



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

### Sanhedrin Daf Tes Zayin

#### LO ES NAVI HASHEKER

- **R' Yose the son of R' Chanina** said, this is learned from a gezeira shava on the word "hazada" from the case of a zaken mamrei – just as in that case he must have rebelled against the Great Sanhedrin, the false navi must be judged by them as well.
  - **Q:** The "hazada" is written in reference to the death penalty of the zaken mamrei, and his capital case need only be judged by a Beis Din of 23!? **A:** Rather, **Reish Lakish** said that it is learned from a gezeira shava on the word "davar" written regarding the rebellion of the zaken mamrei (which refers to the Great Sanhedrin).
    - **Q:** Why don't we then use the gezeira shava of "hazada" to teach that the zaken mamrei must be judged by the Great Sanhedrin? **A:** The Tanna did not have the kabala from his rebbi to learn the gezeira shava of "hazada".

#### V'LO ES KOHEN GADOL

- **R' Adda bar Ahava** said, we learn this from the pasuk that says, "kol hadavar hagadol yavi'u eilecha". This teaches that matters concerning the "gadol" (the Kohen Gadol) must be brought to the Great Sanhedrin.
  - **Q:** A Braisa says that "hadavar hagadol" in the pasuk refers to a difficult matter, not matters concerning the Kohen Gadol!? **A:** **R' Adda bar Ahava** follows a different Braisa, which says that "hadavar hagadol" refers to matters concerning the Kohen Gadol.
- **Q: R' Elazar** asked, if the ox of the Kohen Gadol killed someone, how many judges would be needed to judge the case of the ox? When the pasuk compares the capital case of the ox to that of its owner, does it mean to compare it to its actual owner (in which case the ox of the Kohen Gadol would need to be judged by the Great Sanhedrin) or to owner of oxen in general (and would only need a Beis Din of 23)?
  - **Abaye** said, from the fact that he only asks about his ox, it must be that it is obvious to him that a Kohen Gadol's monetary case is judged by a regular Beis Din of 3.
    - **Q:** Why would we think differently? **A:** we would think that since the pasuk says "kol hadavar hagadol", it refers even to his monetary matters. **Abaye** therefore teaches that it does not.

#### EIN MOTZI'IN...

- **R' Avahu** explains, we learn this from the pasuk that says, that before going to war Yehoshua should go and ask the Urim V'Tumim. The pasuk referring to Yehoshua (who was considered the king) says "hu", which means the king, the pasuk says "v'chol bnei Yisrael ito", which refers to the Kohen Mishuach Milchama, and the pasuk then says "v'chol ha'eida", which refers to the Great Sanhedrin. We see that the Great Sanhedrin had to be asked before going to war.
  - **Q:** Maybe the pasuk means that the Sanhedrin are the ones who are supposed to ask of the Urim V'Tumim!? **A:** Rather, we see from the teaching of **R' Acha bar Bizna in the name of R' Shimon Chasida** that when Dovid Hamelech would suggest that they enter war, they would ask the Sanhedrin. We see from pesukim that they did so before going out to war.

#### V'EIN MOSIFIN AHL HA'IR

- **R' Simi bar Chiya** said, we learn this from the pasuk in which Hashem tells Moshe exactly how to make the Mishkan and the keilim and then said "v'chein taasu", which teaches that in future generations, with the building of the Batei Mikdash, the measurements must be decided under the direction of the Great Sanhedrin (Moshe was in the place of the Great Sanhedrin for the Mishkan).
  - **Q: Rava** asked, a Braisa says that the keilim that were made by Moshe were made kadosh through anointing them with oil, whereas keilim made later on were made

kadosh by using them to do the Avodah. Now, why don't we say that "v'chein taasu" teaches that it must be done exactly as it was done by Moshe!? **A:** The pasuk regarding Moshe's anointing the keilim with oil says "vayimshacheim vayikadeish *osam*" (them), which teaches that it was only those keilim that needed anointing with oil, but other keilim did not.

- **Q:** Maybe the pasuk means that later keilim can be made kadosh either through Avodah or through anointing? **A: R' Pappa** said, the pasuk says "asher yisharsu bam bakodesh", which teaches that later keilim are made kadosh through use, not anointing.
  - **Q:** If we have this pasuk, why do we need the pasuk of "osam"? **A:** Without "osam" we would think that later keilim need to be anointed *and* need to be used in the Avodah in order to make them kadosh. The pasuk of "osam" teaches that they only need to be put into use for the Avodah.

#### V'EIN OSIN SANHEDRA'OS...

- We learn this from the fact that Moshe appointed the smaller Sanhedrin of 23, and Moshe stood in the place of the Great Sanhedrin of 71.
- A Braisa says, the pasuk of "shoftim titein" teaches that judges must be appointed for Klal Yisrael. The pasuk of "shotrim titein" teaches that officers to carry out the judgment must be appointed for Klal Yisrael. The pasuk then says "lishvatecha" which teaches that judges and officers must be appointed for each and every shevet. The pasuk then says "she'arecha" which teaches that they must be appointed for each and every city. **R' Yehuda** says, the words "titein lecha" teach that it is the Great Sanhedrin who must make these appointments. **R' Shimon ben Gamliel** says, the words "lishvatecha v'shaftu" teach that it is a mitzvah for each shevet to judge its own members.

#### V'EIN OSIN IHR HANIDACHAS

- **R' Chiya bar Yosef in the name of R' Oshaya** said, the pasuk regarding one who worships avodah zara says, "v'hotzeisa es ha'ish hahu oy es ha'isha hahee...ehl she'arecha", which teaches that only individuals who worship avodah zara are brought to the local Beis of 23, but an entire city of worshippers would have to be brought to the Great Sanhedrin.

#### EIN OSIN IHR HANIDACHAS BASFAR

- This is learned from the pasuk of "mikirbecha", which teaches that the city must be in the "midst" of EY, not at the border.

#### V'LO SHALOSH

- The pasuk says "achas" which means one ihr hanidachas may be made, and then says "arecha", which teaches that two may be made as well. This teaches that two may be made, but 3 may not be made.
- Sometimes **Rav** would say that only a single Great Sanhedrin may not make 3, but 2 or 3 different Great Sanhedrins (i.e. when there are different judges) may make 3. Other times **Rav** said that even 2 or 3 different Great Sanhedrins may not make 3. The reason for this would be that we don't want there to be desolation in EY.
  - **Reish Lakish** said, making 3 is only a problem when they are in one area (all in Yehuda, or all in the Galil, or all on the other side of the Yarden). But if there are no 3 in one area it would be allowed. **R' Yochanan** said that 3 may never be made, even in different areas, so that EY not become desolate.
    - A Braisa says like **R' Yochanan**. The Braisa says, we do not make 3 ihr hanidachas in EY, but may make 2. For example, we can make one in Yehuda and one in the Galil, but cannot make 2 in Yehuda and 2 in the Galil. We also may not make one near the border of EY, because we are concerned that the goyim will hear about it and come and destroy EY.
      - **Q:** Why didn't the Braisa learn the halacha of a border city from the pasuk of "mikirbecha"? **A:** The Braisa follows **R' Shimon**, who darshens the logic behind the pesukim.