



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

Sanhedrin Daf Samach Zayin

MISHNA

- The "meisis" (one who convinces others to worship avoda zara) that gets skila is the regular person (as opposed to a false navi), and is the person who convinces a regular person (as opposed to one who convinces a majority of a city).
- A meisis will typically say, "There is a god in a certain place – this is what it eats, this is what it drinks, this is how it benefits people and this is how it harms them".
- With regard to all people who are chauv misah in the Torah, we do not plan to catch them in the act, except for this one (a meisis).
 - If he tried convincing two people, those two can be the witnesses, and they bring him to Beis Din to be killed with skila.
 - If he tries convincing only one person, the person should reply, "I have some friends who would be interested in hearing about this" (so that we will have two witnesses who hear what he says). If the meisis is smart and won't say his thing in front of two people, we plant two witnesses behind a fence, and the person who was the subject of the meisis's attempts takes the meisis there and tells the meisis to repeat to him privately what he had told him previously. When the meisis repeats it the person should say, "How can we forsake Hashem and worship wood and stones!" If the meisis retracts based on that, that is good and he will not be chayuv. However, if he says that we must do so and it will be better for us when we do follow the avoda zara, the people who were behind the fence and heard the exchange, take him to Beis Din and have him killed with skila.
- If a person says, "I will serve avoda zara" or "I will go and serve" or "Let us go and serve", or "I will shecht for the avoda zara" or "I will go and shecht" or "Let us go and shecht", or "I will burn a korbon for the avoda zara" or "I will go and burn it" or "Let us go and burn it", or "I will pour nesachim for the avoda zara" or "I will go and pour" or "Let us go and pour", or "I will bow down for the avoda zara" or "I will go and bow down" or "Let us go and bow down", he is chayuv.

GEMARA

- **Q:** The Mishna seems to say that a false navi would not get skila, but would rather get chenek, and that one who convinces the majority of a city would not get skila, but would rather get chenek. Both these halachos follow the view of **R' Shimon** in a Braisa. However, the Mishna then says (in the next Mishna) that one who convinces the majority of a city gets skila, which follows the **Rabanan!**? **A: Ravina** said, the entire Mishna follows the **Rabanan**, and the Mishna should be understood as saying, "not only is the one who convinces a single person chayuv skila, but also one who convinces the majority of a city is chayuv skila (in the style of "lo zu ahf zu)". With regard to the first rule in the Mishna (which suggests that a false navi gets chenek), **R' Pappa** said, the Mishna only meant to say that a meisis is a regular person in that we plan to lie in wait to catch him. It did not mean to suggest anything regarding a false navi.
 - A Braisa says they would catch him by having the person bring the meisis into an inside room lit with a candle and we would have witnesses in an outside room so that they can see him speak and hear what he says, without him being able to see them.

MISHNA

- A "madi'ach" refers to one who says "Let us go serve avoda zara".
- With regard to one who does kishuf, he is only chayuv if he does actual kishuf. If he creates an illusion he would not be chayuv. **R' Akiva in the name of R' Yehoshua** said, there can be two

people who gather cucumbers with kishuf, where one will be chayuv and one will be patur – the one who uses actual kishuf would be chayuv and the one who makes an illusion will be patur.

GEMARA

- **R' Yehuda in the name of Rav** said, the “*mad'ach*” refers to the one who convinces most of a city to worship avoda zara.

HAMICHASHEIF ZEH HA'OSEH MAASEH...

