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Sanhedrin Daf 110

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Korach and Moshe

And they stood before Moshe, with two hundred and fifty of the children of Israel. They were the most distinguished men of the community. They were skilled in knowing how to intercalate the year and establishing the months of the year. They were famous throughout the whole world.

And when Moshe heard it, he fell upon his face. What news did he hear? Rabbi Samuel bar Nachmeini said in the name of Rabbi Yonasan: He hears that he was suspected of adultery with a married women, as it is written: *They were jealous of Moshe in the camp*, which teaches that every person warned his wife on Moshe’s account (*not to be secluded with him*), as it is written: *And Moshe took the tent, and pitched it outside of the camp.*

And Moshe rose up and went to Dasan and Aviram. Rish Lakish said: This teaches that one must not be persistent in a quarrel, for Rav said: He who persists in a dispute violates a negative command, as it is written: *And he should not be as Korach and his assembly.* Rav Ashi said: He deserves to be stricken with leprosy.

Rabbi Yosi said: Whoever contends against the sovereignty of the House of David deserves to be bitten by a snake.

Rav Chisda said: Whoever contends against the ruling of his teacher is as if he contended against the *Shechinah*.

Rabbi Chama son of Rabbi Chanina said: Whoever argues with his teacher is as if he quarreled with the *Shechinah*.

Rabbi Chanina bar Pappa said: Whoever complains against his teacher, is as if he expressed it against the *Shechinah*.

Rabbi Avahu said: He who thinks ill about his teacher is as if he imputed it against the *Shechinah*.

Rabbi Levi said: The keys of Korach’s treasure house were a load for three hundred white mules, and all the keys and locks were made of leather (*which is considerably lighter than metal, nevertheless, it would require three hundred mules to carry them*).

Rabbi Chama son of Rabbi Chanina said: Yosef hid three treasures in Egypt: one was revealed to Korach, one to Antoninus the son of Severus, and the third is stored up for the righteous for the future.

Rabbi Yochanan said: Korach was neither of those who were swallowed up, nor of those who were burned. A *Tanna* taught in a *braisa*: Korach was one of those who were swallowed up and burned. [*First his soul was burned while his body remaining intact; his body in turn was swallowed up.*]



Rava taught: What does the verse mean when it says: *The sun and moon stood towards zevul [an area of heaven higher than rakia (a lower part of heaven)]?* What are the sun and moon doing in *zevul*? Hashem put them in the *rakia*!? This teaches that the sun and moon went up from the *rakia* to *zevul* and said: “Master of the Universe, if you will do justice for the son of Amram (*Moshe Rabeinu against Korach*), we will give light. If not, we will not. At that time, He shot arrows and spears at them. He said to them: Every day they (*idolaters*) bow to you and yet you give light and you do not protest My honor, but for the honor of flesh and blood you protest! Every day arrows and spears are shot into them and only then do they give light.

Rava gave the following exposition: What is meant by the verse: *If God will create a new thing, and the earth will open her mouth?* Moshe said to the Holy One, Blessed be He: If Gehinnom has already been created, it is well; if not, let God create it. Now, how can it mean that He should actually create it? But there is no new thing under the sun! Rather, he prayed that its opening might be brought up closer to the spot where they were standing.

And the sons of Korach did not die. A *Tanna* taught: It has been said on the authority of Rebbe, our teacher: A place was set high for them in Gehinnom, where they sat and sang praises to God.

Rabbah bar bar Chanah said: I was travelling when an Arab merchant said to me, “Come, and I will show you where the men of Korach were swallowed up.” I went and saw two cracks which issued smoke. Thereupon he took a piece of sheared wool, soaked it in water, attached it to the point of his spear, and passed it over there, and it was singed (*due to the heat of the fire*). He

said to me, “Listen to what you are about to hear.” And I heard them saying the following: Moshe and his Torah are true, and they are liars. The merchant then said to me, “Every thirty days Gehinnom causes them to return here like meat being stirred in a pot, and they say the following: Moshe and his Torah are true, and they are liars. (110a – 110b)

Generation of the Wilderness

The *Mishna* had stated that the Generation of the Wilderness does not have a share in the World to Come.

The *Gemora* cites a *braisa*: Rabbi Akiva says: The Generation of the Wilderness does not have a share in the World to Come. Rabbi Eliezer says that they do have a share in the World to Come. Rabbi Shimon ben Menasya also holds like that. Rabbah bar bar Chanah said in the name of Rabbi Yochanan: Here Rabbi Akiva abandoned his usual generosity. For it is written: *Go and proclaim in the ears of Jerusalem, saying: Hashem said: I remember you, the kindness of your youth, the love of your bridal days, when you went after me in the Wilderness, in a land that was not sown.* If others will enter the World to Come in their merit, surely they themselves most certainly will! (110b)

Ten Tribes

The Ten Tribes will not return from their exile, as it is written: *And He cast them to another land, on this very day.* Just as the day goes and never comes back, so they will go and not come back. Rabbi Eliezer says: Just as the day begins with darkness and then becomes light, so too the Ten Tribes, although it is dark for them now, it will eventually become light for them (*and they will return from their exile*).



