



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

### Sanhedrin Daf Tzaddik Aleph

- A "min" said to **R' Ami**, you say that the dead will eventually come alive. How can this be? The dead become dust and dust cannot come alive!? **R' Ami** said, I will give you a mashal, to a king who instructed his servants to build a castle without earth and water (with which to make bricks). They built it. A while later it fell down and he instructed them to make it using water and earth. They said they cannot do that. He told him, if you can make it without bricks, surely you can make it with bricks (similarly, if Hashem can make a human from mere semen, he can definitely make dust of a human come alive)! **R' Ami** said, you can see this further with a certain rodent which grows out of the earth, and with the "chilazon".
- A "min" said to **Geviha ben Pesisa**, woe is to you sinners who say that the dead will live – if living things die, surely dead things can't come alive! **Geviha** told him, woe is to you sinners who say that the dead won't come alive – if things that don't exist come alive (i.e. babies), then surely something that once lived can come alive again!
  - A Braisa says, on the 24<sup>th</sup> of Nisson there is a Yom Tov for the occasion of the winning over the people who came with claims to Yehuda and Yerushalayim. The Africans had come to Alexander (the Great) with a claim that EY belongs to them, based on the pasuk that says "Eretz Kinaan ligvuloseha", and Kinaan was their ancestor. **Geviha ben Pesisa** volunteered to debate the claim. He said, the pasuk says "arur Kinaan eved avadim yihiyeh l'echav". This shows that Kinaan was to be a slave to Sheim (the ancestor of the Yidden). Anything that a slave owns is owned by his master! Furthermore, there are now many years that you have not served us, and therefore you owe us money for all those years! The Africans fled, because they had no answer to this counterclaim, and left their fields full of produce, which was especially beneficial for the Yidden then, because it was shmitta. Another time the Mitzriyim made a claim to Alexander against the Yidden, for the silver and gold that was taken from them before the Yidden left Mitzrayim. **Geviha** said, the pasuk says that the Yidden were enslaved by the Egyptians for 430 years, and you certainly owe us more than the value of the silver and gold that was taken from you! The Egyptian claimants fled, because they had no answer to this counterclaim, and left their fields full of produce, which was especially beneficial for the Yidden then, because it was shmitta. Yet another time, the descendants of Yishmael and Ketura made a claim to Alexander against the Yidden claiming that they have equal rights to EY, because they are also children of Avrohom. **Geviha** said, the pasuk says that during his lifetime Avrohom gave his other children (other than Yitzchak) gifts and sent his other children away. Clearly, when a father does so during his lifetime, those other children are not entitled to a further inheritance.
- Aniteninus said to **Rebbi**, the body and soul can each make themselves patur from judgement as follows. The body can say, it was the soul that sinned, as can be seen by the fact that as soon as the soul left, I have become as still as a rock. The soul can say, it was the body that sinned, as can be seen by the fact that as soon as the soul departed the soul has been floating around like a bird! **Rebbi** said, I can answer with a mashal. There was a king who had an orchard of beautiful figs. He appointed two guards – one who was lame and the other who was blind. The lame guard told the blind guard – I see beautiful figs over the wall. Come allow me to go on your shoulders and I will get them for us. When the king saw that his figs were stolen he confronted the guards. The lame guard said, it could not have been me, because I cannot walk. The blind man said, it could not have been me, because I cannot see. The king put the lame guard on top of the blind guard and judged them together as one. Similarly, Hashem takes the soul, puts it into the body, and judges them as one.

