



OVERVIEW of the Daf

1) Korach's followers (cont.)

The Gemara notes that in contrast to the wife of On ben Peles who saved him the wife of Korach encouraged him to rebel.

The second pasuk in the Korach story is expounded.

This exposition leads to a discussion about machlokes.

This discussion digresses to the topic of challenging Dovid Hamelech's leadership and one's Torah teachers.

How Korach's wealth played a factor in his rebellion is explained.

R' Yochanan and an opinion in a Beraisa disagree about Korach's fate.

Rava teaches what happened when the sun and moon protested in defense of Moshe Rabbeinu.

The Gemara discusses the earth opening up and swallowing Korach and his followers.

The fate of Korach's sons is discussed.

An incident related to Korach is presented.

2) The generation of the wilderness

A Beraisa discusses and demonstrates that the generation of the wilderness does not have a share in the World-to-Come.

Rabbah bar bar Channa in the name of R' Yochanan comments on R' Akiva's position.

3) **MISHNAH:** The Mishnah discusses what happened to the ten tribes.

4) The ten tribes

A Beraisa elaborates on the topic of what happened to

(Continued on page 2)

REVIEW and Remember

1. What did Korach's wife say to encourage her husband to rebel?

2. What was Korach's fate?

3. Are the Ten Tribes to return to the Jewish People?

4. When does a child earn a share in the World-to-Come?

Distinctive INSIGHT

The tragic fate of Korach

במתניתא תנא קרח מן השרופין ומן הבלועין

Our Gemara states that Korach was both among those who were burned and among those who were swallowed up by the earth. What is the lesson of this statement?

The Torah teaches (Bamidbar 16:35) that "a fire came forth from Hashem and consumed the two hundred and fifty men who were offering the incense." Why was fire used as the means to punish the ones who brought the incense fraudulently? We also have to address the usage of God's name as it appears in this verse. The verse states that a fire issued forth from "Hashem." This name of God is often used in a context of mercy and compassion. Perhaps the verse here should have used the stricter and more justice-oriented name of Elokim in describing from where the fire was sent.

In reference to the verse (Devarim 11:22) "And you shall cling to Him," the Sifrei asks how one can possibly cling to Hashem, when we know that the Shechina is referred to as a consuming fire (Devarim 4:24). The answer is that we are commanded to cling to wise Torah scholars and their students. In this manner, we can benefit by being in the glow of Torah and its teachings, but yet be protected from the consuming and destructive aspect of fire.

Korach was deficient in this regard. He not only failed to associate with Torah scholars and to emulate them, but he also actually confronted Moshe and rejected Moshe's authenticity. Therefore, Korach and those who followed him were subject only to the destructive and devouring aspect of the Shechina, and they were therefore burned by it.

Pnei Menachem explains that we can now appreciate the opinion in our Gemara which states that Korach was both among those who were burned and among those who were swallowed up by the earth. This seems to be contradictory, as we know that those who were swallowed up descended while alive. Korach was indeed swallowed up alive, but he also was burned by the "consuming fire" of the Shechina from above. ■

Today's Daf Digest is dedicated

By Mr. & Mrs. Ira Arthur Clair and family in memory of

מרת אסתר רייזל בת ר' אפרים פישל, ע"ה

Mrs. Esther Clair O.B.M.

HALACHAH Highlight

Bris Milah for a child that dies

ר' נחמן בר יצחק אמר משעה שנימול

R' Nachman bar Yitzchok said [that a child merits a portion in the World-to-Come] from the moment he is circumcised

Tur¹ writes that there is a custom to circumcise a boy who dies before he reaches eight days so that he should not be buried with his foreskin which would be humiliating for the child. He adds that the custom is for the mohel to perform the circumcision by the grave and the beracha is not recited. Additionally, they give the child a name so that when the time for resurrection arrives the child should be able to identify his father. Korban Nesanel² further explains that the child requires a circumcision so that when resurrection arrives the child should not mistake himself to be a gentile and a name is assigned so that the child should be able to identify his father and the father should be able to identify his child. Be'er Sheva³ writes that our Gemara is the source for this opinion. R' Nachman bar Yitzchok holds that a child becomes worthy of a portion in the World-to-Come from the time he is circumcised. For that reason, the custom is to circumcise a boy so that he should be worthy of a portion in the World-to-Come.

Or Zarua⁴ was asked whether there is an obligation to circumcise a boy who did not survive until his eighth day. In his response he mentions that women have such a custom but there is certainly no obligation to do so. In fact, circumcising

(Overview...continued from page 1)

the ten tribes.

Rabbah bar bar Channa in the name of R' Yochanan comments on R' Akiva's position.

5) Entrance to the World-to-Come

The Gemara presents a discussion of when a child merits entrance to the World-to-Come. ■

a boy under such circumstances is not more significant than cutting any other flesh of the body. Furthermore, mitzvos were given to the living not those who are dead since once a person is dead he is exempt from mitzvos. Interestingly, he also derives his position from our Gemara. One opinion in the Gemara maintains that one merits a portion of the World-to-Come once one is born and a second opinion maintains that it is when one is circumcised. If every boy that is born will be circumcised even if he does not survive until his eighth day there would be no difference between these two opinions. Perforce, that there is no obligation to circumcise a boy that dies before reaching his eighth day. Shulchan Aruch⁵ follows the opinion of Tur and records the practice of circumcising and assigning a name to a boy that does not reach his eighth day. ■

1. טור יו"ד סי' רס"ג.
2. קרבן נתנאל לרא"ש מו"ק פ"ג סי' פ"ח אות כ"ו.
3. באר שבע ד"ה משעה.
4. אור זרוע ח"ב הלכות מילה סי' ק"ד.
5. שו"ע יו"ד סי' רס"ג סעי' ה'. ■

STORIES Off the Daf

Turning an opponent

"כל המחזיק במחלוקת עובר בלאו..."

On today's daf we find that one who persists in machlokes violates the prohibition that warns us not to be like Korach and his congregation.

Rav Mordechai Shraga of Ossatin, zt"l, the ben zekunim of the illustrious Rav Yisrael of Ruzhin, zt"l, became rebbe at the tender age of twenty. His father had left the world four years before he was invited to come to Ossatin and did so, establishing a beis midrash with numerous chassidim. A certain older man in the town objected vociferously to the young rebbe's appointment and made this known to his supporters as often as he could.

Once, when Rav Mordechai Shraga was passing on the road, he noticed this man arguing with one of his chassidim about his own suitability as a leader. Since the rebbe had not heard their discussion he called the chassid aside later and asked him to tell what they were arguing about. The chassid was afraid to divulge the subject since he did not want to insult his own rebbe, but when Rav Mordechai Shraga promised him that he would not take offense the chassid repeated the entire conversation.

To the chassid's surprise, the very next day the rebbe made a very optimistic declaration about his implacable enemy. "His objections are surely diminished." The next day the rebbe said that his opponent had relented even more and the following day the rebbe indicated that his attitude had improved yet again. This continued

until the rebbe declared that this man felt no opposition to him whatever.

This chassid was astounded at what appeared to him to be an open miracle but the rebbe denied that there was anything supernatural about it. "The verse states, 'כמים פנים אל פנים' — Like faces are reflected in water.' I realized that he hated me so much only because he had never met me. He could only maintain such hatred if he did not see me and feel that I really had nothing against him at all. When he saw me the first day and discerned that I had no complaint about him this calmed him a little. The next day I showed him that I felt a great deal of love for him and this assuaged him even more. Every day I made sure to meet him and focus on my love for him until he entirely abandoned his prior opposition!"¹ ■

1. אמרי קודש, ע"ט ■