



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

Sanhedrin Daf Yud Zayin

SANHEDREI GEDOLAH HUUSA

- **Q:** Why do the **Rabanan** hold that Moshe was considered a member of the Sanhedrin (thus bringing the total number to 71)? **A:** The pasuk says "v'hisatzvu sham imach" – which means that Moshe was "imach", with them, to bring the total to 71. **R' Yehuda** (who says that Moshe was not a member of the Sanhedrin) holds that "imach" meant that the Sanhedrin should stand next to Moshe outside of the Heichal, because the Shechina was in the Heichal.
 - The **Rabanan** say that the pasuk says "v'nas'u itcha" (with you), which teaches that Moshe was a member of the Sanhedrin. **R' Yehuda** says, "itcha" teaches that the members of the Sanhedrin had to be like Moshe – of pure yichus and without any mum.
 - The **Rabanan** learn this drasha (that they must be of pure yichus and no mum) from the pasuk that says "itach" regarding the smaller Sanhedrin, and we then learn the Great Sanhedrin from the small Sanhedrin.
- A Braisa says, the pasuk regarding the choosing of the 70 Elders by Moshe says that Eldad and Meidad were left in the machaneh. Some say that this means they were "left in the box", because Moshe did not want to choose which Shevet would get 6 Elders and which would only get 5 to be part of the 70, so he chose 6 from each shevet and made a gorel, and each of the chosen Elders would take one of the lots of the gorel, of which 70 said "Zaken" and 2 were left blank. Eldad and Meidad decided not to draw lots from the gorel, because they were afraid that they would draw the blank lots. In fact, two others drew the blank lots and the two destined for Eldad and Meidad (which said "zaken") were "left in the box". [We find that Moshe used a similar gorel when deciding which bechorim were to be redeemed without payment by transferring their kedusha to a Levi, and which bechor would have to pay to redeem himself.] **R' Shimon** said that the pasuk means that Eldad and Meidad remained in the camp. When Moshe was choosing the Elders, they felt that they were unworthy to be chosen and therefore stayed behind. Hashem said, "Since you made yourselves humble, I will add greatness to your greatness" – while all the other Elders had nevu'ah for a short time and then stopped, Eldad and Meidad had nevu'ah that did not stop.
 - **Q:** What nevu'ah did they say? **A:** They said Moshe will die and Yehoshua will bring the Yidden into EY. **Abba Chanin in the name of R' Eliezer** said, they said nevu'ah about the "s'lav" birds. **R' Nachman** said, they said nevu'ah about the war of Gog and Magog in the times of Moshiach.
 - **Q:** Where do we see that the nevu'ah of the other Elders stopped? **A:** Regarding the other Elders the pasuk uses the past tense "vayisnabi'u", whereas regarding Eldad and Meidad the pasuk uses the present tense of "misnabi'im".
 - **Q:** According to the view that their nevu'ah was that Moshe would die, we can understand the pasuk in which Yehoshua asked Moshe to destroy them. However, according to the other views, why would Yehoshua ask for them to be destroyed? **A:** Yehoshua felt that them saying nevu'ah in front of Moshe was like a talmid paskening in front of his rebbi, which is absolutely wrong.
 - **Q:** According to the latter two views it makes sense that Moshe responded in a way that he felt they had said nothing wrong. However, according to first view, how could Moshe have been ok with what they said? **A:** Yehoshua never got to finish telling Moshe what exactly they had said.
 - **Q:** What did Yehoshua mean when he asked Moshe to destroy them? **A:** He said to Moshe, put the needs of the tzibbur on their shoulders and they will cease to exist.

