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Daf Notes is currently being dedicated to the neshamot of

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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

1) YARAV'AM CAUSED YISRAEL TO SERVE IDOLATRY

(a) Also Achiyah ha'Shiloni mistakenly believed that Yarav'am was just testing them, and signed (approval):

1. "...Yehu... Hetivosa La'asos ha'Yashar b'Einaim... (Yehu did Hash-m's will)."

2. Question: "V'Yehu... Lo Sar me'Al Chata'os Yarav'am." Why did he sin?

3. Answer #1 (Abaye): It is because one's words are fulfilled. He had said "Achav Avad Es ha'Ba'al Me'at Yehu Ya'avdenu Harbeh" (even though he said this only in order to kill the worshippers of Ba'al)!

4. Answer #2 (Rava): He saw Achiyah ha'Shiloni's signature (approving of Yarav'am).

(b) (R. Yochanan): "V'Shachata Setim Hemiku va'Ani Musar l'Chulam" - the straying idolaters went deeper (were more stringent) than I. One who does not come to the Mikdash on the festivals transgresses an Aseh. They would kill one who did not come to the idolatrous festivals!

(c) (R. Yosi): "V'Yarav'am Yatza mi'Yerushalayim va'Yimtza Oso Achiyah ha'Shiloni..." - it was a time destined for punishments.

1. (R. Yosi): Also the following were times destined for punishments - "b'Es Pekudasam Yovedu" (idolatry will cause the Churban and (ensuing) Galus, on the ninth of Av), "uv'Yom Pokdi u'Fokadti Aleihem Chatasam" (every punishment of Yisrael will include punishment for the Egel), "ba'Es ha'Hi va'Yered Yehudah" (his first two sons died, and Tamar was sentenced to die).

2. (R. Yosi): A time destined for good is "b'Es Ratzon Anisicha."

3. (R. Yosi): "Va'Yelech Rechav'am Shechem Ki Shechem Ba Chol Yisrael Lehamlich Oso" - a place destined for punishments (the 10 tribes split off);

i. Shechem was a place destined for punishments. Dinah was raped there, Yosef's brothers sold him there, and the kingdom of Beis David split there.

(d) (R. Chanina bar Papa): "V'Yarav'am Yotza mi'Yerushalayim" - he ceased to be a constituent of Yerushalayim (and Avodas Hash-m).

(e) Question: What do we learn from "...Miskaseh b'Salmah Chadashah"?

(f) Answer #1 (Rav Nachman): Just like there is no defect in a new garment, there was no defect in Yarav'am's Torah.

(g) Answer #2: Achiyah and Yarav'am said Chidushei Torah that no one had ever heard.

(h) Question: What do we learn from "u'Shneihem Levadam ba'Sadeh"?

(i) Answer #1 (Rav Yehudah): Compared to them, all other Chachamim were (insignificant) like grass of the field.

(j) Answer #2: The reasons for all the Mitzvos were exposed to them like a field.

(k) (R. Chanina bar Papa): "Titni Shiluchim Al Moreshes Gas..." - when Yisrael made Yarav'am king, a Bas Kol announced 'you send away the descendants of the one (David) who killed the Plishti (Galyus) and bequeathed to you the city of Gas (and you pick new kings)'

1. "Batei Achziv l'Achzav l'Malchei Yisrael" - because you were disloyal to Beis David, you will fall to Nochrin, who are steeped in deceit.

(l) (R. Chanina bar Papa): Anyone who benefits from this world without blessing, it is as if he steals from Hash-m and the congregation of Yisrael - "Gozel Aviv v'Imo..."

1. "Aviv" refers to Hash-m. "Imo" refers to the congregation of Yisrael.

(m) Question: What does it mean "Chaver Hu l'Ish Mashchis"?

(n) Answer: He is a colleague of Yarav'am, who Hishchis (corrupted) Yisrael's devotion to Hash-m.

(o) (R. Chanin): "Va'Yadach Yarav'am Es Yisrael me'Acharei Hash-m" - like a stick used to hit another stick and cast it afar.

