



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

Sanhedrin Daf Kuf Gimmel

R' YEHUDA OMER MENASHE YEISH LO CHELECK L'OLAM HABBAAH...

- **R' Yochanan** said, the **T"K** (who says that Menashe has no portion in Olam Habbah) **and R' Yehuda** (who says that he does) both darshen the same pasuk, which says that Hashem will punish the people of Yehuda because of Menashe. **R' Yehuda** says this means that they will be punished for not doing teshuva even though Menashe did. The **T"K** says this means that they followed Menashe who also did not do teshuva.
 - **R' Yochanan** said, whoever says that Menashe doesn't have a portion in Olam Habbah causes people to avoid doing teshuva, because a Braisa learns that Menashe did teshuva for 33 years. If one says that even after all that he does not have a portion in Olam Habbah, people will not want to do teshuva at all.
 - **R' Yochanan in the name of R' Shimon ben Yochai** darshened the pasuk "vayishma eilav vayeichaseir lo" to mean that Hashem "made a tunnel" to the Heavens to accept Menashe's teshuva so that it could be hidden from the Midas Hadin.
 - **R' Yochanan in the name of R' Shimon ben Yochai** darshened the pasuk "bereishis mamlichus Yehoyakim ben Yoshiyahu" and the pasuk of "bereishis mamleches Tzidkiya". The use of the word "bereishes" teaches that Hashem wanted to destroy the world because of Yehoyakim, but He did not because of the other people of his generation. Hashem wanted to destroy the world because of the people of the generation of Tzidkiya, but He did not because of Tzidkiya.
 - Although the pasuk says that Tzidkiya acted evil, that refers to the fact that he should have protested the people's actions, but did not.
 - **R' Yochanan in the name of R' Shimon ben Yochai** darshened a pasuk to teach that Hashem said that he became angry with Achaz and handed him over to the king of Damesek, and Achaz went and brought korbanos to avodah zara. Hashem says he gave success to Amatzya by handing the king of Edom over to him, and Amatzya went and brought korbanos to avoda zara.
 - **R' Yochanan in the name of R' Shimon ben Yochai** darshened the pasuk that says that all the officers of Bavel went and sat by the Tavech Gate by Yerushalayim, to refer to the place of the Sanhedrin.
- **R' Chisda in the name of R' Yirmiya bar Abba** darshened a pasuk in Mishlei as follows: "I passed by the field of a lazy man" – refers to Achaz, "by the vineyard of a person who lacks sense" – refers to Menashe, "it was all overgrown with thorns" – refers to Amon, "its face was covered with prickly leaves" – refers to Yehoyakim, "its stone fence lay in ruins" refers to Tzidkiyahu in whose days the Beis Hamikdash was destroyed.
 - **R' Chisda in the name of R' Yirmiya bar Abba** said, there are 4 classes of people who don't receive the Shechina: leitzim, liars, flatterers, and those who speak lashon harah.
 - **R' Chisda in the name of R' Yirmiya bar Abba** darshened a pasuk to mean: "no evil will befall you" – means the Yetzer Harah will not rule over you, "no plague will come near your tent" – means you will not find your wife as being a safek niddah when you return from your travels. Another understanding is: "no evil will befall you" – means you will not have bad dreams or thoughts that will scare you, "no plague will come near your tent" – means you will not have a talmid or a son that acts in an embarrassing way to you in public.
 - This pasuk was the bracha given to Shlomo by his father. His mother then gave him the bracha of "ki Malachav yitzaveh lach...". Hashem then gave him the bracha of "ki vi chashak va'afalteihu..."

