



OVERVIEW of the Daf

1) Providing food for guests (cont.)

R' Yochanan continues his explanation of the importance of providing food for guests.

2) The list of kings excluded from the World-to-Come

Two explanations are given why Achaz is not included in the list of kings who are not granted a share in the World-to-Come.

The reason Amon was not included is explained.

This explanation is unsuccessfully challenged.

The reason Yehoyakim is not listed amongst those who were denied a portion of the World-to-Come is explained.

The story behind the inscription on Yehoyakim's soul is recounted.

3) Providing food for guests (cont.)

R' Shimon ben Elazar traces the suffering of the Jewish People to Chizkiyah's misplaced hospitality.

The extent of Chizkiyah's hospitality is described.

4) Eicha

The Gemara begins to expound verses from the beginning of Megillas Eicha.

A Beraisa cites an incident of Jews becoming princes over their masters.

Additional verses are explained.

5) Those who have no portion in the World-to-Come

R' Ashi teaches that it was the Men of the Great Assembly who determined that those enumerated in the Mishnah do not have a portion in the World-to-Come.

(Continued on page 2)

REVIEW and Remember

1. Why wasn't Achaz included as one of the kings who lost his share in the World-to-Come?

2. When is hospitality a bad thing?

3. What is the significance of the two cries at the beginning of Megillas Eicha?

4. Why was Yerushalayim treated better than Sedom?

Distinctive INSIGHT

The reward of offering a meal

דאמר ר' יוחנן בשכר קראן לו ויאכל לחם זכו בניו וישבו בלשכת הגזית שנאמר וממשפחות סופרים יעבץ וגו'

Yisro extended an invitation to Moshe to come to his house, as he told his daughters (Shemos 2:20), "Why is it that you left the man? Summon him and let him eat bread."

The Torah quotes Yisro using the phrase "let him eat bread." This is a reference to Yisro's hope that Moshe would possibly marry one of his daughters, for we find that the term "bread" connotes a wife, as in Bereshis 39:6. In our Gemara (104a), Rabbi Yochanan points out that although Yisro had ulterior motives in bringing Moshe to his home, nevertheless, it was in the merit of this gesture of inviting Moshe that Yisro later had descendants who were worthy of being judges among the Jewish people and of sitting among the members of the Sanhedrin. Had not Yisro extended this call of hospitality to have Moshe join his family to eat, Yisro would have remained a gentile forever, and his descendants would never have earned this singular distinction.

In his Sefer יהל אור, R' Yehuda Leib Chasman explains that this expression of chessed on the part of Yisro earned him the privilege of becoming the father-in-law of Moshe. And if all this were not enough, we are also told that of the several names by which he is called, the name Yisro specifically refers to the fact that due to him an entire chapter of the Torah was added. The section of Yisro contains many fundamental principles of Jewish law, and this former priest for idolatry earned all these rewards.

The lesson for us is to appreciate how one expression of kindness has the ability to earn such remarkable returns, even with its being done for personal reasons.

This is truly an example of the dictum of our sages who teach (Avos 2:1): "Be as careful with a light mitzvah as with a severe mitzvah, for you do not know the reward of the mitzvos." ■

Today's Daf Digest is dedicated
By Mr. & Mrs. Abie Gutnicki in memory of their mother
מרת יענטא רבקה בת ר' יעקב הלוי, ע"ה

Today's Daf Digest is dedicated
By Mr. & Mrs. Marc Geller in memory of their grandmother
מרת בילה בת ר' יוסף אליעזר ע"ה

HALACHAH Highlight

Saying kaddish for a son

ברא מזכי אבא לא מזכי ברא

A son earns merit for his father; a father does not earn merit for his son

Teshuvus Binyamin Ze'ev¹ cites our Gemara to prove that kaddish which is said to elevate the soul of the deceased is exclusively the domain of children. The reason is that kaddish is not related to closeness to the deceased; rather it is specifically because a child can earn merit for his father. If it were possible for anyone to recite kaddish to elevate the soul of a relative the Gemara would not have said that a father cannot earn merit for his son. Certainly, there is no closer relationship than a father and his son and nevertheless the Gemara states that a father cannot earn merit for his son. Rema² cites this opinion that kaddish is only beneficial when recited by a son. Eliyah Zuta³ adds that even a father does not say kaddish for his son. The mechanics of kaddish is that it is a benefit for the parent when his offspring sanctifies Hashem's name in public.