(p)(D'Vei R. Yanai): "V'Di Zahav" - Moshe said to Hash-m 'You bestowed gold and silver to Yisrael until they said 'Dai (enough)! This caused them to make idols of gold.'

1.A parable explains this. A lion does not roar when it has a box of straw, only when it has a box of meat.

(q)(R. Oshaya): Before Yarav'am, Yisrael nursed one calf (they were punished for serving the golden calf). He added two more, and now Yisrael are punished for three.

(r)(R. Yitzchak): "Uv'Yom Pokdi u'Fokadti..." - every punishment that comes to the world includes a small amount of punishment for the first Egel.

(s)(R. Chanina): No, the punishment was completed 24 generations later (with the Churban in the days of Tzidkiyahu) - "Korvu Pekudos ha'Ir."

2)THE THREE KINGS

(a)Question: "Achar ha'Davar ha'Zeh Lo Shav Yarav'am." What happened before?

(b)Answer (R. Aba): Hash-m grabbed him by his garment and said 'repent, and I, you and David will walk together in Gan Eden';

1.Yarav'am: Who will be in front (I or David)?

2.Hash-m: David will be in front.

3.Yarav'am: If so, I am not interested.

(c)R. Avahu was expounding about the three kings (without a share in the world to come). He fell sick. He resolved not to expound about them.

102b-----102b

(d)He recovered, and resumed expounding about them.

1.His Talmidim: Didn't you resolve not to expound about them?

2.R. Avahu: They did not cease their evil. Should I cease expounding about them?!

(e)Rav Ashi finished teaching. He was up to the three kings. He deridingly said 'tomorrow we will discuss our *colleagues*.' Menasheh came to him in a dream.

1.Menasheh: Do you consider us the colleagues of you and your father?! From where should one slice bread (after the blessing)?

2.Rav Ashi: I do not know.

3.Menasheh: You do not know where to slice bread, and you call us your colleagues?!

4.Rav Ashi: Teach me, and tomorrow I will teach the law in your name.

5.Menasheh: We cut from where it first forms a crust .

6.Rav Ashi: Since you were such Chachamim, why did you serve idolatry? (Perhaps Menasheh became a Chacham on his last 33 years, when he did Teshuvah! Perhaps Rav Ashi asked about the

other kings, who never repented, for Menasheh implied that also they were greater than Rav Ashi.)

7.Menasheh: (There was a tremendous Yetzer ha'Ra for it.) Had you lived in my days, you would have picked up the bottom of your garment to enable you to run quickly to serve!

3)ACHAV

(a)The next day, Rav Ashi said 'we will expound about our teachers:

1.Achav was an Ach to Shamayim, and an Av (father) of idolatry;
i.Version #1 (Rashi): He was an Ach (pain) to Shamayim - "Ach l'Tzarah Yivaled"

ii.Version #2 (Maharsha): When he was Ach (in pain), he turned to Shamayim - "Ach l'Tzarah Yivaled";

iii.Version #3: He was an Ach (brother) to Shamayim (Iyun Yakov - Chachamim benefited from his property; ha'Rif - he honored the Torah) - "Ach l'Tzarah Yivaled."

2."K'Rachem Av Al Banim" - he loved idolatry as a father loves his children.

(b)(R. Yochanan): "Ha'Nakel Lechto b'Chata'os Yarav'am" - Achav's lightest transgressions were like Yarav'am's most severe ones;

1.The Torah attributes sins (of other wicked kings) to Yarav'am, because was the initiator.

(c)(R. Yochanan): "Mizbechosam k'Galim Al Talmei Sadai" - in every furrow in Eretz Yisrael, Achav erected an idol and bowed to it.

(d)Question: What is the source that he has no share in the world to come?

(e)Answer: "V'Hichrati l'Achav... v'Atzur" - in this world, "v'Azuv" in the world to come.

(f)(R. Yochanan): Omri merited to be king because he added a city to Yisrael - "va'Yiken Es ha'Har... va'Yiven Es ha'Har."

