



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

### Sanhedrin Daf Nun Ches

- The Gemara quoted a Braisa that said that **R' Meir** holds that a goy is warned against any ervah for which a Yid would be put to death by Beis Din.
  - **Q:** A Braisa says that a ger is mutar to his father's wife and to his mother in law since they would be mutar for a goy (and there is therefore no reason to be goizer for the ger). Now, those are arayos for which a Yid would be put to death by Beis Din and yet we see they would be mutar for a goy!? The Braisa also says that **R' Meir** says that a ger would be assur to his sister and his aunts. Now, a Yid would not be put to death by Beis Din for marrying his sister or his aunts, and yet we see that a goy would be assur to them (which is why we are goizer for a ger)!? This Braisa contradicts **R' Meir's** view!? **A:** **R' Yehuda** said, this Braisa follows the view of **R' Meir** according to **R' Eliezer**, whereas the previous Braisa follows the view of **R' Meir** according to **R' Akiva**. We find this machlokes in a Braisa that says, the pasuk says, "ahl kein yaazav ish es aviv v'es imo" – **R' Eliezer** says "aviv" refers to one's father's maternal sister, and "imo" refers to one's mother's maternal sister, and **R' Akiva** says "aviv" refers to one's father's wife and "imo" refers to his mother (we see that **R' Akiva** limits it to those for which a Yid would be chayuv misa, and **R' Eliezer** does not say that). The Braisa continues and says "v'davak" teaches that the goy is assur to another male, "b'ishto" teaches that he is assur to another man's wife, "v'hayu l'basar echad" teaches that he is assur to an animal.
    - **Q:** The Braisa said that **R' Eliezer** says that "aviv" refers to his father's sister. Maybe say that it refers to the father himself? **A:** That is learned from "v'davak".
      - **Q:** Maybe say that it refers to his father's wife? **A:** That is learned from "b'ishto".
      - **Q:** Maybe it refers to the father's wife after the father's death? **A:** He learns from "imo" that just as "imo" does not refer to a relationship through marriage, "aviv" is the same.
    - **Q:** The Braisa said that **R' Eliezer** says that "imo" refers to his mother's sister. Maybe say that it refers to the mother herself? **A:** That is learned from "b'ishto".
      - **Q:** Maybe it refers to the mother after her husband's death? **A:** He learns from "aviv" that just as "aviv" does not refer to the father himself, "imo" also does not refer to the mother herself.
    - **Q:** The Braisa said that **R' Akiva** said "aviv" refers to the father's wife. Maybe say that it refers to the father himself? **A:** That is learned from "v'davak".
      - **Q:** A father's wife is learned from "b'ishto"!? **A:** "Aviv" is needed to make her assur even after the father's death.
    - **Q:** The Braisa said that **R' Akiva** said "imo" refers to the mother herself. That is already learned from "b'ishto"!? **A:** "Imo" teaches regarding his mother who was not his father's wife (e.g. she was raped by his father, but was never married to him).
    - The machlokes between **R' Eliezer** and **R' Akiva** is based on the following. **R' Eliezer** holds that "aviv" teaches something similar to "imo" and visa-versa. The only way to explain that is by saying that it refers to sisters of the father and mother. **R' Akiva** says it is better to understand "aviv" as referring to the wife of his father, because that is more likely termed "ervas aviv", as opposed to his sister, which would be termed "a relative of his father".
    - **Q:** The pasuk says that Amram married his aunt, Yocheved. Presumably, this was his father's sister from their mother. This would prove that such a relationship is

mutar for a Ben Noach, which contradicts **R' Eliezer!**? **A:** Yocheved was Amram's father's paternal sister. That is why she was mutar to him (only maternal relationships are assur for them).

