



## OVERVIEW of the Daf

### 1) Dovid and Batsheva

R' Yehudah in the name of Rav warns that a person should never bring himself to a test since that was the cause of Dovid HaMelech's downfall.

The Gemara recounts the incident of Dovid and Batsheva.

Four expositions of Rava concerning this incident are presented.

R' Yehudah in the name of Rav mentions Dovid HaMelech's devotion to his marital responsibilities.

R' Yehudah in the name of Rav suggests another cause for Avshalom's rebellion against his father, Dovid HaMelech.

R' Dostai of Biri discusses Dovid HaMelech's prayer for forgiveness.

R' Yehudah in the name of Rav describes Dovid HaMelech's suffering.

The Gemara concludes the discussion of Dovid HaMelech's prayer for forgiveness and how it became known that he was forgiven.

### 2) Geichazi

The Gemara begins to describe the sins of Geichazi for which he was denied a portion in the World-to-Come.

A Beraisa discusses Elisha's reaction to Geichazi's sin.

The related pesukim are explained.

Another Beraisa mentions other circumstances in which it is appropriate to push away with the left but draw near with the right.

A Beraisa notes that Elisha became ill three times and explains the cause for each illness.

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## REVIEW and Remember

1. What happened when Dovid HaMelech asked Hashem for a test?  
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2. What was the point of dispute between Dovid and Chushi?  
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3. What was the key to unlocking the gates to the Kodoshim?  
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4. What three things are pushed away with the left hand and drawn near with the right hand?  
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## Gemara GEM

*Push away with the left, bring close with the right*

תנו רבנן לעולם תהא שמאל דוחה וימין מקרבת

The Beraisa sets guidelines for a rebbe in dealing with his students, in order for him to maintain an appropriate balance between discipline and compassion. "One should always discipline and distance his student with his left hand, while drawing his student close with his right hand." Meiri in Sota (47a) notes that the Beraisa introduces its adage with the word "לעולם," to emphasize that this formula is *always* appropriate, whether dealing with young beginners or with mature adults. In fact, the two examples which the Beraisa itself cites are dealing with Elisha and with R' Yehoshua ben Prachya, each of whom are identified for having distanced their students too harshly. The proper method which is prescribed is necessary in all relationships.

Another aspect which is included in the emphasis of "לעולם" is that even in a situation where it is certainly appropriate to distance a student, it should still not be done in an absolute manner. In the case of Elisha, Geichazi had caused a terrible chilul Hashem by running after Na'aman and taking gifts from him. This move made it appear as if Elisha had sworn falsely when he promised not to take gifts for having healed Na'aman. Nevertheless, even in this situation, Elisha should not have cursed Geichazi with tzara'as, a lifelong condition for which there was no cure.

Several explanations are offered to clarify why the Beraisa uses the left hand and the right hand as examples of distancing and bringing close. *יד רמה* notes that the Beraisa is showing that just as one's right hand is generally stronger and more coordinated than one's left hand, so too should the degree of bringing a student close be stronger and more prominent than the degree of disciplining and distancing him. Ben Yehoyada also notes that the illustration of the respective hands is based upon the general observation that the right hand is stronger than the left one.

*מנורת המאור* refers to the verse in Kohelles (10:2) which states, "The heart of the wise is to his right, and the heart of the fool is to his left." The Beraisa is instructing a teacher to discourage the immaturity of his student, which is to the left, while he nurtures and develops his student's wisdom, which is to his right. Although this particular explanation does not apply in the case of Elisha and Geichazi, the general concept is correct.

Maharsha notes that we find that the left corresponds to the trait of justice (*מדת הדין*), while the right corresponds to

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# HALACHAH Highlight

## The benefit of having one's children present at his moment of death

עד יעקב לא הוה חולשא בעא רחמי והוה חולשא

Until the time of Yaakov there was no weakness preceding death. Yaakov davened and weakness [before death] became reality

The Gemara relates that until the time of Yaakov people did not become ill before they died. Pirkei D' Rebbi Eliezer (ch. 52) explains that when the time came for a person to die he would sneeze and his soul would depart from his nostrils. Yaakov prayed that he should weaken before his death and Rashi offers a fascinating explanation for this request. Yaakov wanted to weaken before his death so that his children should hear that he is dying and will be able to be present at the moment of his death.

Sefer Maavor Yabok<sup>1</sup> describes what happens in the room when a person is about to die. As the patient's death approaches the relatives who are crying are escorted from the room. The reason for this is to avoid causing distress to the patient with their crying voices. The patient needs to focus on sanctifying himself like one of the Seraphim. Those relatives who will not cry are not only permitted to be present but are encouraged to remain present for their presence gives pleasure to the soul of the deceased. He cites as proof to this principle the pasuk (Bereishis 46:4) in which Hashem assures Yaakov that He would be with him in Mitzrayim and that "Yosef

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the trait of mercy (מדת הרחמים). The lesson is therefore that although a rebbe is justified in disciplining his student when he behaves improperly, the rebbe must, at the same time, use compassion to bring his student close with love and understanding. Elisha, however, used both his hands in distancing Geichazi, using both for strict judgment of his troubled student. ■

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The Gemara teaches who introduced illness and weakness to the world.

3) **MISHNAH:** The Mishnah lists groups of people who do not have a share in the World-to-Come. ■

will place his hand on your eyes." Hashem wasn't assuring Yaakov of some sort of physical pleasure; rather he was assuring him that he would have spiritual pleasure of dying with all of his sons present.

He also<sup>2</sup> writes that a son can raise his father onto his shoulders and elevate his soul in the upper worlds by performing good deeds. For this reason a child should make an effort to be personally involved in the carrying of his father's casket and his burial. The fact that Avrohom, Yitzchok and Yaakov were buried by their children is evidence to the importance of this concept. ■

1. ספר מעבר יבק שפת אמת פט"ו.

2. שם פכ"ח. ■

# STORIES Off the Daf

## The loyal servant

"בקש דוד לעבוד עבודה זרה..."

On today's daf we find there was a time when Dovid HaMelech sought to worship idolatry. The Malbim, zt"l, explains this astonishing statement with a parable.

There was once a very cruel king who was a slave to his nasty temper. He would sentence his subjects to death for the slightest insult or offense to him. The royal butler, a very loyal servant, once spilled a little bit from the king's cup on the table in front of his royal highness. When he saw the king's face twist into an expression of wrath he im-

mediately poured the remaining contents of the glass on the table.

Everyone was astounded at this outrageous chutzpah, but when asked to explain his conduct the butler explained that he had done it for the sake of the king. "I knew from the look on your majesty's face that I would not be forgiven. But what will those who hear that I received capital punishment for such a minor error say? They will surely claim that the king is absolutely ruthless. Because of my great love for the king I have purposely poured the drink onto the table. In this way, I have saved him from scorn from potential criticism, since any king would kill a royal butler who has the nerve to purposely pour the contents of the king's glass onto the table in front of him."

When the king heard this he was overcome with the extent of his butler's love. With no thought of self he had zealously guarded the king's reputation. Not only was the butler's life spared, he was also elevated above all other officers because of his great love for the king.

The same is true regarding Dovid HaMelech. When Hashem decreed that he be executed by his own son, he feared that people would complain about the seeming injustice of this punishment. After all, since he had done a complete teshuvah, how could they possibly reconcile the punishment with the sin? Dovid was even willing to feign his worship of idols in order to avoid the greater chilul Hashem.<sup>1</sup> ■

1. פרשת ויקרא, מאמר אהבת ה' ■