



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

Sanhedrin Daf Tzaddik Gimme!

- **R' Eliezer the son of R' Yaakov** taught a Braisa, we learn from Chananya, Mishael, and Azarya that even when faced with danger a person should not change the dignified manner in which he normally conducts himself (i.e. his mode of dress, etc.).
 - **R' Yochanan** said, from the way that Nevuchadnetzar referred to them and a Malach that he saw, we see that tzaddikim are greater than Malachim.
 - **R' Tanchum bar Chanilai** said, when the goyim saw that they emerged from the fire unharmed, they hit the Yidden on their faces and said – You have such a God, and yet you bow down to idols!?
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** darshened a pasuk to mean that Hashem said, I thought I would be exalted through all the Yidden, but I was only exalted through Chananya, Mishael, and Azarya.
 - **R' Yochanan** darshened a pasuk to mean that Hashem wanted to destroy the entire world because the Yidden were bowing down to the avoda zara. But, when He looked at Chananya, Mishael, and Azarya, He changed His mind.
 - **Q:** Where did Chananya, Mishael, and Azarya go after the story of being thrown into the fire (there is no further mention of them)? **A: Rav** said, they died from an ayin harah. **Shmuel** said, they drowned in the spit of all the goyim (who spit on the Yidden for having bowed down to idols). **R' Yochanan** said, they went up to EY, married women and had children.
 - These three different answers are actually a machlokes in a Braisa as well.
 - **Q:** Where was Daniel when this story took place? **A: Rav** said, he was sent to dig a great river in Tiverya. **Shmuel** said, he was sent to bring aspasta to Bavel. **R' Yochanan** said, he was sent to bring pigs from Egypt to Bavel to breed them there.
 - **Q:** A Mishna says that Todos the doctor said that all cows and pigs are not sold out of Egypt unless their wombs are removed (so how could he have bred them in Bavel)!? **A:** He took young animals without explaining why he wanted them, so they did not remove their wombs.
 - A Braisa says, three did not want Daniel there when the idol was set in place and the others were forced to bow down or be thrown into the fire – Hashem, Daniel, and Nevuchadnetzar. Hashem didn't want him there so that people not say that Chananya, Mishael, and Azarya were saved because of the zechus of Daniel. Daniel didn't want to be there, because Nevuchadnetzar would bow down to Daniel as an idol, and Daniel was afraid that if he was thrown into the fire he would be let to burn, as the pasuk says that idols should be burned. Nevuchadnetzar didn't want him there so that people not say that he is throwing his god into a fire.
 - The pesukim tell us about the false nevi'im Achav ben Kolaya and Tzidkiyahu ben Maseya. The pasuk says they were "scorched", and does not say they were "burned". **R' Yochanan in the name of R' Shimon ben Yochai** said, we learn from here that they were toasted like grain. The pasuk says they were punished in this way, because of the way they planned for zenus. Each one went and to the daughter of Nevuchadnetzar and told her that he had a nevu'ah that she should be meznaeh with the other one. She went and told her father, who confronted them and said that Chananya, Mishael, and Azarya would never have told someone to do such a thing. They said, we are also nevi'im, and Chananya, etc. must have not had this nevu'ah. Nevuchadnetzar said, I will test you with fire in the way that they were tested in fire. They said, Chananya, Mishael, and Azarya were a group of 3 and could therefore be protected from fire, whereas they are only 2 and cannot be saved. Nevuchadnetzar told them to choose a third person to join them

to be tested by fire. They chose Yehoshua Kohen Gadol, thinking that his zechusim would be enough to save them. They were all thrown into the fire. Achav and Tzidkiyahu were killed and Yehoshua Kohen Gadol had his clothing burned, but he was not burned. When asked why his clothing was burned, he said that Chananya, Mishael, and Azarya were a group of 3 and therefore didn't even have their clothing burned. Nevuchadnetzar asked, Avrohom was only one person, and yet the fire had no effect on him!? Yehoshua answered, Avrohom didn't have resha'im in the fire with him, and I did.

