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Sanhedrin Daf 107

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Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### **David**

Rav Yehudah said in the name of Rav: A person should never bring himself to a test, for Dovid, the King of Israel did so, and stumbled. Dovid said, “Master of the World; why is it that we say (*during Shemoneh Esrei*) ‘the God of Avraham, the God of Yitzchak, and the God of Yaakov,’ and we do not say ‘the God of Dovid?’” Hashem answered him, “They withstood My tests, but you did not.” Dovid said, “Then test me.” Hashem replied, “I will test you, and I will do something with you that I did not do with them. I will inform you that I am testing you, and it will be regarding something which involves a physical temptation.” Rav Yehudah explains a verse to mean that Dovid had conjugal relations with his wife during the day instead of the night (*in order that he should not be tempted by another woman during the day*). However, he forgot a *halachah* that there is a small organ (*the male member*) in a man’s body; if he satisfies it, it will be starved, if he starves it, it will be satisfied. Dovid went for a walk on the top of his roof. Bas-sheva was shampooing her head behind a covering. The Satan appeared as a bird, so Dovid shot an arrow at it. The arrow tore an opening in the covering - thus exposing Bas-sheva’s beauty. Dovid inquired about her, and after she immersed in a *mikvah* (*to purify herself from tumas nidah*), Dovid slept with her. [*Since her husband, Uriah, went to*

*battle, he (like all the soldiers) had given her a divorce from beforehand; otherwise, their wives could remain agunos - without being able to get married.]*

Rava expounds several verses: Dovid asked for forgiveness for this one sin, so people should not say that a bird caused the king to stray. He said that if he had wished, he could have subdued his Evil Inclination; he did not do so in order that people should not say that the servant bested his master.

Rava said that it was ordained from the six days of Creation that Bas-sheva would be Dovid’s wife, except that it happened with pain, or as the *braisa* says, before the time was ripe.

Dovid said before the Holy One, Blessed be He, “It is revealed to You that if my flesh would be torn, blood would not flow from me (*for my blood has already drained due to the taunting I received from this sin*), and moreover, when people are studying the laws of the four different types of execution, they interrupt their learning and say to me mockingly, ‘Dovid, what is the punishment for one who cohabits with another man’s wife?’ I respond to them that he should be strangled, but he still merits a share in the World to Come. However, one who publicly humiliates his fellow does not receive a share in the World to Come.”



Rav Yehudah said in the name of Rav: Even during Dovid's sickness, he still fulfilled his obligations (*of conjugal relations*) with his eighteen wives.

Rav Yehudah said in the name of Rav: When Avshalom, Dovid's son, was rebelling against him, Dovid wished to serve idolatry. Chushai asked him, "How can you allow people to say that a king as great as you worshipped idols?" Dovid responded, "If I do not commit idolatry, people will say that it is improper for a pious king to be killed by his son. This will be a terrible desecration of God's Name. It is preferable that I serve idols - rather than cause the Name of God to be desecrated!" Chushai replied, "The juxtaposition of two verses teaches us that one who marries a beautiful captive will have a rebellious son from her (*and that is why Avshalom is rebelling*)."

Rabbi Dostai expounded: Dovid's prayers were compared to a Cuthean merchant (*who sells many items - a few at a time - for a small price; this adds up to an amount more than he would receive if he would sell it all at one time; so too, Dovid asked for forgiveness for one sin at a time*). Dovid said before the Holy One, Blessed be He, "Master of the World! Who can avoid even sinning unintentionally?" Hashem responded, "You are forgiven." Dovid continued, "Cleanse me from intentional sins (*that were not committed in public*)." Hashem responded, "You are forgiven." Dovid continued, "Cleanse me from intentional sins (*that were committed in public*)." Hashem responded, "You are forgiven." Dovid asked, "Let it be Your will that all future scholars should not expound upon this incident." Hashem replied, "You are forgiven." He then asked, "Can I be regarded as perfect that this incident will not be written in

Scriptures at all." Hashem responded, "This I cannot do, for even the letter "yud," which I removed from Sarai's name (*when I changed her name to Sarah*) is still screaming at Me, until I added it to Yehoshua (*from Hoshea*). Certainly, I cannot remove an entire passage from Scripture."

Alternatively, Dovid asked, "Master of the World! Forgive me entirely for that sin." Hashem answered, "Shlomo, your son, in his wisdom, will talk about it. It can be cleansed in its entirety only if you accept suffering upon yourself," so Dovid did so.

Rav Yehudah said in the name of Rav: For six months, Dovid was afflicted with *tzara'as*, the Divine Presence left him, and the *Sanhedrin* withdrew from him.

After the period of six months, Dovid asked again to be forgiven from this sin. Hashem told him that he is forgiven, and He would make it known publicly in the lifetime of his son, Shlomo. When Shlomo sought to bring the Aron (*ark*) inside the Holy of Holies, the gates of the Holy of Holies would not open - even after reciting twenty-four songs of prayer - until Shlomo invoked the merits of his father Dovid. Upon witnessing this phenomenon, the enemies of Dovid were humiliated, and the Jewish People knew that Hashem had forgiven Dovid. (107a – 107b)

### ***Geichazi and Elisha***

The *Gemora* asks: How is it known that Geichazi did not receive a share in the World to Come? *And Elisha went to Damascus*. Why did he go there? Rabbi Yochanan said: He went to convince Geichazi to repent, but he refused. He said to him, "Repent," but



he replied, "I received a tradition from you that whoever sinned and caused others to sin is deprived of the opportunity to repent."

