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Sanhedrin Daf 111

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Daf Notes is currently being dedicated to the neshamot of

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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

In The Future

Therefore Gehinnom widened its soul, and opened its mouth without borders. Rish Lakish says: This is even for someone who does not keep one law. Rabbi Yochanan says: Hashem does not like that you have said this. Rather, it means that even if someone only learned one law he is saved (see Maharsha and Be’air Sheva for many different explanations of this argument).

And it will be in all of the land - the word of Hashem, two parts will be cut off and will die, and the third part will remain. Rish Lakish says: This refers to the third of Shem. (Rashi explains this refers to Shem’s third son, Arpachshad, who was the forefather of Bnei Yisroel. However, it also refers to the amount of people in the world at this time. Accordingly, if Jews are not one third of the world, some of them will have to die as well.) Rabbi Yochanan says: Hashem does not like that you have said this. Rather, it means one third of Noach (meaning that all of the descendants of Arpachshad will live).

For I have become your Master, and I will take from you one from a city and two from a family. Rish Lakish says: The verse is translated simply (that only these amounts of people will survive). Rabbi Yochanan says: Hashem does not like that you have said this. Rather, it means that one righteous person from a city will protect the entire city, and two people from each family will protect the entire family.

Rav Kahana sat before Rav and said: The verse should be translated simply. Rav says: Hashem does not like that you

have said this. Rather, it means that one righteous person from a city will protect the entire city, and two people from each family will protect the entire family.

Rav saw that Rav Kahana was washing his hair and enjoying himself (*when he should have been learning*). Rav Kahana then came and sat before Rav. Rav said: *You will not find this in (someone who is in) the land of the living.* Rav Kahana asked: Did you just curse me? Rav replied: I just quoted a verse that explains that one will not find Torah in someone who enjoys worldly pleasures instead of learning.

The *braisa* states: Rabbi Simai says that the verse says, *And I will take you for a nation*, and it also says, *And I will bring you.* This shows that we should compare their coming out of Egypt to their coming into *Eretz Yisroel*. Just like their coming into *Eretz Yisroel* was only accomplished by two people (Yehoshua and Kalev) out of six hundred thousand, so too their coming out of Egypt was only accomplished by two people out of six hundred thousand. Rava says: The same is true for the days of Moshiach. This is as the verse says, *And they will be poor there like the days of their youth, and like the day they came out of Egypt.*

The *braisa* states: Rabbi Elozar the son of Rabbi Yosi says, I once entered Alexandria in Egypt, and I found an old (*Egyptian*) man. He said to me: Come see what my fathers did to your fathers. Some of them were drowned in the sea, some were killed by the sword, and some were crushed in the buildings. Regarding this, Moshe was punished. This is as the verse says, *And from when I came to speak to Pharaoh in Your name it has made things worse for this*



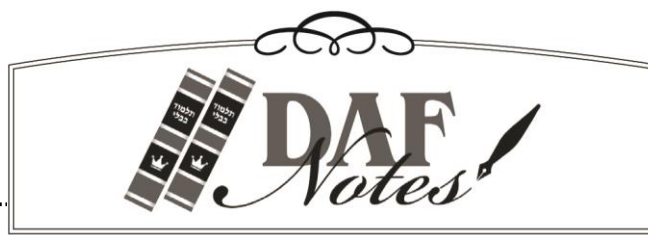
nation. Hashem said: Woe to those who are lost and not found. Many times I revealed Myself to Avraham, Yitzchak, and Yaakov with the name Kel Shakai, and they never had doubts about My ways, and they never asked, "What is Your name?" I said to Avraham, *Get up and go in the land, in its length and its width, for I will give it to you.* He sought a place to bury Sarah and did not find one, until he bought (the *Mearas HaMachpeilah*) one for four hundred shekel of silver, and he never doubted My ways. I said to Yitzchak, *Live in this land and I will be with you and I will bless you.* His servants sought water to drink and did not find until they got into a fight. This is as the verse says, *And the shepherds of Grar fought with the shepherds of Yitzchak saying that this is our water.* He still had no doubts about My ways. I said to Yaakov, *The land that you are sleeping on, to you I will give it and to your children.* He sought a place to pitch his tent and did not find a suitable place, until he bought one for one hundred silver pieces, and he did not doubt My ways. They did not say to me, "What is Your name?" Yet you asked Me this right away, and now you are saying, *And you have not saved your nation. Now you will see what I will do to Pharaoh.* You will see My fight with Pharaoh, but not the fight against the thirty-one kings in *Eretz Yisroel.*