- A Braisa says, a man or woman is included in the issur of kishuf. If so, why does the Torah write “*michasheifa*” in the feminine form? It is because kishuf is mostly practiced by women. What death penalty does this person get? **R' Yose Haglili** says, the pasuk here says “*lo sichayeh*” and the pasuk regarding the 7 nations of Kinaan says “*lo sichayeh*”. Just as there they were killed with sayif, here too the person is killed with sayif. **R' Akiva** says, the pasuk here says “*lo sichayeh*” and the pasuk regarding zenus with an animal says “*lo yichyeh*”. Just as there they are killed with skila, here too the person is killed with skila. **R' Yose** said to **R' Akiva**, my words are more similar (*lo sichayeh* and *lo sichayeh*)! **R' Akiva** said, I am learning from another case of misah involving a Yid, for which there are a number of forms of death penalty, whereas you are learning from the case of a goy, for which there is only one form of death penalty! **Ben Azzai** said, the pasuk of kishuf is followed by the pasuk of zenus with an animal, to teach that just as the latter gets skila, the one who does kishuf gets skila as well. **R' Yehuda** said, we cannot give someone a more stringent misah based on this hekesh. Rather, Ov and Yidoni are forms of kishuf, and they were singled out to teach that just as their forms of kishuf make the person chayuv skila, so too all kishuf makes the person chayuv skila.
 - **Q:** According to **R' Yehuda**, we should say that Ov and Yidoni are two pesukim teaching the same thing, and the rule is that when two pesukim teach the same thing we don't learn to other places based on them!? **A:** **R' Zecharya** said, we see from here that **R' Yehuda** holds that we would learn to other places even in such a case.
- **R' Yochanan** said, it is referred to as “*kishuf*” because it contradicts the Heavenly courts (they can change a decree made in Heaven). **R' Chanina** said, the pasuk of “*ein ohd milvado*” teaches that nothing, even kishuf, can change a Heavenly decree.
 - There was a woman who tried taking earth from under **R' Chanina's** feet to use it to harm him with kishuf. He told her, go ahead and do what you want, because the pasuk says “*ein ohd milvado*” and I therefore don't fear you.
 - **Q:** Why was he not concerned for what **R' Yochanan** said? **A:** He had many zechusim to protect him.
 - **R' Ayvo bar Nigri in the name of R' Chiya bar Abba** said, when the pasuk says “*bilateyhem*” it refers to using sheidim to make things happen. When it says “*bilahateyhem*” it refers to kishuf. **Abaye** said, if the person needs a particular keili to make something happen, it means he is using sheidim. If he does not care, it means he is using kishuf.
 - **Abaye** said, the halachos regarding kishuf are similar to the halachos regarding Shabbos in that some acts are chayuv skila, some are patur but assur, and some are mutar l'chatchila. An actual act of kishuf is chayuv skila. Making an illusion is patur but assur. A case of mutar l'chatchila would be like **R' Chanina** and **R' Oshaya** who would use the Sefer Yetzira to create a calf for Shabbos.
 - **R' Ashi** said, that he saw Karna's father blow his nose and have pieces of silk come out (using kishuf).
- The pasuk says that Paroh's magicians said regarding “*kinim*” that it was just a “*finger of God*”. **R' Elazar** said, we see from here that a sheid can't create anything smaller than a barley. **R' Pappa** said, a sheid cannot create anything at all, but it can bring objects larger than a barley from other places and make it appear as if it was created, but it cannot do so for something smaller than a barley.
 - **Rav** told **R' Chiya** that he saw an Arab merchant cut up a camel and then make it stand on its feet. **R' Chiya** asked, did you see blood and intestines? Rather, it was all an illusion.
 - **Ze'iri** once bought a donkey in Mitzrayim and when he gave it to drink it turned into a board of wood (the donkey had been created with kishuf). The seller told him, “Out of

respect for you I will refund you, but in truth anyone who purchases something in Mitzrayim knows to check it with water before paying”.

- **Yannai** was once given water to drink that the waitress had made subject to kishuf. Although he didn't drink it, he told the waitress to drink something that he had made subject to a spell, and when she did, she turned into a donkey. He rode the donkey into the marketplace, where her friend removed the spell and **Yannai** was left riding on top of a woman.
- The pasuk regarding the makka of “tzefardeya” says “the tzefardeya went up”. **R' Elazar** said, there was one frog which gave birth to many more, which then filled up Mitzrayim.
 - We find a Braisa where **R' Akiva** said this as well, but **R' Elazar ben Azarya** told him there was one frog that called out to all the other frogs in the world, and they all then went and joined it in Mitzrayim.