(g)(R. Yochanan): Achav merited to be king for 22 years because he honored the Torah, which is written with 22 letters;

1."Omar Ben Hadad Kaspecha u'Zhavcha Li Hu v'Nashecha u'Vanecha... Kol Machmad Einecha Yasimu v'Yadam v'Lokachu." Achav conceded to "Kol Asher Shilachta... vеха'Davar ha'Zeh Lo Uchal La'asos."

2.Suggestion: "Machmad Einecha", the only thing Achav that would not relinquish, refers to the Sefer Torah.

3.Question: Perhaps it refers to idolatry!

4.Rejection: "Va'Yomru Elav Kol ha'Zekenim v'Chol ha'Am Al Tishma." (Zekenim would not insist on keeping idolatry.)



5.Question: Perhaps Zekenim does not refer to Chachamim, rather, to old wicked people!

i.(Rav Yosef): "Va'Yishar ha'Davar (to seek to kill David immediately) b'Einei Avshalom uv'Einei Kol Ziknei Yisrael" - these Zekenim were wicked old people.

6.Answer: Here it says "v'Chol ha'Am" (also wanted to keep Machmad Einecha). There were some Tzadikim among them - "v'Hish'arti v'Yisrael Shiv'as Alafim... Asher Lo Kor'u la'Ba'al."

(h)(Rav Nachman): Achav's Mitzvos and sins weighed equally. "Mi Yefateh Es Achav... va'Yomer Zeh b'Cho v'Zeh Omer b'Cho." Hash-m had to find a volunteer to entice him.

(i)Objection (Rav Yosef): It says "Lo Hayah ch'Achav Asher Himacher La'asos ha'Ra... Hesatah Oso Izevel Ishto." You cannot say that his deeds were equal!

1.(Beraisa): Every day she gave gold to idolatry (Maharsha - as if to redeem him from the idolatry, to which he was sold).

(j)Answer: Achav was easygoing with his money, and Chachamim benefited from his property. This atoned for half his sins.

(k)(R. Yochanan): "Va'Yetzei ha'Ru'ach... Ani Afatenu... v'Hayisi Ru'ach Sheker b'Fi Kol Nevi'av..." - the Ru'ach was that of Navos.

(l)(Ravina): "Va'Yomer (Hash-m) Tzei" - Hash-m told him 'leave My Presence.' "Dover Shekarim Lo Yikon l'Neged Einai."

1.(Rav Papa): This is like people say, that one who takes vengeance destroys his own house.

(m)(R. Yochanan): "...Va'Yosef Achav La'asos Lehach'is Es Hash-m... mi'Kol Malchei Yisrael" - he wrote in the gates of Shomron 'Achav Kafar b'Elokei Yisrael.' Therefore, has no share in Hash-m (i.e. the world to come).

(n)(R. Levi): "Va'Yvakesh Es Achazyahu va'Yilkeduhu v'Hu Mischabei b'Shomron" - he would erase Hash-m's name from Sifrei Torah, and write the name of idolatry in its place. (He had to hide to do this.)

4)MENASHEH

(a)He is called Menasheh because Nashah Kah (he forgot Hash-m). Alternatively, he made Yisrael forget Hash-m.

(b)Question: What is Chachamim's source that he has no share in the world to come?

(c)Answer: "...Ka'asher Osah Achav" - just like Achav has no share, also Menasheh.

(d)(Mishnah - R. Yehudah): Menasheh has a share in the world to come - "va'Yispalel... va'Ye'aser Lo" (Hash-m accepted his prayer).

(e)(R. Yochanan): Chachamim and R. Yehudah expound the same verse - "l'Za'avah l'Chol Mamlachos ha'Aretz Biglal Menasheh":

1.R. Yehudah holds that the reason they will tremble is because he repented, but they did not;

2.Chachamim explain that they will suffer because he did not repent, and they were drawn after him.

POINT BY POINT OUTLINE OF THE DAF

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