- **Q:** The pasuk says that Avrohom said that Sarah was his sister from his father, not from his mother (he said this when explaining that he was married to Sarah). It seems that he was saying that had she been his maternal sister he would not have been allowed to marry her, which contradicts **R' Akiva!**? **A:** Sarah was not actually his sister at all, but was rather his niece. He meant to say that there was a relationship with her, and nothing can be inferred from what he said.
- **Q:** A Braisa says that Hashem did a "chessed" and allowed Kayin to marry his sister. This suggests that otherwise it would be assur for a Ben Noach to marry his sister!? **A:** Once it became permitted for Kayin to do so, it became mutar for all.
  - **R' Huna** said that a goy may marry his daughter. If you will ask why Adam did not marry his own daughter, the answer is that he left her for Kayin as a chessed. **Others** say that **R' Huna** said a goy may not marry his daughter, as can be seen from the fact that Adam did not marry his daughter. The Gemara says this is no proof, because Adam did so to leave her for Kayin.
  - **R' Chisda** said, when a goy becomes the slave of a Yid he becomes mutar to marry his own mother and his daughter. The reason is, he has left the status of a goy and has not yet received the status of a full Yid.
  - **R' Dimi** said in the name of **R' Elazar in the name of R' Chanina**, if a goy designates a slavewoman for his slave and the goy himself then has bi'ah with that slavewoman, he would be put to death.
    - **Q:** At what point is she considered to be "designated"? **A:** From when people refer to her as "the girl of that slave".
    - **Q:** At what point does she become mutar to him again? **A:** **R' Huna** said, from when she goes in the marketplace with uncovered hair.
- **R' Elazar in the name of R' Chanina** said, if a Ben Noach has bi'ah with his wife in the unnatural way, he is chayuv. This is based on the pasuk of "v'davak", which excludes bi'ah in the unnatural way.
  - **Q:** **Rava** asked, is it possible that a goy would be chayuv for an action that a Yid would not be chayuv for? **A:** Rather, **Rava** said, the pasuk teaches that if a goy has bi'ah in the unnatural way with another man's wife, he will be patur.
- **R' Chanina** said, if a goy hits a Yid he is chayuv misah. We see this from the pasuk where Moshe killed the Mitzri for hitting a Yid.
  - **R' Chanina** learns from a pasuk that if one slaps a Yid across the face it is as if he slapped the Shechina in the face.
- **Reish Lakish** said, if someone lifts his hand against another, even though he doesn't actually hit him, he is called a rasha, as we find that Moshe called someone a rasha for wanting to hit another, without having actually hit him. **Ze'iri in the name of R' Chanina** darshened a pasuk to teach that he is called a sinner. **R' Huna** darshened a pasuk to teach that this person's hand should be cut off, and **R' Huna** in fact cut off a person's hand based on this. **R' Elazar** darshened a pasuk to teach that such a person deserves to die.
- **Reish Lakish** said, the pasuk of "oveid admaso yisbah lechem" teaches that if one makes himself a slave to the land (he works very hard) he will be satisfied with the bread (his crop will be successful). If not, he will not be satisfied with the bread.
- **Reish Lakish** darshens the pasuk that says "day and night they will not stop" to teach that a goy who stops working for an entire day is chayuv misah. **Ravina** said, this is so even if he doesn't work on Monday.
  - **Q:** If so, why isn't this listed in the 7 mitzvos of the Bnei Noach? **A:** That list only includes things that they may not do, it does not include things that they must actively do.
    - **Q:** Setting up courts is something they must actively do and yet it is included in the list!? **A:** That mitzvah also includes not doing something to corrupt justice. That is why it is included.

- **R' Yochanan** said, a goy that engrosses in Torah study is chayuv misah.
  - **Q:** If so, why isn't this listed in the 7 mitzvos of the Bnei Noach? **A:** According to the view that the pasuk refers to Torah as an inheritance for the Yidden, the goy who learns Torah is stealing (which is included in the list of mitzvos). According to the view that refers to Torah as an "arusa", the goy who learns Torah is as if he lived with a naarah hame'orasa, and therefore deserves skila.
  - **Q:** A Braisa says that **R' Meir** says that a goy who studies Torah should be respected like a Kohen Gadol!? **A:** That refers to him learning regarding his 7 mitzvos, not beyond that.