



OVERVIEW of the Daf

1) Yeravam ben Nevat (cont.)

The Gemara relates that Achiyah HaShiloni also signed the letter composed by Yeravam ben Nevat authorizing idolatry.

A verse in Hoshea related to Yeravam's injunction against going to Yerushalayim for Yom Tov is cited.

More details about Yeravam and Achiyah are recorded.

Additional teachings of R' Yosi related to critical moments are presented.

More verses related to Yeravam are expounded.

Two incidents involving Amoraim who gave lectures on the three kings denied a portion of the World-to-Come are retold.

2) Achav

The nature of Achav's wickedness is discussed.

R' Yochanan explains why Omri and Achav merited relatively long reigns.

R' Nachman asserts that Achav's good deeds and bad deeds were equal.

R' Yosef successfully challenges this assertion and gives an alternative explanation for the source of Achav's merit.

The discussion in Heaven concerning Achav is presented.

The verse that indicates that Achav does not have a share in the World-to-Come is cited.

R' Levi expounds a verse related to Achazyahu, Achav's grandson.

3) Menashe

The Gemara discusses what caused Menashe to lose his share of the World-to-Come.

The pasuk that indicates that Menashe lost his share of the World-to-Come is cited.

R' Yochanan offers an explanation for the debate between Tanna Kamma and R' Yehudah whether Menashe has a share in the World-to-Come. ■

REVIEW and Remember

1. Why is the city of Shechem important to the kingdom of Israel's splitting into two?

2. Why is one who doesn't make a beracha on food considered a friend of Yeravan ben Nevat?

3. What made Achav so wicked?

4. What was Achav's secret to getting half of one's sins forgiven?

Distinctive INSIGHT

When one neglects to recite a beracha upon food

אמר רב חנינא בר פפא כל הנהנה מן העולם הזה בלא ברכה כאילו גוזל להקב"ה וכנסת ישראל

In its discussion about Yeravam ben Nevat, the Gemara cites a statement of R'Chinina bar Pappa who says that a person is considered as if he has stolen from God and the Jewish people if he benefits from this world without first having recited a beracha.

In Massechta Berachos (35a), Rashi explains that when a person eats without reciting a beracha, he steals by withholding the bracha itself from God. This means that he has neglected to express appreciation and gratitude to God for all that He has provided for us. In addition, the person is stealing from the Jewish people in that when a person sins the bounty and blessings which God is willing to confer upon us are stopped. This causes a loss for the entire nation, as the resources which would have been granted to us are suspended. Here, as a result of one person's sins, many others suffer. This loss parallels the situation regarding Yeravam who sinned and caused others to sin, as well.

Maharsha (ibid.) writes that Rashi could have simply commented that the theft about which the Gemara speaks is regarding the food item itself. The Gemara notes that before one says a beracha, the food belongs to God (לה' הארץ) (ומלואה). After a person recites a beracha, the food becomes permitted to be eaten (והארץ נתן לבני אדם). Consequently, before reciting the beracha, the food still belongs to God, and eating it at that point is theft. This also constitutes theft from the Jewish nation, because the beracha causes a spiritual abundance and overflow of goodness to rain down from the heavens upon the fruits of the land and upon the Jewish people. When a person neglects to recite a beracha, he fails to establish this bond of holiness between us and God. This, again, parallels the tragedy of Yeravam ben Nevat, whose actions caused a rift between us and our Creator.

Einyon Yekeb explains that by not reciting a beracha, this person prevented his fellow Jews the opportunity to respond with saying "Amen." When a person responds Amen, the Gemara in Shabbos (119b) tells us that one can be forgiven for his sins, even if there are elements of heresy on his account. Therefore, without the Amen, forgiveness is not af-

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Today's Daf Digest is dedicated
By Richard Ehrlich in memory of his grandfather
יוסף חיים בן דוב בר הלוי

HALACHAH Highlight

Releasing a vow taken in response to an illness

ר' אבהו הוה רגיל דהוה דריש בשלשה מלכים וכו'

R' Avahu used to expound on the verses related to the three kings [who do not have a portion of the World-to-Come]

