

OVERVIEW of the Daf

1) Who was allotted portions in Eretz Yisroel?

It is noted that the Mishnah follows the opinion that portions in Eretz Yisroel were allotted to those who left Mitzrayim which is not a universally-held opinion.

A Baraisa presents a dispute whether portions were given to those who left Mitzrayim or those who entered Eretz Yisroel.

The Gemara notes that all opinions agree that the phrase לשמות מסות אבותם refers to those who left Mitzrayim and explains how we know that this is the correct interpretation.

2) R' Pappa's inquiries

R' Pappa cites a verse that seems to support the position that Eretz Yisroel was given to those who left Mitzrayim. ■

REVIEW and Remember

1. Who was assigned portions in Eretz Yisroel?

2. Explains מתין יורשין חייך.

3. Which people were denied portions in Eretz Yisroel?

4. Why does the verse of 'לרב תרבה נחלתו וכו'' support the opinion which says the land was given to those who left Mitzrayim?

HALACHAH Highlight

The dispute regarding who merited portions of land in Eretz Yisroel

ר' יאשיה אומר ליוצאי מצרים וכו' ר' יונתן אומר לבאי הארץ וכו' R' Yoshiya says that it was given to those who left Mitzrayim etc. R' Yonason holds that it was given to those who entered the land

Ben Yehoyada¹ offers an interesting explanation of the dispute between R' Yoshiya and R' Yonason in our Gemara related to whether portions of land in Eretz Yisroel were given to those who left Mitzrayim or to those who entered

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Distinctive INSIGHT

The "complainers" and the group of Korach do not have a portion in the World-to-Come

מתלוננים ועדת קרח לא היה להם חלק לעולם הבא

Later (118b), the Gemara explains that the "complainers and the gang of Korach" who did not receive a portion in the land does not actually refer to two separate groups, but it refers to "the complainers of the gang of Korach." Rashbam identifies these complainers as the two hundred and fifty men who, as a part of Korach's rebellion, gathered to offer the incense to challenge Aharon. They are the ones who confronted Moshe, and they died a fiery death as they brought the incense and a fire came and burned them. In the Baraisa, the daughters of Tzelafchad assured Moshe (Bamidbar 27:7) that their father was not a member of these men who met to stand against Hashem. Ritva notes, however, that we do not find that the two hundred and fifty men who joined the revolt of Korach are ever referred to with the title "מתלוננים – complainers". Rashba and Shitta Mikubetzes explain that this additional reference is regarding the family members of Korach. Netzi"v (in עמק הנצי"ב) also questions referring to this group as the "complainers" of the group of Korach, when they are one and the same as the group of Korach itself.

ר"י מיג"ש explains that when the daughters of Tzelafchad declared that their father was not part of the *עדת קרח*, they were referring to the two hundred and fifty men who were burned as they challenged Moshe with the bringing of unauthorized incense. In our Gemara, the group which did not receive a portion in the World-to-Come—the "complainers"—refers to the people who spoke against Moshe in the aftermath of the debacle of Korach. In Bamidbar (17:6) a group confronted Moshe and Aharon saying that they had been instrumental in killing the nation of God. Ritva questions this approach, as well, noting that this particular group seems to have been a large gathering (וילנו כל עדת בני ישראל). Later (118b), the Gemara informs us that the portion in Eretz Yisroel which the "complainers" forfeited was given to Yehoshua and Kalev. If the ones who rose up against Moshe and Aharon were these same "complainers", it would mean that Yehoshua and Kalev received the portions in Eretz Yisroel of not only the spies, but the portions of this large group of complainers, as well. This would mean that Yehoshua and Kalev received exceptionally large portions in Eretz Yisroel,

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Eretz Yisroel. In Sanhedrin (66a) R' Yoshiya and R' Yonason disagree about the parameters of the prohibition of cursing a parent. R' Yoshiya holds that the "ו" of the phrase **וְאָמַר** connects the two words so that one does not violate the prohibition against cursing one's parents unless one curses them both. R' Yonason disagrees and asserts that the "ו" divides so that one is liable for cursing a father or a mother.

