



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

Sanhedrin Daf Samach Daled

- The pasuk says that the Anshei Kneses Hagedola davened for the destruction of the yetzer harah responsible for the desire to do avodah zarah. They said, "This yetzer harah was responsible for the destruction of the Beis Hamikdash, the death of many great tzaddikim, and the galus. It was created for us to fight off and receive reward. We don't want it or the reward." A note fell from Heaven and on it said the word "Emes", showing that Hashem agreed to the plea. They fasted for 3 days and were then able to kill the yetzer harah that caused Avodah Zarah.
 - They then said, since this is a time when Hashem is willing to listen to our tefillos, let's daven to kill the yetzer harah that causes the desire for znus as well! They davened and caught this yetzer harah. They then realized, that if they were to kill this yetzer harah, people would have no desire to even be with their wives, and the world would cease to exist (i.e. no children). They therefore blinded the yetzer harah and allowed him to go free. This blinding accomplished to remove man's desire for znus with his immediate family.
- **R' Yehuda in the name of Rav** said, a non-Jewish woman was extremely sick and promised that she would serve every avoda zara if she recovered. She did recover and went to serve every avoda zara. When she reached the Pe'or and was told that the way to serve it is to defecate in front of it she said, "I would rather be sick again than to serve an avoda zara in such a disgusting manner". **R' Yehuda** said, and yet the Yidden became very attached to the Pe'or.
 - A Braisa says, Savta of Alas was hired to take a woman with his donkey. When they passed by Pe'or she asked him to stop and went to serve it. He then told her to wait while he does that as well. He went and defecated in front of it and wiped himself on the nose of the avoda zara (he did this all with the intent to disgrace the avoda zara). The priests praised the action and said never had they seen someone serve the avoda zara in such a great way.
- The Mishna said that one who defecates in front of the Pe'or is chayuv for worshiping it. The Gemara says, this is so even if the person had in mind to disgrace the avoda zara.
- The Mishna said that one who throws stones at Markulis is chayuv. The Gemara says, this is so even if he had in mind to stone the avoda zara.
 - **R' Menasheh** went to Bei Tursa and passed an avoda zara. To disgrace it, he picked up a clod of earth and threw it at the avoda zara. The people told him, that avoda zara is Markulis and by doing what he did, he served the avoda zara. He said, the Mishna says one is chayuv for throwing a stone **to** the Markulis, and I threw a stone **at** the Markulis! He asked in the Beis Medrash and was told the Mishna should be understood as saying "at" Markulis, and a person is chayuv even if he had in mind to stone the avoda zara. He told them that he wanted to go and take away the clod of earth that he threw (thinking that it would lessen the perceived service of the avoda zara). They told him that a person is chayuv for taking a stone away from Markulis or for putting one in front of it, because the removal leaves place for another person to serve.

MISHNA

- One who "gives his offspring to the Molech" is only chayuv if he hands the child over to the Molech *and* passes him through the fire. If a person handed his offspring over to the Molech but did not pass him through the fire, or visa-versa, he is not chayuv until he hands him over to the Molech *and* passes him through the fire.

GEMARA

- The earlier Mishna listed avoda zara and separately listed Molech, implying that they are not the same aveirah. **R' Avin** said, this follows the view that doing the procedure for the Molech is not a form of avoda zara. We find this as a matter of machlokes in a Braisa, where the **T"K** says, whether one gives of his offspring to the Molech or to any other avoda zara he is chayuv. **R' Elazar the son of R' Shimon** says, if he gave it to the Moelch he is chayuv, but if he gave it to any other avoda zara he is patur.
 - **Abaye** said, **R' Chanina ben Antignos** says the same as **R' Elazar the son of R' Shimon**. A Braisa says that **R' Chanina ben Antignos** says, the Torah refers to this thing as "Molech" (meaning "ruler") to teach that anything treated as a ruler is considered to be a Molech, even if it is a pebble or a splinter of wood.
 - **Rava** said, the difference between **R' Elazar and R' Chanina** would be where someone does the procedure to a temporary ruler (like a splinter of wood).
- **R' Yannai** said, one is only chayuv once he gives over the child to the overseers of the avoda zara, who then take the child through the fire, as the pasuk says "umizaracha lo sitein l'havir laMolech".
 - A Braisa says this as well, that the words "lo sitein" teach that he must hand the child over to the overseers in order to be chayuv. The word "l'havir" teaches that the child must be passed through the fire in order to make the person chayuv. The word "laMolech" teaches that the procedure of handing over and passing through is only chayuv when done for the Molech. With a gezeira shava on the word "l'havir" we also learn that he is only chayuv if they pass the child through *fire*, not through any substitute substance.
- **R' Acha the son of Rava** said, if one passed all his offspring through the fire for Molech he would not be chayuv, because the pasuk says "*mizaracha*", but not all.
 - **Q: R' Ashi** asked, what if someone passes a blind child through the fire? What if the child was sleeping? What if he passes his grandchild through? **A:** We could answer the last question from a Braisa, which says that one is chayuv even for doing so to a grandchild. The Braisa also says that one is chayuv even if the child is a passul (i.e. a mamzer).
- **R' Yehuda** said, one is only chayuv if he passes the child through the fire in the normal way. **Abaye** explained, this means there is a pile of bricks in the middle with fires on both sides of it, and the child is passed over it. **Rava** said, it was done like the jumping that was done on Purim (a person holding the child jumps over a pit of fire).
 - A Braisa says like **Rava**. The Braisa says, one is not chayuv for walking the child through (this supports **Rava** who said it is done by jumping). The Braisa then says, one is only chayuv for doing so to his offspring, not to his parents or siblings or even himself. **R' Elazar the son of R' Shimon** says, one *is* chayuv for passing himself through. The Braisa continues, one is chayuv whether he passes the child through for Molech or for any other avoda zara. **R' Elazar the son of R' Shimon** says, he is only chayuv for doing so for Molech.
 - **Ulla** said, **R' Elazar** says one is chayuv for passing himself through based on the word "bicha" in the pasuk regarding Molech.
- **R' Yose the son of R' Chanina** said, the 3 mentions of kares written regarding avoda zara are needed for: a case where one serves in the normal manner, a case where one serves in an abnormal manner, and a case for doing the procedure for Molech.
 - **Q:** According to the view that Molech is another form of avoda zara, what is that 3rd mention of kares needed for? **A:** It is needed for one who passes his child though for an avoda zara for which it is not normal to do so.
 - **Q:** According to the view that cursing Hashem is actually a person who worships avoda zara, what is the mention of kares regarding it needed for? **A:** It is needed as explained in a Braisa, that one is needed to teach that the person is "cut off" in this world, and one is to teach that he is also "cut off" in Olam Habbah.