



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

### Sanhedrin Daf Kuf

- **R' Yirmiya** sat in front of **R' Zeira** and said, in the future Hashem will make a river flow from the Kodesh HaKadashim, which will produce all types of delectable fruits along its banks. An elderly man who was sitting there said, "You have said well, and **R' Yochanan** has said this as well." **R' Yirmiya** asked **R' Zeira**, would this comment (of a regular person "agreeing" with him, which shows a lack of respect) be considered apikursos? **R' Zeira** said, this man is supporting you, and it is not a sign of disrespect. Rather, if you have heard that there is a form of apikursos, it is as in the following story. **R' Yochanan** darshened, that Hashem will bring precious stones and diamonds that are 30x30 amos, and will cut into it an opening of 20x10 amos, and will put it at the gate into Yerushalayim. A certain talmid laughed and said, we don't even find diamonds the size of a small egg, do you really think there will be diamonds that large? Some time later, this talmid was on a ship and saw Malachim cutting diamonds that were 30x30 amos. When he asked them who these were for, they told him it is for when Hashem is ready to put them at the gates of Yerushalayim. The talmid went back and told **R' Yochanan** to darshen more, because he saw exactly as **R' Yochanan** had darshened. **R' Yochanan** told him, you only believe because you saw it!? If not, you would not believe the words of the Chachomim!? He looked at the talmid, and the talmid died.
  - **Q:** A Braisa darshens a pasuk to teach that the walls of Yerushalayim were 100 amos high, which would need gates of more than 20 amos high!? **A:** **R' Yochanan** was talking about windows for ventilation, not the gateway.
  - **R' Yirmiya** had quoted a pasuk that spoke of a leaf with curing powers. **R' Yitzchak bar Avudimi** and **R' Chisda** argued what the curing powers were. One said it cured mutes to be able to speak, and the other said it cured a woman who couldn't have children. We also find the **Chizkiya** said like the first understanding and **Bar Kappara** said like the second. **R' Yochanan** said, the leaf would be used as medicine for actual, physical illness, which **R' Shmuel bar Nachmeini** said refers to the brightening of the faces of the talmidei chachomim.
    - **R' Yehuda the son of R' Simon** darshened a pasuk to teach that anyone who "blackens his face" for Torah in this world is zocheh to have Hashem brighten his face in Olam Habbah. **R' Tanchum the son of R' Chanilai** said, anyone who starves himself on account of Torah on this world is zocheh to have Hashem satisfy him in Olam Habbah.
    - **R' Dimi** said, in the future Hashem will give every tzaddik a reward that fills the hollow of His hand. **Abaye** asked, a pasuk teaches that that is an immeasurable amount!? **R' Dimi** said, we learn elsewhere that every tzaddik will get 310 worlds as a reward. If so, they will have place to store the amount of reward from the hollow of Hashem's hand. We find in a Braisa as well, that **R' Meir** says that Hashem will give the tzaddikim the ability to receive the tremendous award that awaits them.

R' AKIVA OMER AHF HAKOREI BASEFARIM HACHITZONIM...

- A Tanna explained that **R' Akiva** is referring to the books of "minim".
- **R' Yosef** said, it is also assur to read in the sefer of Ben Sira. **Abaye** asked, what is written in the sefer of Ben Sira that is improper? If it is the piece where it says not to throw out the skin of a fish, but to rather cook it – its plain meaning teaches regarding being wasteful, which is something that is also taught in the Torah, and according to its drasha it teaches that one should not engage in other than normal bi'ah – so what is wrong with that? It can't be the piece that says that a daughter is a false treasure for her father because he can never sleep by night because of his worry over her, because the **Rabanan** say the same thing when they say that

although for the world to exist there needs to be boys and girls, lucky is the one who has boys, so what is wrong with that piece? It can't be the piece where it says not to allow sorrow into one's heart because sorrow is the downfall of great men, because Shlomo Hamelech says a similar thing in Mishlei, so what is wrong with that piece? It can't be the piece where it says not to bring the public into your house, because **Rebbi** says the same in a Braisa, so what is wrong with that piece? Rather, it is the piece where it is written that a man with a thin beard is very wise, a man with a thick beard is a fool, if one blows at his beer he is not thirsty, if one asks for a spread on his bread take the bread away from him, and if someone has a split in his beard, noone could defeat him.

- **R' Yosef** said, although one may not read the sefer of Ben Sira, the good things in it may be darshened in public. For example, where it writes that a good wife is a good gift given to a man who fears Hashem, a bad wife is like tzaraas for which the remedy is divorce, a beautiful wife has a lucky husband who lives double as long, and the Gemara continues to give a number of more examples.
  - The pasuk in Mishlei says, "all the days of the pauper are bad". Ben Sira says, the nights are bad as well. He says this refers to the fact that his roof is lower than all others, and the rain runoff of all other roofs land on his roof. Also, his vineyard is at the top of the mountain, which causes that he loses soil to the vineyards below him.
  - **R' Zeira in the name of Rav** said, the pasuk that says "all the days of the pauper are bad" refers to the people who learn Gemara (they work very hard to understand). The pasuk of "the one with a good heart always parties" refers to those who learn Mishna (it is easy and simple). **Rava** said the reverse (learning Mishnayos brings no clarity, so it leaves a person unhappy, whereas learning Gemara provides clarity, leaving the person happy). The Gemara brings another pasuk that is darshened to mean like **Rava** said.
    - **R' Chanina** said "all the days of the pauper are bad" refers to someone who has a bad wife, and the pasuk of "the one with a good heart always parties" refers to someone who has a good wife. **R' Yannai** said, "all the days of the pauper are bad" refers to someone who is very particular about everything, and the pasuk of "the one with a good heart always parties" refers to someone who is accepting and easygoing. **R' Yochanan** said, "all the days of the pauper are bad" refers to someone who has pity on everyone else (he is always hurting for other people), and the pasuk of "the one with a good heart always parties" refers to someone who doesn't care about anyone else. **R' Yehoshua ben Levi** said, "all the days of the pauper are bad" refers to someone who is a constant worrier, and the pasuk of "the one with a good heart always parties" refers to someone who does not worry much.
    - **R' Yehoshua ben Levi** asked, can it be that "all the days of a pauper are bad"? What about Shabbos and Yom Tov!? This can be answered based on **Shmuel**, who said that a change in routine is the beginning of illness.
- A Braisa says, one who sings a pasuk from Shir Hashirim like a regular song, and one who reads a pasuk of the Torah at a party at an inappropriate time, he brings bad to the world. The Torah wraps itself in sackcloth and complains to Hashem about what this person has done.
  - **R' Shimon ben Elazar** testified in the name of **R' Shimon ben Chananya** that one who says pesukim at an appropriate time brings good to the world, as the pasuk says "v'davar b'ito mah tov".