

עשהושיבו ישיבה על קברו –

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

Overview

The גמרא explains the פסוק of **וַיִּכְבֹּד עָשׂוּ לוֹ בְּמֹתוֹ**¹ to mean that a **ישיבה** was established by the grave of **חזקיהו**. **תוספות** will explain why this was done (only) by **חזקיהו** (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 פרק חלק increased תורה study in Israel as the גמרא states in

שבדקו מִדֵּן וְעַד בָּאֵר שֶׁבַע² וְלֹא מִצְאוּ אִישׁ וְאִשָּׁה תִּינוּק וְתִינוּקָת –

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 וטהרה –

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

תוספות anticipates a difficulty and resolves it:

ולא על קברו ממש אלא ברחוק ארבע אמות דליכא לועג לרש⁴:

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 לוועג לרש since it was ד' אמות distant from his קבר.

Thinking it over

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

¹ דברי הימים ב' לב, לג.

² Our *גמרא* there reads *מגבת ועד אנטיפרס* (instead of *שבע*).

³ The laws of *טוּמָא* וְטָהוֹרָה are considered 'difficult', and yet they were known by all; they certainly knew the other (less difficult) laws.

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

⁵לועג לרש by (על קברו ממש) (and therefore it could be ממש), there was no חזקה since he was מרבה תורה בישראל.