



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

Sanhedrin Daf Yud Ches

PEREK KOHEN GADOL -- PEREK SHEINI

MISHNA

- A Kohen Gadol (KG) may judge and be judged, and may testify and be testified against. He may do chalitza and chalitza may be done to his wife, and yibum may be done to his wife but he may not do yibum, because the pasuk says that a Kohen Gadol is assur to marry a widow.
- If the Kohen Gadol's relative dies he may not follow right behind the aron, rather, when the people carrying the aron have gone out of sight (e.g. they turn the street corner) he may then enter that street and when they appear he must go out of view, and he can only go with them in this way until the entrance gates to the city. This is the view of **R' Meir**. **R' Yehuda** says the KG may not leave the Mikdash at all, based on the pasuk that says "umin hamikdash lo yeitzei".
 - When a KG is menachem aveilem after the burial, all the people pass by the aveilem, the KG walks by with the people to his left and his attendant to his right. When the people are menachem aveil the KG they say to him, "we are your kaparah" and he responds to them, "may you be blessed from Heaven". When they give him the meal of the aveilem, all the people sit on the ground in aveilus and he reclines on a bench.
- A king may not judge or be judged, and may not testify or be testified against. He may not do chalitza and chalitza may not be done to his wife, and he may not do yibum and yibum is not done with his wife. **R' Yehuda** says, if he wants to do chalitza or yibum he is remembered favorably. The **Chachomim** said to him, we would not listen to him.
 - One may not marry the widow of a king. **R' Yehuda** says, another king may marry the widow of a king, as we find that Dovid married the widow of Shaul.

GEMARA

- **Q:** It is obvious that a KG may judge!? **A:** We say that only because we want to say that he may also be judged.
 - **Q:** That is also obvious, because **Reish Lakish** darshens a pasuk to teach that one who can't be judged cannot judge others!? **A:** Rather, since the Mishna wanted to say that a king may not judge or be judged, the Mishna contrasts that with the KG by saying that he may judge and be judged.
 - **A:** We can also say that when the Mishna says the KG may be judged it is teaching the halacha of a Braisa that says that a KG that kills b'shogeg must go into galus. We would think that since a person who goes into galus must be there until the death of the KG, maybe the KG himself should not have to go. The Braisa teaches that he must go, as is taught by the pasuk "lanus shama kol rotzei'ach".
 - The Braisa also says that "the KG transgresses an aseil and a lav". The Gemara explains this to mean that if a KG transgresses an aseil or a lav he is treated like a regular person in all respects (he is judged by a Beis Din of 3).
 - **Q:** This seems obvious!? **A:** We would think that since the Mishna in the last perek said that a KG is judged by the Great Sanhedrin, and **R' Adda bar Ahava** darshened this from a pasuk, we would think to apply this to all matters, even ones that are not capital cases. The Braisa therefore teaches that that halacha is specifically for capital cases.

MEI'ID UMI'IDIN OSO

- **Q:** Would a Kohen Gadol have to go testify for someone else? That would seem to be not fitting for his honor, and a Braisa regarding returning a lost item says that the pasuk of "v'hislamta" teaches that if it is not fitting for someone's honor to do the mitzvah, he need not do it!? **A: R'**

Yosef said, the Mishna means that he testifies on behalf of the king, which would be fitting for his honor.

- **Q:** The Mishna said that a king may not be judged, so why would the KG ever have to testify on his behalf? **A:** Rather, **R' Zeira** said the Mishna means that he testifies on behalf of the son of the king, which would be fitting for the honor of the KG.
 - **Q:** The son of the king is no different than any other person, and as such testifying on his behalf would not be befitting the honor of the KG!? **A:** Rather, the Mishna means that the KG may give testimony before the king (when the king is one of the judges).
 - **Q:** A Braisa says that a king may not be appointed to the Sanhedrin!? **A:** The king comes to the Beis Din out of honor for the KG who has to testify, the king sits in as a judge only for the presentation of the testimony, and the king would then get up and leave to allow the other judges to deliberate the case.
- The Gemara just quoted the Braisa that says that a king may not be appointed to the Sanhedrin, and neither a king or a Kohen Gadol may participate in the decision to make a leap year.
 - A king may not be appointed to the Sanhedrin based on the pasuk that says “lo sa’aneh ahl riv”, which we darshen to mean “you should not argue with a *rav* (a master)”. If the king was on the Sanhedrin, the other judges would not be allowed to argue with him, therefore he may not be appointed to the Sanhedrin.
 - A king can’t be involved in the decision to make a leap year, because a king is partial to the making of a leap year so that the annual salaries that he pays the army will include a 13th month. A KG is partial not to make a leap year, because he doesn’t want it to be cold on Yom Kippur when he has to go to the mikvah multiple times.
 - **R' Pappa** said, we see from here that the weather follows the month that would have been had the year not been a leap year.
 - **Q:** We find that the **Rabanan** overheard shepherds talking about how, although it was Adar, the weather was more like it should have been in Shevat, and the **Rabanan** made a leap year based on that. This shows that the weather follows the new months after the leap year was made, not from before!? **A:** The **Rabanan** would certainly not have made a leap year based on the conversation of shepherds. They were anyway going to make a leap year and used this as another reason.

CHOLETZ V'CHOLTZIN...

- The Mishna said that a KG may not do yibum, whether she was widowed from eirusin or nissuin. Now, if she was a widow from the nissuin, she would be assur to the KG with an assei (the KG may only marry a besulah) and a lo saasei (the KG may not marry a widow), and therefore the assei of yibum cannot override an assei and a lo saasei. However, if she is a widow from eirusin (meaning that she is a besulah) she is only assur to him with a lo saasei, so why doesn't the assei of yibum override the lo saasei? **A:** Only the first bi'ah with her would be allowed, and the **Rabanan** were goizer that he should not have the first bi'ah with her so that it not lead to a second bi'ah (which would be assur, since the assei of yibum no longer exists). A Braisa says like this as well.