And Moshe ran, and he fell to the ground and bowed. What did Moshe see? Rabbi Chanina ben Gamla says: He saw Hashem's attribute of not punishing right away. The Rabbis say: He saw Hashem's attribute of truth. The following *braisa* supports the former opinion. The *braisa* states: When Moshe went up to the Heavens to receive the Torah, he saw Hashem was sitting and writing "*erech apayim*" -- "long of face (not punishing right away in order to give the sinner a chance to repent)." Moshe asked: Is this for those who are righteous? Hashem replied: It is even for sinners. Moshe said: Let the sinners be destroyed. Hashem replied: You will see that you will need this attribute (for sinners). When *Bnei Yisroel* sinned, Hashem asked Moshe: Didn't you say that *erech apayim* should only be for the righteous? Moshe replied: But didn't you tell me it is also

for the sinners? This is the meaning of the verse, *And now let the power of Hashem be great, as You have said stating.*

Rabbi Chaga went and sat on the step by the study house of Rabbah bar Shilo. He heard a child reading the verse, *Your teachings are very trustworthy, to Your house that is beautiful and holy, Hashem (will wait) for long days.* (Rashi explains that the teaching referred to is that Hashem will wait to punish, as is evident from the end of the verse regarding the long days.) After this is the verse, *A prayer of Moshe etc.* Rabbi Chaga said: This shows that he saw *erech apayim.*

Rabbi Elozar says in the name of Rabbi Chanina: In the future, Hashem will make a crown on the head of every righteous person. This is as verse says, *On that day, Hashem Tzivakos will be a crown for the righteous and a sounding of glory for the rest of his nation.* What does the verse mean when it says, *crown for the righteous and a sounding of glory?* It refers to those who do His will and look forward to his salvation. One might think this refers to all of those who do his will. This is why the verse says, *for the rest of his nation.* This means that it is only for those who make themselves like they are leftovers (*i.e. humble*). *And for the wind of justice, and the one sitting on justice, and for strength, those who fight back by the gates.* *And for the wind of justice* refers to someone who kicks his evil inclination (*and repents*). *And the one sitting on justice* refers to a judge who judges truthfully. *And for strength* refers to someone who not only fights his evil inclination, but does *mitzvos* instead. *Those who fight back* refers to people who give and take in Torah discussions. *By the gates* refers to people who wake up early and stay late in synagogues and study halls. The attribute of judgment says before Hashem: Master of the Universe! Why are these different than these? Hashem said: *And also these have been mistaken with wine, with beer they have wandered, "paku pliyah" -- "they have failed the judgement."* *Paku* refers to Gehinnom. This is as the verse says, *This should not be for you for a puka (cause to make you go to*



Gehinnom). Plilim refers to judges, as the verse says, *and he will be made to pay with "plilim" -- "judges."* (111a – 111b)

Ir Ha'nidachas

The people of an *ir ha'nidachas* (*city where the inhabitants all serve idolatry and are all sentenced to death*) do not have a portion in the world to come. This is as the verse says, *People without a yoke (of Heaven) have went out from your midst and they have pushed aside the inhabitants of their city saying etc.* They are not killed until the people that convince them to serve idolatry are from their city, from the same tribe, until most of the city has been convinced, and the people who convinced them are men (*not women*). If women or children were the one who convinced them, or if only a minority of the city were convinced, or if the people doing the convincing were not from the city itself, the people doing idolatry are judged as individuals. [*If they are judged as individuals*] Two witnesses and warning are required for each of them. This is the strict aspect of individuals over the majority. Individuals are stoned. This is why their money is saved. If a city is judged they are beheaded. This is why their money is destroyed.

