



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

### Sanhedrin Daf Kuf Yud

- The pasuk says that along with Korach there were 250 men “Mibnei Yisrael” – this teaches that they were the most distinguished individuals from Klal Yisrael. “Kri’ei moed” – they knew how to decide on leap years and how to set the months for the calendar. “Anshei shem” – they had a good name all around.
  - The pasuk says “vayishma Moshe vayipol ahl panav”. **R’ Shmuel bar Nachmeini in the name of R’ Yonason** said, Moshe heard that people suspected him of being mezaneh with a married woman.
  - The pasuk says “vayakam Moshe vayeilech ehl Dasan va’Aviram”. **Reish Lakish** said, from the fact that Moshe went to try and resolve the issue with them shows that one should not hold strong to an argument. As **Rav** said, one who does hold strong to an argument is oiver a lav of “lo yihiyeh k’Korach v’cha’adaso”. **R’ Ashi** darshened a pasuk to teach that such a person deserves to get tzaraas.
- **R’ Yose** darshens a pasuk to teach, whoever contests the kingship of Beis Dovid deserves to be bitten by a snake.
- **R’ Chisda** said, whoever contests his rebbi is considered to have contested the Shechina. **R’ Chama the son of R’ Chanina** said, whoever enters into a fight with his rebbi is considered to have done so with the Shechina. **R’ Chanina bar Pappa** said, whoever complains about his rebbi is considered to have complained about the Shechina. **R’ Avahu** said, one who thinks bad about his rebbi is considered to have thought badly about the Shechina.
- **Reish Lakish** darshens a pasuk that speaks of the evils of wealth as referring to the wealth of Korach, as having been the reason behind his arrogance.
  - **R’ Levi** said, the keys to all of Korach’s treasuries filled up 300 white mules, even though all the keys and locks were made of leather (which are lightweight).
  - **R’ Chama the son of R’ Chanina** said, Yosef hid 3 treasures in Mitzrayim – one was found by Korach, one was found by Antoninus, and one is hidden away for the tzaddikim in the future.
- **R’ Yochanan** said, Korach was not among the people who were swallowed up in the ground or among the people who were burned. A Braisa says that he was among the people who were swallowed in the ground *and* among the people who were burned.
  - **Rava** darshened a pasuk that says that the sun and moon were in “zvl” (the 4<sup>th</sup> of the Heavens) as referring to the times of Korach. He said that the sun and moon left their place in the 2<sup>nd</sup> Heaven and refused to light up the world unless Moshe was answered. Hashem said to them, every day people bow to you and you don’t protest for My honor, but for the honor of a human you do protest!?! The sun and moon agreed and refused to light up the world anymore (in protest for the Honor of Hashem). From that time on they must be forced (with “arrows and spears”) to light up the world.
  - **Rava** darshened the pasuk “ihm briya yivra Hashem” – Moshe said, if Gehenom already exists, then fine. If not, let Hashem create it now for these people.
    - **Q:** A pasuk teaches that nothing new is created in the world after Creation!?! **A:** Moshe said, if the opening is not close to where we are, let Hashem bring it here to swallow up these people.
  - The pasuk says that the sons of Korach did not die. It was taught in the name of **R’ Yehuda Hanasi** that they were put in a place high in Gehenom, where they sit and sing shira to Hashem.
  - **Rabbah bar bar Chana** said, a merchant told me, I will show you where Korach and his people are swallowed up in the ground. I went and saw two cracks in the ground which were emitting smoke. The merchant took soaked wool and stuck it into the crack on top

of a spear, and when he removed them they were burned. He told me to listen, and I heard the people saying “Moshe and his Torah are true, and we are the liars”. The merchant said, this happens every 30 days as they get stirred in Gehenom and rise to the surface.