Teshuvus Torah Lishma⁴ addresses the issue of hiring someone to say kaddish. He questions the benefit of the practice since seemingly it is only the recitation of a child that is beneficial to the soul of the deceased. He then cites Magen Avrohom who writes that if a child is unable to say

(Overview...continued from page 1)
R' Yehudah in the name of Rav relates the incident in which the Men of the Great Assembly sought to include Shlomo Hamelech in the list of those who do not have a portion in the World-to-Come.

The Dorshei Reshemos assert that all those enumerated in the Mishnah do, in fact, have a portion in the World-to-Come. ■

kaddish it is preferable to hire someone to say kaddish rather than find someone who will say it for free. This indicates that there is a benefit to the soul of the deceased when a child hires someone to say kaddish in his place.

Teshuvus Shvus Yaakov⁵ notes that there are some places that have the custom that a father recites kaddish for his deceased son. This custom does not follow the position of Teshuvus Binyamin Ze'ev as cited by Rema. He explains that it is only regarding Yishmael and Esav that we say that a father does not earn merit for his son since they were established in their wicked ways. Concerning most people, however, a father can earn merit for his son. This approach is supported by the fact that we regularly remind Hashem of the merits of our forefathers as a way of generating merit for ourselves. ■

1. שו"ת בנימין זאב ס"י ר"א.
2. רמ"א יו"ד ס"י שע"ו סעי' ד'.
3. תשובת אליה זוטא המובא בסו"ס הלבוש על או"ח.
4. שו"ת תורה לשמה ס"י תי"ב.
5. שו"ת שבות יעקב ח"ב ס"י צ"ג. ■

STORIES Off the Daf

"This and another"

"זאת ועוד אחרת..."

Rav Yaakov Meir Shechter, shlit"a, taught a very inspiring lesson from a statement on today's daf. "In the Midrash we find that Hashem wished to return the world to primordial chaos because of the heinous acts of Yehoyakim. It is therefore not surprising that the Gemara in Sanhedrin 104 asks why Yehoyakim is not on the list of kings who have no portion in the next world. The Gemara explains that he received atonement due to the humiliation of not being buried. Rav Preida's grandfather found a skull near the gates of

Yerushalayim. On the skull was imprinted, 'This and another.' He buried it but it resurfaced. When this happened again, he understood that this was the skull of Yehoyakim, regarding whom the verse states, 'He will be buried like a donkey.' This was the first act of recompense that was alluded to in the inscription. But despite this curse, Rav Preida's grandfather figured that it was inappropriate for a king to be dishonored in this manner and he wrapped it in silk and placed it in a chest. His wife found it and her neighbors reasoned that it was likely of his first wife whom he could not forget; in a fit of jealousy she burned it in the oven. This was the other act of recompense imprinted on the skull.

"We learn from this Gemara the

vast importance of every action in this world. If this humiliation after death was enough to atone for Yehoyakim's many sins, it is obvious that every embarrassment or effort one makes while still in this world certainly helps rectify one's sins. But of course one requires great siyattah d'Shmayah to merit such atonement.

"Our main hope and prayer must be that Hashem shine His face upon us and be gracious to us, as the Midrash learns from the verse, 'האר פניך ונושעה'. Sometimes a ha'aras panim is shined on a person, and through one experience or thought he can change himself from one extreme to the other!"¹ ■

1. פעמי יעקב, כסלו, תשס"ב, ע"י קני"ב. ■