- **Reish Lakish** said, the pasuk discussing a rasha says “viyimana meiresha'im oram uzero'ah rama tishaver”. The word “resha'im” has the “ayin” higher than the other letters. This word is therefore darshened as if the letter wasn't there and instead said “rashim” (poor) and teaches that when a person becomes poor from friends on this world, it shows that he is also not liked by Hashem in Heaven. **R' Yochanan and R' Elazar** explain, the reason the ayin is even written is out of respect for Dovid or Nechemya, who had many enemies, but which for them did not indicate that they were not liked by Hashem.
- A Braisa says, Menashe used to darshen 55 different ways in Toras Kohanim, corresponding to the years of his reign. Achav darshened 85, and Yaravam darshened 103.
 - A Braisa says, **R' Shimon ben Elazar in the name of R' Meir** said, Achaz, Achazya, and all the kings regarding who it is written that they did evil in the eyes of Hashem, will not come to life at techiyas hameisim, but will also not be punished in Gehenom.
 - A pasuk says that Menashe spilled blood that filled Yerushlayim from end to end. In Bavel they said this refers to the killing of Yeshaya. In EY they said it means that he made a new avoda zara every day that was so heavy that 1,000 men were needed to carry it, and they would die doing so.
 - When **Rabbah bar bar Chana** said that the life of one tzaddik is equal to the entire world, he was following the view of Bavel.
 - One pasuk says that Menashe created “pesel” (an avoda zarah in the singular form) and another pasuk says “pesilim” (in the plural). **R' Yochanan** explained, initially he made only one image on the avoda zara. Later he made an image on each side so that the Shechina would be faced with it from every direction.
 - We learn from pesukim that Achaz put an avoda zara in the upper level of the Beis Hamikdash, Menashe put an avoda zara in the Heichal, and Amon put one in the Kodshei HaKadashim. We learn from pesukim that Achaz was mevatel the Avoda and closed off the Torah. Menashe scratched out the Name of Hashem from the Torah and ripped down the Mizbe'ach. Amon burned the Torah and caused cobwebs to come onto the Mizbe'ach (he put a stop to its use). Achaz was matir all arayos for himself, Menashe was mezaneh with his own sister, and Amon was mezaneh with his mother and explained to her that he derived no pleasure from the act, and only did so to anger Hashem. When Yehoyakim came along he said, the earlier generations did not know how to anger Hashem, and said that Hashem is not needed for anything, not even for light, because we have all the precious gold that can serve as a source of light for us.
 - **Rava** asked **Rabbah bar Mari**, why is it that Yehoyakim is not on the list of kings who don't have a share in Olam Habbah? We find that he was more wicked than the others!? **Rabbah bar Mari** said, I don't know the answer to that, but I do know why Micha was not included in the list of commoners who don't have a share in Olam Habbah. It is because he would feed travelers who needed food.
 - **R' Nosson** says in a Braisa that the temple of Micha was close enough to the Mishkan in Shilo so that the smoke of the korbanos from each place mixed with each other and rose to Heaven. The Malachim wanted to kill Micha, but Hashem said they may not do so, because he feeds the travelers. Eventually Micha caused the people involved in the story with “pilegesh b'giva” to be punished, because they were quick to stand up for the honor of a person, but never stood up to fight against Micha for the honor of Hashem.
 - **R' Yochanan in the name of R' Yose ben Kisma** said, feeding travelers is so great, that failure to do so is what caused Amon and Moav to never be accepted as geirem in Klal Yisrael. **R' Yochanan** himself said, failure to feed travelers pushes away those who would be near (as we see with Amon and Moav), feeding the travelers brings close those who would otherwise be far (Yisro's descendants merited to be members of the Sanhedrin because of the hospitality which Yisro provided for Moshe when he arrived after running from Mitzrayim), it closes Hashem's eyes from the resha'im (we see this from Micha), it causes the Shechina to rest on the nevi'ei habaal (as we see that the false navi that told Ido to eat ended up having a true nevuah), and failure to give them to eat b'shogeg is looked at by Hashem as a meizid (as **R' Yehuda in the name of Rav** said, that if Yehonason would have given Dovid 2 loaves of bread, the city of

Nov would not have been killed out, Doeg would not have lost his portion in
Olam Habbah, and Shaul and his 3 sons would not have been killed).