#### DOR HAMIDBAR EIN LAHEM CHEILEK L’OLAM HABBAAH...

- A Braisa says, **R’ Akiva** says the Dor Hamidbar has no portion in Olam Habbah, as can be seen from the pasuk of “bamidbar hazeh yitamu” – referring to this world, “v’sham yamusu” referring to Olam Habbah. Another pasuk also says “asher nishbati v’api ihm yivo’un ehl minuchasi” (“They will not come to My resting place”). **R’ Eliezer** said they will eventually come to Olam Habbah, as the pasuk says “isfu li chasidai korsei brisi”. What about the pasuk of “asher nishbati v’api”? That means Hashem said, “I swore in My anger, but I retracted”. **R’ Yehoshua ben Korcha** said, the pasuk used by **R’ Eliezer** to prove his point does not refer to the Dor Hamidbar, but rather refers to later generations: “isfu li chasidai” refers to the tzaddikim of every generation, “korsei brisi” refers to Chananya, Mishael, and Azarya, who threw themselves into the fire, “alei zavach” refers to **R’ Akiva** and his chavireim who allowed themselves to be slaughtered for the sake of the Torah. **R’ Shimon ben Menasya** said that the Dor Hamidbar will come into Olam Habbah, as the pasuk says “ufduyei Hashem yishuvun uva’u Tzion b’rinah”.
  - **Rabbah bar bar Chana in the name of R’ Yochanan** said, **R’ Akiva** left his usual ways of finding zechusim for people. A pasuk says that even the people of Yerushalayim go to Olam Habbah in the zechus of the Dor Hamidbar. Now, if they cause others to go to Olam Habbah, then they themselves certainly must have a portion in Olam Habbah!

#### MISHNA

- **R’ Akiva** says that the 10 Shevatim are not destined to ever return from their galus, as the pasuk says that Hashem threw them into another land “like today”. Just as today passes and never comes back, so too they will never come back. **R’ Eliezer** darshens “like today” to mean, that just as the day goes dark and light then returns, so too the 10 Shevatim who are in darkness will again have light.

#### GEMARA

- A Braisa says, **R’ Akiva** says the 10 Shevatim will never return, as can be seen in the pasuk of “vayitsheim Hashem mei’ahl admasam” referring to this world, “vayshlicheim ehl eretz acheres” referring to Olam Habbah. **R’ Shimon ben Yehuda of Akko in the name of R’ Shimon** said, if their actions are like today (they don’t do teshuva), they will not return. If they do teshuva they will return. **Rebbi** said they will come to Olam Habbah, as the pasuk says “bayom hahu yitaku b’shofar gadol...” (and the pasuk continues and says that the people lost in Ashur will come back).
  - **Rabbah bar bar Chana in the name of R’ Yochanan** said, **R’ Akiva** left his usual ways of finding zechusim for people. The pasuk of “haloch v’karasa es hadevarim ha’eileh...” seems to clearly say that they will return.
    - **Q:** Where do we see that **R’ Akiva’s** usual way was to find zechusim for people?  
**A:** We see this in a Braisa where **R’ Gamliel** darshens a pasuk to teach that the young children of Yidden who are resha’im will not come to Olam Habbah. **R’ Akiva** says they absolutely will come into Olam Habbah, and instead darshens the pasuk differently. They both agree that the young children of non-Jewish resha’im will not come into Olam Habbah.
    - We have learned, how old must a child be at the time of his death so that he come into Olam Habbah? **R’ Chiya and R’ Shimon bar Rebbi** argue, each view is based on a pasuk: one says even if he dies at birth and the other says if he dies when he is old enough to speak.
    - We have learned, **Ravina** said a child can go into Olam Habbah from the time he is conceived. **R’ Nachman bar Yitzchak** said, from the time he gets a bris milah
    - It was taught in the name of **R’ Meir** a drasha, that a child is allowed into Olam Habbah from the time that he says “Amen”.
      - **Q:** What is the meaning of the word “amen”? **A:** **R’ Chanina** said, it stands for “Kel Melech Ne’eman”.