



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

Sanhedrin Daf Kuf Yud Gimmel

KISVEI HAKODESH YIGANZU

- The Mishna does not follow **R' Eliezer**, who says in a Braisa that if a city has even one mezuzah in it, it cannot be made into an ihr hanidachas.

R' SHIMON OMER AMAR HAKADOSH BARUCH HU...

- **Q:** Maybe we can say that the machlokes between **R' Yose Haglili** and **R' Akiva** is based on the concept of **R' Avin in the name of R' Illa'a**, who says that when a klal is written as an assei, and the prat is written as a lo saasei we do not darshen a klal uprat. Maybe **R' Yose Haglili** agrees with this and therefore says that the city may not be rebuilt or even used as an orchard, whereas **R' Akiva** disagrees with this, and therefore darshens a klal uprat, which teaches that it may not be rebuilt to the way it was, but it may be used as an orchard? **A:** It may be that all agree with **R' Avin**, and the machlokes is how to darshen the word "ohd". **R' Yose Haglili** says this teaches that this area may not be used for any purpose ever again, and **R' Akiva** says it teaches that it may not be used in the way that it was (as a city).
- A Braisa says, if the ihr hanidachas had trees, the detached ones are assur, but the ones still attached to the ground are mutar. With regard to "another city", even the attached trees are assur.
 - **R' Chisda** said, the "other city" refers to Yericho, in which everything had to be destroyed.
- The pasuk says that Yehoshua instituted a curse for anybody who would rebuild Yericho and said that the person's oldest son will die with the laying of the foundation and his youngest son will die when he puts up the gates at completion of the city (and all his other sons will die some time in between these two).
 - A Braisa says, this curse included building a city on the place of Yericho even if it would be called by a different name, and building a city in a different place, but giving it the name Yericho. In fact, the pasuk says that Chiel built a city called Yericho (on a different place) and his oldest son died at the laying of its foundation and his youngest son died at the setting of its gates.
 - A Braisa says that Chiel's bechor, Aviram, was a rasha, and therefore his death would not have made him think that he was going to be subject to the curse. However, with the death of his other sons and finally of his youngest son, Seguv, he should have realized that he became subject to the curse for naming a city Yericho.
 - The order of the parshiyos in the Navi is the story of the terrible aveiros of Achav, followed by the story of Chiel, followed by Eliyahu announcing that there would be a prolonged drought in EY because of the aveiros of Achav. The reason why the story of Chiel is placed in between the other two is because Achav and Chiel were close friends. Achav and Eliyahu went to be menachem avel Chiel after the loss of his sons. Achav said, maybe the curse of Yehoshua included the building of a city built somewhere else with the name Yericho? Eliyahu said, you are correct. Achav said, if the curse of Moshe Rabbeinu, who said that if the Yidden worship avoda zara there will be no rain, has not been fulfilled, because I have set up avoda zara all over and yet there is plenty of rain, should I think that the curse of his talmid Yehoshua has been fulfilled? Eliyahu immediately swore that there would be no rain or dew unless he said. Eliyahu davened to Hashem and received the "key" to rain.
 - After making this oath, Eliyahu was told by Hashem to go and hide by the Kris river. The pasuk says that the ravens would bring him bread and

meat every morning. **R' Yehuda in the name of Rav** said, that this meat was taken from Achav's kitchen. After some time of the drought, when Hashem saw the suffering of the people, and yet Eliyahu was not going to allow rain to fall, Hashem caused the Kris to dry up and told him to go to Tzarfes and be supported by a widow. When this widow's child died, Eliyahu davened to get the "key" of techiyas hameisim to bring the child back to life. Hashem said, I have 3 keys that I give to noone – childbirth, rain, and techiyas hameisim. I have already given you one. If I give you a second, the people will say that the talmid has 2 keys and the Rebbe has only one! Give Me back the key for rain and I will give you the key for techiyas hameisim. That is when Hashem told Eliyahu to go to Achav and tell him that the drought will end.

- **R' Yose** darshened in Tzipori, Eliyahu was a "kapdan" (someone who takes exception to misconduct, as can be seen by the strict response to Achav's misconduct). Eliyahu would come every day to visit **R' Yose**, but when he darshened this, he didn't come for 3 days. When he returned, **R' Yose** asked him why he had not come. Eliyahu said, you called me a kapdan! **R' Yose** said, the fact that you didn't come proves that you are a kapdan!

V'LO YIDBAK B'YADCHA M'UMA MIN HACHEIREM...

- **Q:** Which resha'im is the Mishna referring to? **A: R' Yosef** said, it is referring to thieves.
- A Braisa darshens pesukim to teach that when a rasha comes to the world, anger comes to the world. When a rasha is lost from the world, good comes to the world. When a tzaddik is lost from the world, bad comes to the world. When a tzaddik comes to the world, good comes to the world.

HADRAN ALACH PEREK CHEILEK!!!

HADRAN ALACH MESECHTA SANHEDRIN!!!

MAZEL TOV!!!