שהושיבו ישיבה על הברו

For they established an academy (on) [by] his gravesite

OVERVIEW

The גמרא explains the פסוק of 1 וכבוד עשו לו to mean that a ישיבה was established by the grave of תוספות will explain why this was done (only) by תקיהו (and not by other kings) and what is meant by על קברו.

לפי שהרבה תורה בישראל כדאמרינן בחלק (סנהדרין דף צד,ב עיין שם) -

For הזקיהו increased תורה study in Israel as the גמרא states in פרק חלק

- שבדקו מדן ועד באר שבע 2 ולא מצאו איש ואשה תינוק ותינוקת

That they checked from דן (in the north) until באר שבע (in the south) and they did not find a man or woman, boy or girl -

שלא היו בקיאים בטומאה וטהרה³

that were not fluent in the laws of טומאה וטהרה (during the reign of חזקיהו).

תוספות anticipates a difficulty and resolves it:

:ילא על קברו ממש אלא ברחוק ארבע אמות דליכא לועג לרש

And they did not place the ישיבה actually on his grave, but rather at a distance of four cubits from his grave, so there is no concern of mocking the deprived.⁵

SUMMARY

They gave חזקיה the special honor of having a ישיבה על קברו since he was מרבה תורה; there was no concern of לועג לרש since it was ד' distant from his קבר.

THINKING IT OVER

What is the connection between 'הושיבו ישיבה על קברו to הרבה על קברו; why that specific honor and no other?

¹ דברי הימים ב' לב,לג.

 $^{^{2}}$ Our גמרא גמרא there reads מגבת ועד אנטיפרס (instead of מדן ועד באר שבע).

³ The laws of טומאה נטהרה are considered 'difficult', and yet they were known by all; they certainly knew the other

⁴ The פסוק in (יז,ה) states משלי (רש חרף עושהו (he who mocks the poor, blasphemes his Creator). The מרא derives from this פסוק that one should not walk in a cemetery wearing תפילין and carrying a ספר תורה and reading from it. He is mocking the dead who are deprived from doing מצות.

 $^{^{5}}$ תוספות explains that in addition to this answer (that it was not על קברו), there was no הזקיה by הזקיה since he was מרבה תורה בישראל (and therefore it could be של קברו ממש).