The *Gemora* cites a *braisa*: Rabbi Akiva says: The Generation of the Wilderness does not have a share in the World to Come. Rabbi Shimon son of Yehudah, from the village of Akko, said in the name of Rabbi Shimon: If they repent, they will return. Rebbe said: They do have a share in the World to Come. Rabbah bar bar Chanah said in the name of Rabbi Yochanan: Here Rabbi Akiva abandoned his usual generosity.

The *Gemora* explains his generosity: It was taught in a *braisa*: The children of the wicked of Israel, who died as minors (*without sinning*), will not enter the World to Come; these are the words of Rabban Gamliel. Rabbi Akiva said: They will enter the World to Come. But as for young children of the wicked idolaters, all agree that they will not enter the World to Come.

It was stated: When would a minor receive a share in the World to Come? Rabbi Chiya and Rabbi Shimon bar Rebbe disagree: One holds that it is from birth, and the other maintains that it is from the time he speaks. It was said in the name of Rabbi Meir: It is from the time that he begins to answer "Amen." "Amen" means that "God is a trustworthy King." (110b – 111a)

INSIGHTS TO THE DAF

Ten Tribes

By: Rabbi Binyomin Adler

The Ten Tribes will not return from their exile, as it is written: *And He cast them to another land, on this very day*. Just as the day goes and never comes back, so they will go and not come back. Rabbi Eliezer says: Just as the day begins with darkness and then becomes light, so too

the Ten Tribes, although it is dark for them now, it will eventually become light for them (*and they will return from their exile*).

The fate of the Ten Tribes of Israel remains a mystery until this day. Various groups trace their lineage to the Ten Tribes, and the Medrash¹ states that they dwell on the other side of the Sambatyon River. What needs clarification is the verse from which is derived that the ten Tribes were cast away. It is said: *and He cast them to another land, as this very day*. Where is the reference to the Ten Tribes?

The Maharal² writes an extraordinary explanation regarding the fate of the Ten Tribes. He notes that there are those who say that scholars of the gentile world have recorded all inhabited areas of the world, and the Ten Tribes are nowhere to be found in these locales. The Maharal writes that this is a foolish thesis, because there may exist an area where no man can enter, and this is where the Ten Tribes exist. Proof of this is that people discovered a "New World" (America) which had been previously unknown to man. If this was so, then certainly there can be a land that no one has yet discovered. In fact, the Maharal writes, the decree of exile on the Ten Tribes is because Hashem wrote in His Torah: *and He cast them to another land, as this very day*. Hashem did not desire that their whereabouts be known. Just like Hashem decreed that the Jewish People should be dispersed amongst the nations, so too did Hashem wish that the Ten Tribes should be separated from the other tribes.

It is now clear to us where in the verse is the reference to the Ten Tribes. *Another land* is merely a metaphor for somewhere obscure that no man is aware of its location.

¹ Breishis Rabbah 73:6, Shir Hashirim Zuta 1, Yerushalmi Sanhedrin

² Netzach Yisroel 36

This is precisely the situation of our current exile. We are in another land, which is not ours. Hashem decreed that we should be dispersed and lacking unity amongst ourselves. In essence, we are all part of the Ten Tribes' exile. We should no longer view the ten Tribes as a chapter in history, but rather as a terrible catastrophe for the Jewish People. We are lost and divided, and it is our sins that separate us from one another.

There is another important lesson to be derived from this Mishnah. The Ramban³ writes that in reality, the Jewish People should remain in exile forever. The merits of our forefathers have ceased, and the only redeeming factor is Hashem's Great Name. It is through the Jewish People that Hashem's Name has been known throughout the world. If the Jewish People were to be obliterated, then the world would serve no purpose. It is therefore through Hashem's will and compassion that the Jewish People remain in existence.

It is incumbent upon us to recognize that the sole reason for our existence is that Hashem's name should be glorified and sanctified in the world, as it is said:⁴ *everyone who is called by My name and whom I have created for My glory, whom I have fashioned, even perfected; to liberate the people who are blind though they have eyes, and deaf though they have ears.*

Although Hashem may have cast us away to other lands, we should feel like Dovid Hamelech, who proclaimed:⁵ *Where can I go from Your spirit? And where can I flee from Your presence? If I ascend to heaven, You are there; if I make my bed in the lowest depths, behold, You are there; were I to take up wings of dawn, were I to dwell in the distant west, there, too, Your hand would guide me,*

and Your right hand would grasp me. Would I say, "surely darkness will shadow me", then the night would become as light around me. Even darkness obscures not from You; and night shines like the day; darkness and light are the same. This is the idea expressed by Rabbi Eliezer in the Mishnah: The phrase as this very day implies: Just as the day darkens and then becomes light, i.e. just as the darkness of the night or early morning eventually gives way to the light of the day, so too the Ten Tribes, for whom it is dark, will likewise one day have light.

³ Devarim 32:26

⁴ Yeshaya 43:7

⁵ Tehillim 139:7-12