



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

Sanhedrin Daf Kuf Yud Aleph

- A pasuk says that Gehenom widens its mouth to take people "livli chok". **Reish Lakish** said, this means it even takes people who leave out a single law of Torah unfulfilled. **R' Yochanan** said, Hashem is not happy with you darshening in a way which is so strict for the Yidden. Rather, understand the pasuk to mean that a Yid who learns even one law is spared from Gehenom.
 - A pasuk is understood to mean that only 1/3 of the third son will not be cut off. **Reish Lakish** said, the starting point is Shem, which means that 1/3 of his third son (Arpachshad, from whom Avrohom comes) will be destroyed (which would mean this applies to the Yidden as well). **R' Yochanan** said, Hashem is not happy with you darshening in a way which is so strict for the Yidden. Rather, understand the pasuk to be referring to Noach as the starting point, and it is his 3rd son (Shem) who will have 1/3 cut off (which will not include Arpachshad, and will therefore not include the Yidden).
 - A pasuk says that Hashem will save one person from a city and 2 people from a country. **Reish Lakish** said, this is to be understood literally. **R' Yochanan** said, Hashem is not happy with you darshening in a way which is so strict for the Yidden. Rather, understand the pasuk to mean that the zechus of one person in the city will save the entire city, and the zechus of 2 people in a country will save the entire country.
 - **R' Kahana** said just like **Reish Lakish**, and **Rav** responded exactly like **R' Yochanan**.
 - **R' Kahana** would wash his hair and only then come to learn. **Rav** read him the pasuk which teaches that Torah is only acquired through denial of physical pleasures.
- A Braisa says, **R' Simai** said the pesukim of "vilakachti eschem li l'am" and "viheiveisi eschem" compare the leaving from Mitzrayim to the coming into EY, and teaches that just as only 2 people of the 600,000 who left Mitzrayim actually went into EY, so too only 2 people out of every 600,000 actually left Mitzrayim. **Rava** said, the same will be true with the Yidden at the time of Moshiach.
 - A Braisa says, **R' Elazar the son of R' Yose** said, I was once in Alexandri in Mitzrayim and an elderly man told me to come and see what his ancestors did to our ancestors – some of them were drowned in the sea, some were killed by the sword, and some were crushed in the walls of the buildings. Moshe Rabbeinu was punished for questioning why Hashem was letting this happen to the Yidden after He told Moshe that He would redeem them. Hashem said that He misses Avrohom, Yitzchok, and Yaakov, who never questioned His ways even when they seemed wrong. Avrohom was promised all of Eretz Kinaan, and yet he had to purchase land just to bury Sarah. Yitzchak was promised that Hashem will be with him, and yet he had to fight over wells for water. Yaakov was promised all of EY and yet had to purchase land just to set up his tent. None of them asked for a sign or questioned what was happening. But, you, Moshe, have done so. Therefore, you will see the war with Paroh, but will not be zocheh to enter into EY.
- The pasuk says that when Moshe saw the "back" of Hashem he quickly bowed down. **R' Chanina ben Gamliel** said, he did this when he saw the midah of "Erech Apayim". The **Rabanan** say it was when he saw the midah of "Emes".
 - A Braisa says, when Moshe was in Heaven he saw Hashem writing "Erech Apayim" (slow to anger). He asked, is that only for the tzaddikim? Hashem said, it is even for the resha'im. Moshe asked, why not just destroy the resha'im? Hashem said, you will see that you will change your mind when you later daven for forgiveness for the Yidden for having served the Eigel.

- **R' Chaga** heard a child repeat a pasuk regarding "Erech Apayim" and follow it by saying "tefilla l'Moshe". He said, this shows that Moshe must have bowed when he saw "Erech Apayim".
- **R' Elazar in the name of R' Chanina** darshened pesukim to teach, in the future Hashem will be as a crown on the heads of each tzaddik who does Hashem's Will and who awaits the Redemption, and who is humble.
 - The Gemara darshens a pasuk to teach that reward is given to the people who control their Yetzer Harah, who judge a court case correctly, who win over their Yetzer Harah, who engage in Torah learning from early morning until late at night.
 - The "Midas Hadin" says to Hashem, why are the Yidden any better than the goyim? Hashem responds, that the Yidden learn Torah.