- Aniteninus asked **Rebbi**, why is it that the sun rises in the east and sets in the west? **Rebbi** said, if it did the opposite you would ask why it rises in the west and sets in the east! Aniteninus said, I mean to ask, why does it not set in the same place that it rose from? **Rebbi** said, it sets in the west as if to bow to Hashem (Who “resides” in the West) as it sets. Anteninus asked, then why not set as soon as it hits the middle of the sky? **Rebbi** said, it sets gradually for the sake of the workers and travelers (so that they can have warning of when dark will come).
- Aniteninus asked **Rebbi**, at what point is the neshama put into a person? Is it at the point before the embryo is even created or only after there is already an embryo formed? **Rebbi** said, it is only after the embryo was already created. Anteninus said, can a piece of meat last 3 days without being salted!? Rather, it must be that it is there even before the embryo is formed! **Rebbi** said, this is something that I learned from Anteninus.
  - Aniteninus asked **Rebbi**, at what point does a person get the Yetzer Harah – is it at the time of the embryo’s formation or not until actual birth? **Rebbi** said, it is at the time of the embryo’s formation. Anteninus said, if that was true, a baby should be fighting to come out of its mother’s stomach early! Rather, it must be from the time of birth! **Rebbi** said, this is something that I learned from Anteninus.
- **Reish Lakish** asked that two pesukim seem to contradict each other. One seems to say that at techiyas hameisim people will come alive in the condition they were when they died (lame, blind, etc.). Another pasuk seems to say that all will be healed? The Gemara says, initially they will come alive as they died, and then Hashem will heal them.
  - **Ulla** asked a seeming contradiction between pesukim – one seems to say that in future times there will no longer be death and another says that people will live long lives, but they will die!? The Gemara says, the first pasuk is referring to the Yidden of future times and the second pasuk is talking about the goyim, who will be there to serve our material needs.
  - **R’ Chisda** asked a seeming contradiction between pesukim – one seems to say that in future times the sun and moon will cease to shine (or that they will be less bright). Another pasuk says that the moon will shine as bright as the sun and the sun will shine 7 times as bright as it does now!? The Gemara says, the first pasuk is referring to Olam Habbah and the second pasuk is referring to the times of Moshiach. **Shmuel** said, the first pasuk is referring to the area of the Shechina and the second pasuk is referring to the area of the tzaddikim.
  - **Rava** asked that two pesukim seem to contradict each other. One seems to say that at techiyas hameisim people will come alive in the condition they were when they died (lame, blind, etc.). Another pasuk seems to say that all will be healed? The Gemara says, initially they will come alive as they died, and then Hashem will heal them
- A Braisa says, we can learn techiyas hameisim from the pasuk of “az yashir Moshe u’vnei Yisrael”. It says “yashir” – will sing – not “sang”. We can also learn this from the pasuk that says that Yehoshua *will* build (“yivneh”) a Mizbe’ach.
  - **R’ Yehoshua ben Levi** said, we can learn techiyas hameisim from the pasuk of “ashrei yoshvei veisecha ohd yehalilucha selah” – they *will* praise. Based on this pasuk he also darshened that one who praises Hashem in this world merits to praise Him in Olam Habbah.
  - **R’ Chiya bar Abba in the name of R’ Yochanan** said, we can learn techiyas hameisim from the pasuk of “kohl tzofayich nasu kol yachduv yiraneinu” – they will sing. He also darshens from this pasuk that all the Nevi’im are going to sing in one voice.
- **R’ Yehuda in the name of Rav** said, anyone who withholds teaching Torah is as if he has stolen the student’s inheritance, as the pasuk says that the Torah is our inheritance from Creation. **R’ Chana bar Bizna in the name of R’ Shimon Chasida** said, that even the embryos in their mothers’ stomachs curse such a person. **Ulla bar Yishmael** said, this person is pierced full of holes like a sifter.
  - If a person *does* teach Torah, **Rava in the name of Sheishes** said, that he is zocheh to the brachos like Yosef. **R’ Sheishes** said, whoever teaches Torah in this world is zocheh to teach Torah in Olam Habbah.
- **Rava** said, we learn techiyas hameisim from the pasuk of “yechi Reuven (in this world) v’ahl yamos (in Olam Habbah)”. **Ravina and R’ Ashi** each bring a different pasuk that can serve as a source for techiyas hameisim from the Torah.