



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

### Sanhedrin Daf Nun Tes

- A Braisa quoted earlier in the Gemara said, that **R' Chanina ben Gamliel** said, that besides being prohibited from eating eiver min hachai, the Bnei Noach are also prohibited from eating "dam min hachai" (blood from a live animal).
  - A Braisa says, the pasuk of "ach basar b'nafsho damo lo socheilu" refers to eating eiver min hachai. **R' Chanina ben Gamliel** said this also refers to eating blood from a live animal. [The Gemara explains that **R' Chanina ben Gamliel's** view is based on his reading the pasuk as two separate issurim – "basar b'nafsho lo socheilu" and "damo b'nafsho lo socheilu". The **Rabanan** say, that the mention of blood in the pasuk comes to allow Bnei Noach to eat sheratzim]. Similarly, the pasuk that prohibits a Yid to eat eiver min hachai also mentions blood, and **R' Chanina** holds that this is teaching a special prohibition of eating blood from a live animal. The **Rabanan** hold that the pasuk only comes to include that the blood of bloodletting from an animal is included in the issur of eating blood.
  - **Q:** Why is it necessary to teach the issur of eiver min hachai for Bnei Noach and then to again repeat it at Har Sinai? The Yidden were already assur to eat this as Bnei Noach, so why would we think that it became mutar and therefore needs to be stated again? **A:** It is needed as stated by **R' Yose the son of R' Chanina**, that any mitzvah that was given to Bnei Noach and then repeated at Sinai was meant to be kept by the Bnei Noach and the Yidden, but if it was given to Bnei Noach and not repeated at Sinai, it was only meant to be given to the Yidden, and not to the Bnei Noach. The only example we have, is the case of "gid hanasheh" according to **R' Yehuda** (who says that even the Bnei Yaakov were commanded against eating the gid hanasheh).
    - **Q:** It would seem more logical to say that if something was repeated at Har Sinai it was meant *only* for the Yidden and *not* for Bnei Noach!? **A:** Since the issur of avoda zara was repeated at Sinai and we see that goyim are punished for that, it must be that repetition at Sinai is meant for it to apply to the Yidden and the goyim.
    - **Q:** It would seem more logical to say that if something was not repeated at Har Sinai it was meant *only* for the goyim and *not* for the Yidden!? **A:** There is nothing that is assur for goyim and mutar for Yidden.
      - **Q:** The halacha of "yefas to'ar" is something that is assur for a goy and mutar for a Yid!? **A:** That is because only Yidden were given the ability to conquer, and the heter for yefas to'ar comes along with having the ability to conquer.
      - **Q:** Goyim are chayuv for stealing less than a perutah and Yidden are not!? **A:** That is because goyim are not mochel on even a small amount.
    - **Q:** The concept of bris milah was stated to the Bnei Noach (to Avrohom Avinu) and repeated at Sinai and yet it is only meant to be kept by the Yidden!? **A:** It was repeated only to teach that it overrides Shabbos (and is therefore not considered to be repeated).
    - **Q:** The mitzvah of "pru urvu" was said to Bnei Noach and repeated at Sinai when Hashem told Moshe to tell the Yidden to "return to their tents", and yet we know it was only meant to be kept by the Yidden!? **A:** This was only repeated to teach that when something is made assur by Beis Din, it can only become mutar if a Beis Din comes and is matir it (and is therefore not considered to be repeated).



teaches that whoever is included in the issur of zenus with an animal is also included in the issur of kishuf.