You should surely hit the dwellers of that city by the sword. Groups of people with donkeys or camels that pass from city to city can save the city from being called an *ir ha'nidachas* (*if they are there for thirty days, see Rashi*), as the verse says, *Destroy it and everything in it and its animals by the sword.* This shows that the possessions of the righteous people that are in the city are also destroyed. If their possessions are outside the city, their possessions are not destroyed. All of these possessions of the idolaters are destroyed, whether they are in or outside the city. This is as the verse says, *And all of its spoils should be gathered to the main road.* If it does not have a main street, a main street should be made. If the main street was outside of the city, it is extended to go into the city. This is as the verse

says, *And you should y burn the entire city and all of its spoils with fire for Hashem, your G-d. Its spoils, and not the spoils of Heaven.* This teaches that anything dedicated to *hekdesh* should be redeemed, and all *terumah* should be left to rot. *Ma'aser sheini* and holy writings should be put in *genizah*. *Entirely for Hashem, your G-d.* Rabbi Shimon says: Hashem says: If you make a judgment regarding an *ir ha'nidachas*, I consider it as if you have brought a complete *korban olah* before me.

And it should be a pile forever. This teaches that you should not make it into gardens or orchards. These are the words of Rabbi Yosi Ha'Glili. Rabbi Akiva says: *You should not build it anymore* teaches that you should not build it up to how it used to be, but you can make it into gardens and orchards.

And none of the cheirem (i.e. their forbidden property) should stick to your hands. This is because as long as the evildoers are in the world, there is (*Hashem's*) anger at the world. When they are removed from the world, there is no more anger at the world.

The *braisa* states: *They went out* refers to them, not their messengers. *Men* means no less than two. Alternatively, this teaches men, as opposed to women or children. *People without a yoke* refers to people who have taken off the yoke of Heaven from their necks. *From your midst* excludes people from the suburbs of the city. *Dwellers of their city* excludes inhabitants of another city. *To say* means that each of them require witnesses and warning.

It was taught: Rabbi Yochanan says, They (*Bnei Yisroel when they came into Eretz Yisroel*) sometimes split a city into two portions for two different tribes. Rish Lakish says: They did not do so.

Rabbi Yochanan asked a question from our *Mishna* to Rish Lakish. The *Mishna* says: Until the missionaries are from that city and that tribe. This implies that even though the

missionaries are from that city, they must be from the same tribe! This shows that they used to split one city for two tribes.

Rish Lakish answers: This is not a proof, as it is possible he is only part of that city because he inherited this area (*i.e. married a wife from a different tribe who inherited her father*). Alternatively, he received this land as a present. (111b)

DAILY MASHAL

Controlling the Evil Inclination

It is interesting to note that the *Gemora* places one that renders a judgment that is absolutely true in the same category as one who controls and overpowers his Evil Inclination. Rashi¹ notes that the exposition of the *Gemora For a spirit of judgment*: This refers to one who controls his Evil Inclination, is derived from the words of the verse itself. *For a spirit of judgment* can be read as *one who judges his spirit*. How does one judge his spirit? By controlling his Evil Inclination. This concept requires clarification. What form of judgment is involved in one who controls his Evil Inclination?

Rabbi Yerucham Levovitz² comments on the Medrash³ that states: And these are the ordinances [that you shall place before them].⁴ What is said previously? They shall judge the people at all times.⁵ Here it is said, and these are the ordinances... and the [ten] commandments in middle. This idea is likened to an empress who walks in between the guards. The same applies to Torah, which is preceded and followed by judgment.

Reb Yerucham explains that when a person is in a trench and all around him are sounds of gunshots and the reverberations of explosions, he can only be afraid and not entertain thoughts regarding anything else. This is the way a G-d fearing person should lead his life. He should be so in awe of Hashem that there is no room for sin and desire. Reb Yerucham explains that this is what saved Yosef from sin, because he was able to declare,⁶ I fear G-d. Similarly, Avraham Avinu was able to withstand the test of the *Akeidah* (Binding of Isaac on the altar) because he feared Hashem as is said regarding the test,⁷ for now I know that you are a G-d-fearing man. Essentially, when there is fear of Hashem, there is Torah in its true form.⁸

With this premise, we can better understand the reason why the *Gemora* lists one who controls his Evil Inclination in conjunction with one who renders a judgment that is absolutely true. If one wants to gauge the effect he is having in controlling his Evil Inclination, he must truly “judge” his fear of Hashem. It is not sufficient to fear Hashem some of the time, and do as he pleases for the remainder. This is not truth. Only through constant study of Torah and ethics can one truly control his Evil Inclination.

¹ S.v. uleruach mishpat

² D'aas Torah Mishpatim pp 225-227

³ Shemos Rabbah 30:3

⁴ Shemos 21:1

⁵ Ibid 18:22

⁶ Breishis 42:18

⁷ Ibid 22:12

⁸ See further in Da'as Torah for elaboration on this theme