because Hashem said, “Let Ovadyahu, who lived between two resha'im and did not learn from their ways, come and say nevu'ah about Esav, who lived between two tzaddikim and did not learn from their ways. **Ephraim Mishka'ah**, a talmid of **R' Meir**, said in the name of **R' Meir**, that Ovadyahu was a ger who came from Edom, so he was chosen to say nevu'ah about their downfall. This is as people say, that the handle for the ax that will chop down a forest will come from that very forest. We find this same idea when the pasuk tells us that it was Dovid Hamelech that won the war over Moav.
    - The pasuk says that the king of Moav took his bechor and offered him as an olah. **Rav and Shmuel** argue – one says he did so for Hashem and the other says that he did so for avodah zarah.

- **Q:** The pasuk says that this action caused an anger against Klal Yisrael. Now, if we say he brought him as an olah for the sake of Hashem, we can understand that the anger stemmed from the fact that the Yidden did aveiros, and this goy brought his bechor as an olah for the sake of Hashem. However, how do we understand this pasuk if we say that he brought him as an olah for avodah zarah? **A:** It is as **R' Yehoshua ben Levi** said, that the Yidden would follow the ways of the goyim and bring their bechorim as sacrifices to avodah zarah. This act made Hashem remember that the Yidden had done the same and it was that, that caused an anger to come on them.
- A pasuk regarding Avishag says that she was “very beautiful” (“ahd me’od”). **R' Chanina bar Pappa** said, she still did not reach half the beauty of Sarah, because this pasuk says that Avishag was beautiful “ahd me’od”, but not including “me’od”, whereas regarding Sarah the pasuk says she was beautiful “me’od”.

**HADRAN ALACH PEREK ECHAD DINEI MAMANOS!!!**