



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

### Sanhedrin Daf Kuf Daled

- **Q:** Why was Achaz not listed as a king who does not have a share in Olam Habbah? **A:** **R' Yirmiya bar Abba** said, it is because he was in between two tzaddikim – Yosam (was his father) and Chikiyahu (was his son). **R' Yosef** said, it is because he was embarrassed in front of Yeshaya.
- **Q:** Why was Amon not listed as a king who does not have a share in Olam Habbah? **A:** Because of the honor of his son Yoshiyahu, who was a tzaddik.
  - **Q:** If so, Menashe should not have been listed, for the honor of his father Chizkiyahu!?  
**A:** A son can be a zechus for a father, but a father cannot be a zechus for a son.
    - Based on this we can also say that Achaz was not listed for the sake of the honor of his son Chizkiyahu.
- **Q:** Why was Yehoyakim not listed as a king who does not have a share in Olam Habbah? **A:** We have learned that **R' Chiya bar Avuya** said, it was written on the skull of Yehoyakim, "this punishment and one other". The grandfather of **R' Preida** (who was **R' Chiya bar Avuya**) once found a human skull at the gates of Yerushalayim on which was written "this punishment and one other". He buried it and it came back up, so he buried it again and it came up again. He said, this must be the skull of Yehoyakim about whom it is written that he will have the burial of a donkey. Still, he felt that it was not proper to allow the skull of a king to be degraded like this, so he wrapped it in a piece of silk and put it in a box. His wife found it and said, "it is likely the skull of his first wife, whom he can't seem to forget about". She took the skull and threw it into an oven and burned it. When **R' Chiya bar Avuya** saw what happened, he said that is what was meant by "one other". We see that Yehoyakim received a kapparah from this. Therefore, he was not banished for a portion of Olam Habbah.
- A Braisa says, **R' Shimon ben Elazar** said, because Chizkiya said that he had done all that is good in the eyes of Hashem (which was a sin, because of the lack of humility) he then sinned and asked for a sign from Hashem. That sin then caused him to sin and have goyim eat with him at his table. That sin then caused his children to have to go into galus.
  - The pasuk says that Chizkiya showed the kings (the goyim who ate with him) his "beis nechoso". **Rav** said, that means that his wife poured the drinks for the goyim. **Shmuel** said, it means he showed them his treasuries. **R' Yochanan** said, he showed them weapons that could destroy other weapons.
- The pasuk says "eicha yashva vadad". **Rabbah in the name of R' Yochanan** said, the word "eicha" is used to symbolize that the Yidden had transgressed the 36 aveiros that carry the kares penalty (eichah is gematriya 36). **R' Yochanan** said, the Yidden were punished with the aleph beis (the book of eicha is written in order of the aleph beis), because they were oiver on the Torah, which was given with the aleph beis.
  - "Yashva vadad" – **Rabbah in the name of R' Yochanan** said, Hashem said, "I said that the Yidden should live themselves in the bliss of EY, but now they will live alone in suffering". "Ha' ihr rabasi ahm" – **Rabbah in the name of R' Yochanan** said, this teaches that they used to marry a young girl to an adult man, and an adult woman to a young boy so that more children be born. "Huysa k'almanah" – **R' Yehuda in the name of Rav** said, Yerushalayim is "like" a widow, but not an actual widow. Rather, it is like a woman whose husband has travelled overseas and will eventually return. "Rabasi bagoyim sarasi bamedinos" – **Rabbah in the name of R' Yochanan** said, this teaches that wherever Yidden go (in galus) they become important people.
    - It once happened that a Yid was taken captive. As he was being led he told his captor, the camel that is walking in front of us is blind in one eye, of the two pitchers it is carrying, one is wine and one is oil, and of the two people leading it, one is a goy and one is a Yid. The captor asked how he knew. He explained, it

is only eating grass on one side, when the pitchers spilled a little only one of them were absorbed into the ground, and when the two people went to the bathroom, one went on the road and one moved to a secluded area. The captor went and found that the Yid was absolutely correct. He took him to his house, gave him to eat, praised him and set him free.

- “Bacho sivkeh balayla” – **Rabbah in the name of R’ Yochanan** said, the two references to “crying” are for the first Beis Hamikdash and the second Beis Hamikdash. “Balayla” refers to the crying that took place at night at the time of the meraglim. That night was the night of Tisha b’Av, and Hashem said, “you are now crying for no reason, I will give you a reason to cry for all generations”. Another explanation is that at night crying is heard for a further distance. Another understanding is, when one cries at night, the stars and constellations cry along with him. Another understanding is, that when one hears crying at night, he cries along with the person, as we find that **R’ Gamliel** did so when he heard his neighbor crying over losing her son. “V’dimasa ahl lecheya” – **Rabbah in the name of R’ Yochanan** said, this is as a woman who cries over the death of the husband of her youth, where the tears do not stop. “Hayu tzareha l’rosh” - **Rabbah in the name of R’ Yochanan** said, this is because anyone who causes Klal Yisrael to suffer becomes a leader (so that people not say it was a lowly person that made the Jews suffer). “Lo Aleichem kol ovrei darech” - **Rabbah in the name of R’ Yochanan** said, from here we learn that one should not say derogatory things to a person in a way that it looks like he is wishing it on that person. “Kol ovrei darech” – **R’ Amram in the name of Rav** said, Yerushalayim said, I am being treated like Sedom in that I am being destroyed by fire. **Rabbah in the name of R’ Yochanan** said, even though the pasuk seems to say that the aveiros in Yerushalayim were worse than those of Sedom, Yerushalayim was considered to be not as bad, because the people of Yerushalayim had compassion, whereas the people of Sedom did not. “Silah kol abirai Hashem” – this is like a person saying that a coin has become worthless, so too the people were crushed into nothing. “Patzu alayich pihem” - **Rabbah in the name of R’ Yochanan** said, the letter “pey” is placed before the letter “ayin”, because the meraglim spoke things that they had not seen.
  - “Ochlei ami achlu lechem” - **Rabbah in the name of R’ Yochanan** said, one who eats bread from a Yid gets the taste of bread, but eating from a goy does not get the taste of bread. “Hashem lo kara’u” – **Rav** said, this refers to the corrupt dayanim, and **Shmuel** said, it refers to teachers of children who are not honest in their work.
- **Q:** Who came up with the list of the 3 kings and 4 commoners that don’t have a portion in Olam Habbah? **A: R’ Ashi** said, it was the Anshei Kneses Hagedola.
  - **R’ Yehuda in the name of Rav** said, they wanted to add Shlomo to the list of kings as well. The image of his father (Dovid) came and begged them not to do so, but they would not listen. A fire came down from Heaven and singed their benches, but they would not listen. A Bas Kol called out and said, he built My House before his own, and rushed My House to be built in 7 years whereas his own house dragged on for 13 years, so he will certainly be among those in Gan Eden, but they would still not listen. Finally, another Bas Kol called out and said, “Is it you that decides who to punish or is it Me!?” When hearing that, they no longer included Shlomo in the list.
  - The Gemara said, that those who darshen pesukim darshened a pasuk to teach that each of the kings and commoners listed by the Mishna as not having a portion in Olam Habbah will eventually be allowed in.