The Gemara relates that R' Avahu used to give shiurim about the three kings that do not have a share of the World-to-Come. One time he became ill and made a commitment that he would no longer give shiurim on that topic. When he recovered from his illness he resumed giving shiurim on this topic. Iyun Yaakov¹ questions how R' Avahu could make a vow only to subsequently violate that vow. Rema² rules that one should not be released from a vow taken in response to distress (בשעת צרה) unless it is for a mitzvah or other great need. A vow taken in response to an illness qualifies as a vow taken in response to distress so why was R' Avahu released from his vow? He suggests that perhaps teaching the verses is considered a mitzvah need and thus his vow could be released.

Rav Chaim Yosef David Azulai³, the Gaon Chida, offers a number of resolutions to this question. His basic assertion is that R' Avahu was not released from his vow since if that had been the case the Gemara would have recorded that. One reason it was unnecessary for R' Avahu to be released from a vow was that when R' Avahu would make a commitment he

(Insight...continued from page 1)

forfeited, and the situation is as unfortunate as it was at the time of Yeravam, who promoted the sin of idolatry.

Mela Huroyim notes that one's table is compared to an altar, (Chagiga 27a), and when someone recites a beracha upon food as he sits next to his table, it is as if he has brought an offering upon that altar. When one fails to recite a beracha, his table is left void of this offering, and all that remains is soiled food, which the Mishnah (Avos 3:3) compares to idolatrous service. Once again, this is the parallel which the Gemara makes in discussing this issue in reference to Yeravam. ■

was careful to do so in a way that would not constitute a vow. A second explanation is that it was a mistaken vow (נדר בטעות) since it is improper for a person to refrain from studying a topic in Torah that he enjoys. Chazal⁴ tell us that a person can only learn Torah where his heart desires and Arizal adds that the topic where a person yearns to study is an indicator that this area of Torah will play a role in the perfection of his soul. Consequently, even if R' Avahu's commitment constituted a vow he would not be bound by it since it would qualify as a mistaken vow. ■

1. עיון יעקב צ. ד"ה כיון.
2. רמ"א יו"ד סי' רכ"ח סעי' מ"ה.
3. ספר מראית עין ד"ה קביל.
4. גמ' עבודה זרה י"ט. ■

STORIES Off the Daf

"Cast up the highway!"

"מפני שהוסיף כך אחד בארץ ישראל..."

When Ashkenazim began making aliyah to Eretz Yisrael in the modern period, groups were formed to purchase as much land as possible from the Arabs. After World War I, a group called "Neve Sha'anani" was established for this purpose. This group acquired an abundance of land in Yerushalayim. It should be noted that the majority of such groups at that time were founded and run by observant Jews.

On one occasion when Rav Yosef Chaim Sonnenfeld, zt"l, was present at one such purchase he gave a very mov-

ing speech based on a statement on today's daf. "On Sanhedrin 102 we find that Omri became king because he added a city to Yisrael. From here we see the great merit of those who are occupied with the mitzvah of building up the holy land: due to this, one merits to rule.

"In our day we see that the Zionists add many cities and yishuvim in Eretz Yisrael and this certainly gives them merits. It is possible that due to this development they will merit to rule the holy land before Moshaich comes. If this is the direction that we are heading in, it is incumbent on all of us to build religious neighborhoods and moshavim throughout the holy land, since only in this way will we stand up to those who wish to swallow up all religious senti-

ment, emptying the land of all holiness to form a profane state.

"Our answer can only be resounding if we have a strong presence here. We will then be able to proclaim: 'Your plans will never come to fruition!'"

He completed his speech with the verse, "סולו סולו המסילה סלקו מאבן" — Cast up, cast up the highway; gather out the stones!" As he finished he quickly slipped off the podium, removed his coat and bent to the ground. With alacrity and enthusiasm, he began to clear away the stones, intoning the verse "סולו סולו המסילה סלקו מאבן" over and over again, with the crowd soon following behind until a broad path was cleared.¹ ■

1. חכמת חיים, ע'י שע"א ■