MISHNA

- The people of an ihr hanidachas do not have a share in Olam Habbah, as the pasuk says that these people have "gone out from among you".
 - The people of the city are only put to death if the people who convinced the others to worship the avoda zara are also from that city, and from that shevet, and only if they convince a majority of the city and only if the convincers are men. If women or children convinced the other people, or if only a minority of the city was convinced, or if the convincers were from outside the city, the people who worshipped the avoda zara are judged as individuals who have served avoda zara, and therefore 2 witnesses and a warning are needed to put each one to death.
 - The stringency for individuals is that they get skila, which is why their possessions are not destroyed. Contrast this with an ihr hanidachas, where they get sayif, but their possessions are destroyed.
 - The pasuk says "hakeh sakeh es yoshvei ha'ir hahee". A donkey caravan or camel caravan passing through the city are counted among its inhabitants and can therefore save the city from getting the status of an ihr hanidachas (if they did not worship the avoda zara along with the city).
 - The pasuk says "destroy it and everything in it and its animals by the sword". We learn from here that the possessions of a tzaddik that are in that city are destroyed, but possessions that he has outside the city are not. The possessions of a rasha from that city are destroyed whether they are in the city or outside the city.
 - The pasuk says "you shall gather all the possessions to the city square". We learn from here that if the city does not have a square we make one for it. If its square was outside the city, we bring it into the city.
 - The pasuk says "you shall burn the city and all its possessions completely in a fire". We learn from here that the possessions of Heaven are not to be burned. This teaches that items of hekdesch should be redeemed, terumah should be left to rot, and maaser sheini and sefarim should be buried.
 - The pasuk says "should be burned completely to Hashem your God". **R' Shimon** said, Hashem says, if you do what is supposed to be done to an ihr hanidachas, I will consider it as if you brought a Korbon Olah to Me.
 - The pasuk says "it should remain a ruin forever". **R' Yose Haglili** says, the area may never even be made into a garden or an orchard. **R' Akiva** said, the pasuk says "it shall never be built again". This teaches that it may not be rebuilt to the way it was, but it may be made into gardens and orchards.
 - The pasuk says "nothing of the banned property shall remain in your hand". As long as there are resha'im in the world there is anger from Hashem in the world. When the resha'im are removed from the world, Hashem's anger is removed from the world as well.

GEMARA

- The pasuk regarding the ihr hanidachas says "yatzu", which teaches that if the convincers sent others to convince the city, it would not become an ihr hanidachas.

- The pasuk says “anashim”, which teaches there must be at least 2 people who convinced the people. Another understanding is to exclude the case of when the convincers are women or minors.
- The pasuk says “bnei bliyaal”, which means the convincers are people who have thrown the yoke of Torah off of themselves.
- The pasuk says “mikirbecha”, which teaches that a border city cannot become an ihr hanidachas.
- The pasuk says “yoshvei iram” which teaches that the convincers must be from the city itself.
- The pasuk says “leimor”, which teaches that each person of the city who worshiped avoda zara must have been warned and witnessed by two witnesses.
- We learned, **R' Yochanan** said that we may divide one city between two shevatim and **Reish Lakish** says that we may not.
 - **Q: R' Yochanan** asked **Reish Lakish**, the Mishna says that the convincers must be from that city and that shevet. This suggests that just because they are from the city does not mean they are from the same shevet. This proves that one city may be divided among two shevatim!? **A:** The Mishna is talking about a case where a person of another shevet inherited property in that city, or property was given to him as a gift.
 - **Q:** A pasuk says “nine cities from these two shevatim”. Presumably this means that there are 4 and ½ cities from each, which proves that one city may be divided among two shevatim!? **A:** The pasuk means there are 4 cities from one shevet and 5 from the other.
 - **Q:** If so, the pasuk should have stated which shevet gave 4 and which gave 5!? This remains a KASHYEH.
- **Q:** What if the people of the city all convinced themselves (there were no convincers), are they treated as an ihr hanidachas? On the one hand, the pasuk says “vayadichu”, which suggests that they can't be self-convinced. Or, maybe we are not to darshen in this way? **A:** The Mishna says that if the convincers are women or minors, the city is not an ihr hanidachas. Now, even if their convincing has no legal significance, the city should be viewed as being self-convinced. From the fact that they do not become an ihr hanidachas would seem to prove that self-convincing does not create an ihr hanidachas!
 - This is no proof, because it may be that being convinced by women and minors doesn't create the same level of commitment to avoda zara as one who convinces himself.