- **R' Pappa** explained, the reason Yehoshua was punished and had his clothing burned was because his sons were marrying people not fit for the Kehuna and he did not protest.
- **R' Tanchum** said, **Bar Kappara** darshened in Tzipori the pasuk that says that Rus said that Boaz gave her six barley. That can't be taken literally, because Boaz would not have given her only 6 pieces of barley. He also would not have given her 6 bundles of barley, because she could not have carried that all the way back home. Rather, he gave her six barleys (in addition to whatever else he gave her) as a symbolic gift to say that she will have 6 descendants who will each be blessed with 6 brachos. These 6 descendants were Dovid, Moshiach, Daniel, Chananya, Mishael, and Azaryah.
 - Regarding Dovid the pasuk says one of Shaul's people said that Dovid knows how to play music, is courageous, is a man of war, has understanding, is beautiful, and Hashem is with him.
 - **R' Yehuda in the name of Rav** said, this pasuk was said by Doeg (as can be seen from a drasha) as lashon harah (to get Shaul to hate Dovid). He meant to say that Dovid was a person who knew how to ask in Torah, how to answer, and to "wage war" in Torah, who has convincing arguments, who understands one thing from another, and the halacha follows his opinion. This last quality is what made Shaul jealous, because he did not have that.
 - Regarding Moshiach the pasuk says he will have wisdom, understanding, advice, strength, knowledge, and yiras Hashem.
 - **R' Alexandri** darshens this pasuk to teach that Moshiach will be filled with mitzvos and suffering. **Rava** darshened that Moshiach will be able to tell who is the true winning litigant without the need to even deliberate. In fact, when Bar Kochba declared that he was Moshiach, the **Rabanan** tested to see if he could determine a winning litigant without deliberation. When they saw that he could not, they no longer followed him and he was killed.
 - Regarding Daniel, Chananya, Mishael, and Azaryah the pasuk says that they had no "mum", were good looking, were wise, knowledgeable, perceptive, and had stamina.
 - **R' Chama the son of R' Chanina** said, they had no "mum", not even from a needle from a bloodletter. "Stamina" refers to their holding back from laughing, talking, sleeping, and from going to the bathroom for as long as they stood before the king.
 - **R' Elazar** said, they were all from Shevet Yehuda. **R' Shmuel bar Nachmeini** said, Daniel was from Yehuda and the others were from other shevatim.
 - The pasuk says that they were "sarisim". **Rav** said, it refers to the king having made them unable to have children. **R' Chanina** said, it means that the avoda zaros were destroyed in their lifetimes.
 - **Q:** The pasuk says they had no wounds, so how could they have been actual sarisim? **A:** The lack of wounds refers to no burns or even smell from the fire.
 - **Q:** In another pasuk Yeshaya refers to them as sarisim. Now, if that is a derogatory reference, he would not have made it!? **A:** **Rav** will hold that sarisim is a reference to both reasons.
 - **Q:** The pasuk says that Hashem promised them rewards better than children. If they were not actual sarisim, they had children, so why the need to "compensate" for children? **A:** **R' Nachman bar Yitzchak** said, they had children who died.

- The pasuk says that Hashem promised an “everlasting name that will never get cut off”. **R’ Tanchum** said, **Bar Kappara** darshened in Tzipori, this refers to Sefer Daniel carrying Daniel’s name.
 - **Q:** Sefer Ezra was actually written by Nechemya. Why wasn’t it called Sefer Nechemya? **A: R’ Yirmiya bar Abba** said, it is because he took credit for the good things that he did. Although Dovid seems to have done that as well, he was actually pleading with Hashem for mercy. **R’ Yosef** said, it was because he spoke disparagingly about the earlier officers, including Daniel, who was greater than him, as we find that Daniel saw a vision that Chagai, Zecharia and Malachi (who were nevi’im) did not see, although their mazal felt it and they therefore ran away. If Daniel was greater than these nevi’im, he was certainly greater than Nechemya.
 - On the one hand they were greater than Daniel in that they were Nevi’im who delivered messages from Hashem to the people. On the other hand, Daniel was greater than them, because he saw the vision mentioned in this pasuk, while they did not.
 - **Q:** If they didn’t see the vision, why did they run into hiding? **A:** Although they didn’t see it, their “mazal” saw it.
 - **Ravina** said, from here we can learn that if one becomes afraid for no apparent reason, it must be because his mazal saw something frightening. The Gemara says, if this happens to a person, he should jump 4 amos from where he is. Alternatively, he should recite Kriyas Shema. If he can’t do that (he is in a dirty place), he should say, “The goats at the slaughterhouse are fatter than me”.