סנהדריו קי"ג

chicago center for Torah Chesed

TO

OVERVIEW of the Daf

1) Maaser Sheni (cont.)

R' Yosef concludes his successful challenge to R' Chisda's explanation of the dispute whether masser sheni dough requires challah and offers his own explanation of the dispute.

2) Clarifying the Mishnah

The Mishnah's ruling that Holy Scripture from a subverted city should be hidden away is consistent with R' Eliezer's position that a city with a mezuzah cannot be a subverted city.

The Gemara suggests one way to understand the dispute between R' Akiva and R' Yosi HaGalili in the Mishnah.

This suggestion is rejected in favor of another explanation.

A related Beraisa is cited and clarified.

3) Yericho

The pasuk that contains Yehoshua's instruction that Yericho should not be rebuilt is cited.

A Beraisa elaborates on this prohibition.

Another related Beraisa is cited and explained.

4) Chiel

The Gemara recounts the sequence of events that began with Chiel and eventually led to Eliyahu HaNavi's curse on the Jewish People.

The pesukim that discuss the drought are explained.

(Continued on page 2)

REVIEW and Remember

- 1. Which regards to which halacha are the walls to Yerushalayim essential?
- 2. What are the guidelines of the injunction against rebuilding Yericho?
- 3. Which three keys are not given to mankind?
- 4. What type of רשע brings Hashem's anger?

Today's Daf Digest is dedicated By Mr. B. Rottman in memory of ר' חיים שמואל בן ר' מאיר הלוי, ע"ה

Distinctive INSIGHT

The ban against the spoils of the city of Yericho
וישבע יהושע בעת ההיא לאמר ארור האיש לפני ה' אשר יקום ובנה
את העיר הזאת את יריחו בבכורו ייסדנה ובצעירו יציב דלתיה

In his Moreh Nevuchim (3:50), Rambam explains the reason why Yehoshua condemned the city of Yericho never to be rebuilt. Yehoshua ruled that the city should remain a sign and wonder for all to see the miracle of the first city which the Jewish nation conquered as it entered Eretz Yisroel. Everyone who would see the sunken wall would witness how its destruction was clearly miraculous and not as a result of normal demolition.

Radak (to Yehoshua 6:17) cites the Midrash which says that Yehoshua banned the rebuilding of the city of Yericho on his own, and not due to his being commanded to do so by Hashem. Yehoshua decided that just as we are commanded to designate the first portion of dough (חלה) for holy purposes (to give to a kohen), so too should the first city to be conquered in Eretz Yisroel be set aside and not be rebuilt. Furthermore, Yericho was conquered on Shabbos. Yehoshua declared that just as Shabbos is holy, so too should the city which was vanguished on Shabbos be set aside. Nevertheless, Hashem accepted the decree of Yehoshua and his sages, as is indicated from the later incident of Achan, who took from the spoils of Yericho, and who was deemed to be a sinner as a result (see Yehoshua 7:11). We do not find any clear command that the Jews were prohibited to take from these spoils, other than the ban of Yehoshua against rebuilding the city. The Midrash Tanchuma (Vayechi 8) specifically identifies this decree of Yehoshua as one of the three decrees of a court on earth which was agreed to in the heavens.

משך חכמה (Melachim 17:11) notes that we find (Melachim 1 16:34) that a man named חיאל ignored this ban against rebuilding the city of Yericho "which Hashem had spoken to Yehoshua," and as a result his oldest son died as he began and his youngest died as he finished the construction. We do not find any such command, other than the heaven's acceptance of Yehoshua's decree.

