



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

### Sanhedrin Daf Daled

- **R' Yitzchak bar Yosef in the name of R' Yochanan** said, **Rebbi, R' Yehuda ben Ro'eitz, B"R, R' Shimon, and R' Akiva** all hold that the main interpretation of a word is based on the way we read the word, not the way it is written.
  - **Rebbi** – we saw this in the previous Gemara in the way that he learns that 5 dayanim are needed (he darshens “yarshi’un” in the way it is read (plural) and not in the way it is written).
  - **R' Yehuda ben Ro'eitz** – we see this in a Braisa where he clearly says that we interpret a word based on how we read it, and based on that says that a woman who gives birth to a girl is tamei for 2 weeks (“shevu’ayim”) rather than for 70 days (“shiv'im”).
  - **B"R** – we see this in a Mishna where they arrive at the minimum required applications of blood on the Mizbe'ach based on a drasha of the 3 times that the pesukim say “karnos”, and darshens these words as if they were written in the plural, since they are read as if they are written in that way.
  - **R' Shimon** – we see this in a Braisa where he learns that 3 full walls and a fourth wall the size of a tefach is needed for a succah, and bases this on a drasha on the 3 uses of the word “succos” in the pesukim, which he darshens as if they are written in the plural (although only one of them is), because they are read as if they are written in the plural.
  - **R' Akiva** – we see this in a Braisa where he says that a revi'is of blood that comes from 2 deceased people creates tumas ohel, and learns this from a drasha on the word “nafshos”, which he darshens as a plural, because it is read as a plural, even though it is written in the singular.
- **Q: R' Acha bar Yaakov** asked, how can we say that there is anyone who holds that we don't understand a word based on the way it is read? A Braisa says, that the only way that we know that cooking meat in milk is assur is based on understanding the word “bachaleiv” (milk) as we read it, and not as “b'cheilev” (fats)!? **A:** It must be that all agree that we interpret based on the way we read a word. Although there are opposing views to the Tanna'im listed above, we would explain each machlokes as being about something else – not about whether we darshen as written or as read.
  - **Q:** Can we really say that everyone says we interpret based on the way a word is read? A Braisa says that **R' Yishmael** learns that tefillin are made up of 4 compartments based on the fact that the pesukim say the word “totafos” 3 times, with all of them read in the plural, but only one of them written in the plural, so based on the written words (one in the plural and two in the singular) there is a total of 4 compartments. We see that **R' Yishmael** darshens based on how the words are written!? **A:** Rather, it must be that Tanna'im do argue on how we understand and darshen words (whether as they are written or as they are read). However, they only argue when the word as read should truly be a different spelling than how it is written. But, when the read and written word are of the same spelling (like “chaleiv” and “cheilev”) all would agree that we follow the way that the word is read, which is why all agree that it is assur to cook meat in milk.
    - **Q:** We find that there is a machlokes on how to darshen the word which is read as “yeira'eh” and is spelled as “yir'eh” (the difference in the drasha being whether someone who is blind in only one eye is patur from appearing at the Beis Hamikdash on the Yomim Tovim) even though both pronunciations would have the same spelling!? **A:** Rather, **R' Acha the son of R' Ika** said that the reason no one argues when it comes to the issur of cooking meat in milk is because the pasuk says it is assur to *cook* meat “ba'chaleiv”. That word must be

understood as “milk” and not “fats”, because something can only be “cooked” in a liquid (i.e. milk), not a solid (i.e. fats).