The *Gemora* asks: What had Geichazi done? Some say: He applied a magnet (*in a hidden manner*) to the idolatrous image of Yeravam and suspended it between heaven and earth (*intending to fool the people into thinking that it had its own power to stand in mid-air*). Others say: He engraved God's Name upon its mouth, so that it used to exclaim, 'I am Hashem your God and You shall not have other Gods beside me. And others say: He drove the students away from Elisha, as it is written: *And the students of the prophet said to Elisha, "Behold now, the place where we are dwelling before you is too cramped for us."* It may be inferred from there that up until then (*when Geichazi was still there*), it had not been too cramped.

The *Gemora* cites a *braisa*: One should always let the left hand push away and the right hand should draw near. Not like Elisha who pushed Geichazi away with both his hands and not like Rabbi Yehoshua ben Perachyah who pushed away one of his disciples with both his hands.

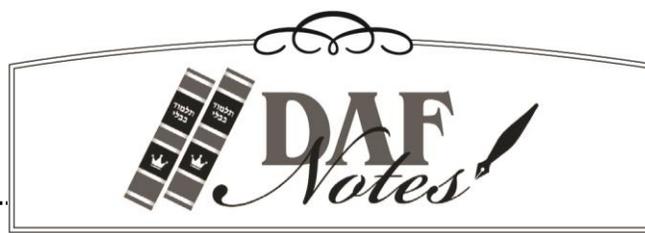
What transpired with Elisha and Geichazi? As it is written: *And Naaman said (to Geichazi): Please take two talents of silver (Elisha cured Naaman from tzaraas; Elisha refused to accept a reward; Geichazi told Naaman that Elisha changed his mind and he would take silver and clothing for two students; Geichazi kept the gifts for himself).* And it is written: *And he (Elisha) said to him (Geichazi), "Did not my spirit go with you when the man (Naaman) turned from his chariot to meet you? Is it now a time to*

*receive money, and to purchase garments, olive groves and vineyards, sheep and oxen, slaves and maidservants?"*

The *Gemora* asks: But did he receive all these things? He only took silver and garments!

Rabbi Yitzchak said: At that time Elisha was engaged in the study concerning the eight creeping creatures. Now Naaman, the general of the king of Aram, was a *metzora*.. A Jewish maiden, who had been captured from the land of Israel, said to him, "If you will go to Elisha, he will heal you." When he came there he said to him, "Go and dip yourself in the Jordan." Naaman said to Elisha, "You are attempting to ridicule me!" But his companions urged him, "What does it matter? Go and test it." So he went, dipped himself in the Jordan and was healed. He returned and offered him as a gift all he had, but Elisha refused to accept it. Geichazi left Elisha's presence, and went and took from Naaman whatever he had, and put it away (so Elisha would not know what he did). When he returned, Elisha saw a *tzara'as* eruption on his head. He said to Geichazi, You wicked person! The time has arrived for you to receive your reward (*prematurely*) for studying the law of the eight creeping creatures. [*The eight items that Elisha mentioned was an elusion to this chapter of Torah.*] The *tzaraas* of Naaman shall cleave to you and your offspring forever.

It is written: *Now there were four metzoraim.* Rabbi Yochanan said: This refers to Geichazi and his three sons.



The *Gemora* cites a *braisa*: Rabbi Shimon ben Elozar said: Also with respect of the inclination towards procreation, or with a child or a woman, push away with the left hand and draw them near with the right hand.

The *Gemora* cites a *braisa*: Elisha was afflicted with three illnesses: One was because he stirred up the bears against the children; one because he pushed Geichazi away with both of his hands; and one of which he died; as it is written: *Now Elisha became sick with the sickness from which he would die.*

Until Avraham there was no old age. Whoever wished to speak to Avraham would speak to Yitzchak (*since they were identical*), and whoever wished to speak to Yitzchak would speak to Avraham. Thereupon Avraham begged for mercy, and old age came into existence, as it is written: *And Avraham was old and well-on in years.*

Until Yaakov there was no illness. Yaakov begged for mercy (*so a father could instruct his children prior to his death*), and illness came into existence, as it is written: *And he told Yosef, "Behold, your father is sick."*

Until Elisha no sick man ever recovered, but Eliyahu came and begged for mercy, and he recovered, for it is written: *Now Elisha took sick with the sickness from which he died.* This proves that he had been sick on previous occasions too, but he had recovered. (107b)

## DAILY MASHAL

### Why Three Fathers?

Three have been called our fathers – Avraham, Yitzchak and Yaakov – as we mention thrice daily in our prayers: "...the G-d of our fathers, the G-d of Avraham, the G-d of Yitzchak and the G-d of Yaakov". HaGaon Rav Y. Hutner zt"l explained that they are not considered fathers just because we are descended from them but because each of them demonstrated a special aspect of fatherhood. Avraham was the first convert. After him, anyone could convert and become a Jew. Yitzchak was the first to be born Jewish. After him, anyone born to a Jew is a Jew. Yaakov's birth symbolized the final detail that a Jew cannot part from his Jewishness. Eisav was considered an apostate (Kiddushin 18a) but he and his offspring were not considered Jews while starting with Yaakov, a Jew remains a Jew in any situation. These three completed the picture of our people and are therefore regarded as our fathers (Pachad Yitzchak).