- **Q:** With a Beis Din of 23 it is not possible to have a majority of 2 to convict (which is what the Mishna said was the whole reason of having 23 to begin with)!? If 11 want to acquit and 12 want to convict we will not convict, because it is a majority of one. If 10 want to acquit and 13 want to convict, we will convict based on a majority of 3, not 2!? **A: R' Avahu** said, the only time we can have a majority of 2 is in a case where we add judges (based on a later Mishna, that when one judge does not know how to pasken we replace him with two new judges) and end up with an even number, or in the case of the Great Sanhedrin according to **R' Yehuda**, who holds there are 70 judges.
 - **R' Avahu** said, when we add judges (for one who is not sure how to decide) we make the Beis Din into an even number of judges.
 - **Q:** This is obvious!? **A:** We would think that the judge who could not decide is still considered to be on the Beis Din, and if he says something we will listen to him. **R' Avahu** is teaching that he is no longer on the Beis Din and therefore would not be listened to if he says something.
- **R' Kahana** said, if all the judges want to convict, the person is acquitted. The reason is, that a conviction must always be left overnight to give the judges time to reconsider their decision. In this case, since all agree to convict, they will not reconsider their decision and therefore the entire decision is batel.
- **R' Yochanan** said, people appointed to the Sanhedrin must be people of height, men of wisdom, have an imposing appearance, men who have aged, who are familiar with kishuf, and who know the 70 languages, so that they do not have to hear testimony through an interpreter.
 - **R' Yehuda in the name of Rav** said, a person can be appointed to the Sanhedrin only if he is sharp and can use reason to show that D'Oraisa a sheretz is tahor.
 - **Rav** said, I can give a reason for that. If a snake, which kills and thereby increases tumah, is itself tahor, a sheretz, which does not kill and increase tumah, surely should be tahor.
 - The Gemara says this is not valid reasoning, because a thorn can kill as well and yet we know it is not tamei.
 - **R' Yehuda in the name of Rav** said, any city which does not have 2 people that can speak all 70 languages and one person who can understand them, does not get a Sanhedrin appointed there. In Beitar there were 3 people who could speak the languages. In Yavneh there were 4 – **R' Eliezer, R' Yehoshua, R' Akiva, and Shimon Hateimani**, who would judge in front of them while sitting on the ground (he was a talmid).
 - **Q:** A Braisa says, a Sanhedrin with 3 people that can speak the 70 languages is a wise Sanhedrin, and one that has 4 such people is unparalleled. This refutes **Rav** who said that 2 such people are sufficient!? **A:** He holds like another Braisa that says, that if there are 2 such people it is a wise Sanhedrin and if there are 3 it is unparalleled.
 - When the Gemara says “they learned before the **Chachomim**” it refers to **Levi** learning from **Rebbi**. “They judged before the **Chachomim**” refers to **Shimon ben Azzai, Shimon ben Zoma, Chanan Hamitzri, and Chananya ben Chachinai**. **R' Nachman bar Yitzchak** said, it also includes **Shimon Hateimani**. “Our rabbei'im in Bavel” refers to **Rav and Shmuel**. “Our rabbei'im in EY” refers to **R' Abba**. “The judges of galus” refers to **Karna**. “The judges of EY” refers to **R' Ami and R' Assi**. “The judges of Pumbedisa” refers to **R' Pappa bar Shmuel**. “The judges of Neharda'a” refers to **R' Adda bar Menyumei**. “The Elders of Sura” refer to **R' Huna and R' Chisda**. “The Elders of Pumbedisa” refers to **R' Yehuda and R' Eina**. “The sharp ones of Pumbedisa” refer to **Eifa and Avimi**, the sons of Rachva. “The Amora'im of Pumbedisa” refers to **Rabbah and R' Yosef**. “The Amora'im of Nehardai” refers to **R' Chama**. “The Neharbalai taught” refers to **Rami bar Berabi**. “They said in the Yeshiva of **Rav**” refers to **R' Huna**. We find that **R' Huna** quotes those who said in the Yeshiva of **Rav**!? Rather, it refers to **R' Hamnuna**. “They said in the west (EY)” refers to **R' Yirmiya**. “They sent from there (EY)” refers to **R' Yose bar Chanina**. “They laughed at him in the West (EY)” refers to **R' Elazar**. We find that “they sent from there” something that was said by **R' Yose bar Chanina**, so it can't refer to him!? Rather, “they

sent from there” refers to **R’ Elazar**, and “they laughed at this in the West” refers to **R’ Yose bar Chanina**.

V’KAMA YIHEI BA’IHR VIHEY RE’UYA L’SANHEDRIN...

- **Q:** What is special about 120 people? **A:** 23 people corresponding to the 23 judges. Then, there are 3 rows of 23 in each needed as well, bringing the total to 92. There are 10 people needed who sit and learn all day, bringing the total to 102. We need two scribes, two officers, two litigants, two witnesses, two people who can make the witnesses into zomeimim, two who can make this second pair into zomeimim, bringing the total to 114. From a Braisa we learn that a city must also have 2 people to collect tzedaka, 3 to distribute the tzedaka, and a person to be the doctor, bloodletter, mohel, sofer, and rebbi for children. This brings the total to 120 people.

R’ NECHEMYA OMER...

- A Braisa says, **Rebbi** says there must be 277 people (230 like **R’ Nechemya** said, and an additional 47 to be added to the Beis Din in a case of deadlock).
 - **Q:** Another Braisa says, that **Rebbi** holds there needs to be 278!? **A:** In the first Braisa **Rebbi** is following the view of **R’ Yehuda** and in the second Braisa he is following the view of the **Rabanan**.
- A Braisa says, based on the pasuk we can learn that in the Midbar there were 600 “sarei alaphim”, 6,000 “sarei mei’os”, 12,000 “sarei chamishim”, and 60,000 “sarei asaros”. Based on this, there were a total of 78,600 judges in the Midbar.

HADRAN ALACH PEREK DINEI MAMANOS B’SHELOSHA!!!