Ralbag (to Yehoshua 6:17) explains that Yehoshua realized that all property of Yericho was to be banned in order that no one think that the continued successes of the Jewish people was due to luck or good future provided by these items. The superstitions of the land of Canaan were so strong that taking of the spoils of Yericho might have misled some people to attribute credit to them. Kli Yakar to Yehoshua (6:1) explains that when the verse tells us that Yericho was "סוגרת ומסוגרת ומסוגרת strong and sealed," it means that it was not only sealed with its wall, but also with sorcery and magic. Yericho contained the

<u>HALACHAH High</u>light

Celebrating a birthday

צדיק לעולם טובה באה לעולם

When a righteous person comes to the world good fortune comes to the world

esay Sofer¹ wrote to his son that in honor of his fiftieth birthday he made a simcha and finished a massechta to celebrate. This seems to give support to the practice of celebrating a birthday as a festive occasion. Some commentators have difficulty with the practice of celebrating one's birthday. The Gemara in Eruvin (13b) concludes that it would have been better for a person not to have been created than to have been created. How can we consider a birthday to be a time for celebration when we hold that it would have been better had he not been created? One answer, based on Tosafos there², is that the conclusion that it would have been better if a person was not created refers to people in general. When it comes to the righteous people their presence is beneficial not only for themselves but for the generation as well.

The idea that regular people should not celebrate their birthday is also recorded by R' Dovid Sperber³. He writes that 12a) and thus it is akin to the day of circumcision also. Chasam Sofer opposed the practice of celebrating a birthday and advocated instead celebrating the anniversary of one's bris. their birthday as a yom tov and he adds that this was the prac-A challenge to this approach seems to be a Gemara in Megilla (13b). The Gemara relates that Haman did not know that in the Midrash⁶ which writes that most people celebrate and Moshe Rabbeinu was born on the seventh of Adar and, as Rashi⁴ explains, his birth generated sufficient merit to compensate for the negative aspect of being the day he died. This clearly indicates that his birthday was in fact significant. R' Sperber explains that one cannot generalize from Moshe Rabbeing since we know that he was born circumcised (see Sotah

(Overview...continued from page 1)

A Galilean gave a parable that captures the story of Elivahu HaNavi and the drought.

A related exposition of R' Yosi of Tzipori is recorded.

5) Wicked people

The Gemara inquires about who are the wicked people to whom the Mishnah refers.

R' Yosef answers that it refers to thieves.

Another Beraisa discusses the contrast between the righteous and the wicked.

הדרו עלד כל ישראל יש להם חלק וסליקא לה מסכת סנהרדין

(Insight...continued from page 1)

essence of the impure spirits of the land, and the spies went there first because it was the core of the defenses of Canaan. When it was defeated, Yehoshua banned its contents in order to weaken the forces of impurity.

Ben Ish Chai⁵ writes that there are those who celebrate tice in his household. Support for this practice can be found rejoice on their birthday by making a meal.

- שויית כתב סופר יוייד סיי קמייח.
- תוסי עירוביו יייג: דייה נוח לו לאדם.
- שויית אפרקסתא דעניא אוייח סיי קכייג.
 - רשייח מגילה דייה ובשבעה באדר נולד.
- בן איש חי שנה אי פרשת ראה אות יייז.
 - מדרש שכל טוב בראשית מי.

Nullifying divine anger

יימאן רשעים גנבי...יי

n today's daf we find that as long as there are thieves in the world, Hashem's anger will be in the world. Rav Yonatan Eybeschuetz, zt"l, wonders why thieves are worse than anyone else. He explains, "One cannot deny that every wicked person brings Hashem's anger into the world when he acts against the Divine will. But it is well known that a thief who acts with care that he not be caught by mere people

is worse than an armed ruffian who robs openly, fearing neither man nor Hashem.

"On the other hand, it is known that one who gives tzedakah in secret nullifies Hashem's anger. We may well ask why this is so. The obvious reason is that the person giving does so solely for the sake of heaven, since he knows that Hashem sees even where others do not. Although the sinful deeds of most wicked people also are the result of willfully ignoring Diving providence, nevertheless, thieves who act as though Hashem's providence does not exist at all are the exact inverse of the kind actions of one who gives in secret. For this

reason, the mitigation of Divine wrath their good deeds accomplish do not extend to the furtive pilfering of the burglar.²

"The ultimate teshuvah is when one repents from sins between man and his fellow man such as theft. This is why we say at the end of Yom Kippur, ' למען נחדל מעושק ידינו — That we might refrain from oppression at our hands.' The main thing in teshuvah is to erect fences and strict boundaries to ensure that one does not return to his sinful behavior."³ ■

- ליקוטי בתר ליקוטי, חי טייז,י קכייה
 - יערות דבש, חייב, דרוש אי