Earlier in the Gemara (100a) R' Eliezer taught that Avrohom Avinu acquired Eretz Yisroel when he traversed the land following Hashem's instruction **הַתְּהַלֵּךְ בְּאֶרֶץ לְאֹרְכָהּ וּלְרֹחְבָהּ** – walk the land its length and width. The difficulty is that we only find that Avrohom walked the length of the land so how did he acquire the land? Mahari Algazi answers that R' Elazar must be following R' Yonason who says that a "ו" is meant to divide and Hashem told Avrohom to acquire Eretz Yisroel by walking the length or the width, thus he acquired the land when he walked its length.

Based on this we could present the following explanation. Avrohom was told that his descendants would be given Eretz Yisroel after four hundred years of suffering in a land that was not their own. How do account for the fact that the Jews were enslaved in Mitzrayim for only 210 years? If we follow R' Yoshiya who maintains that a "ו" connects,

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and Ritva asserts that this is unreasonable to say. Furthermore, to refer to these people who came later as "the complainers of Korach" is not appropriate.

Ritva therefore explains that this group were the select few who had originally confronted Moshe to send spies to scout the land (see Devarim 1:22). Now, they again joined forces with Korach. When they appeared as repeat offenders, they lost their right to their portion to the World-to-Come. ■

Avrohom Avinu never successfully acquired Eretz Yisroel. Accordingly, the 400 year count could begin with the birth of Yitzchok and there were four hundred years between the birth of Yitzchok and the exodus from Mitzrayim. Consequently, he holds that the land was given to those who left Mitzrayim. According to R' Yonason who maintains that the "ו" divides, Avrohom Avinu acquired the land so we cannot include Yitzchok's lifetime as part of the four hundred years. As such, the land was given to those who entered Eretz Yisroel for although the four hundred years did not transpire they earned special merit by following Hashem into the wilderness. ■

1. בן יהודע לסוגיין. ■

STORIES Off the Daf

For Heaven's sake!

מתלוננים ועדת קרח לא היה להם חלק בארץ

We find on today's daf that those involved in Korach's controversy lost their right to bequeath their portion of Eretz Yisrael to their heirs. We see from here the terrible consequences of machlokes, especially if the fight wears the garb of being l'shem shomayim.

Rav Yisrael Salanter, zt"l, would warn his beloved students, "At the very least, don't make yourselves out to be acting l'shem shomayim!"

He would explain, "A person who turns a blind spot to his natural ulterior motives and thinks he acts only for the sake of heaven is a terrible hazard

to himself and others. If things do not go according to his plan, he naturally feels angry. After all, he is certain that his every movement is one hundred percent for the sake of heaven, so why isn't Hashem allowing his altruistic plans to come to fruition? It is equally obvious to this person that anyone who is an impediment to his plans for whatever reason is in the wrong and may be crushed or pushed aside in any form he can get away with!"

Rav Yisrael would use this principle to explain the Mishnah in Avos in his uniquely pithy manner. "The sages taught, 'Any conflict that is l'shem shomayim – **סופה להתקיים** – it is destined to exist in perpetuity.'—Talk about a thing that is sure to last forever!"

He explained this with a very direct parable. "Let's say two competing shop-

keepers are in a fight. Each one blames the other for stealing his customers. Even if they fight the whole year round, when erev Yom Kippur comes, they will surely regret their petty squabble and wish to make up. It is more than likely that one merchant will enter his friend's shop and say something like, 'Listen, Reb Chaim. Today is erev Yom Kippur. Let's drink a l'chaim and forgive each other!'

"But if they fight 'l'shem shomayim,' will they make up erev Yom Kippur? Absolutely not! On the contrary, on erev Yom Kippur each will feel that he has the license to pursue his friend mercilessly. After all, each one already knows that he is completely l'shem shomayim. Keeping up the fight with his friend is nothing less than a mitzvah!"¹ ■

1. מובא באבני שלמה, ח"ג, ע"י צ"ב. ■