



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

Sanhedrin Daf Pey Beis

V'HABO'EL ARAMIS

- **R' Kahana** asked **Rav**, what is the punishment for this person if kanna'im don't kill him? **Rav** forgot what he had learned regarding this. **R' Kahana** had a dream where a pasuk was read to him. When he told **Rav** about this, it reminded **Rav** of the answer to the question, based on a drasha of the pasuk. He said that the punishment is, that if this person is a talmid chochom he will not have a son who is at a high level of Torah learning, and if he is a Kohen he will not have a son who will bring a Korbon Mincha on the Mizbe'ach.
 - **R' Chiya bar Avuya** darshened this same pasuk to teach that one who is mezaneh with a non-Jewish woman is as if he marries an avoda zara.
 - **R' Chiya bar Avuya** said, it was written on the skull of Yehoyakim, "this punishment and one other". The grandfather of **R' Preida** (who was **R' Chiya bar Avuya**) once found a human skull at the gates of Yerushalayim on which was written "this punishment and one other". He buried it and it came back up, so he buried it again and it came up again. He said, this must be the skull of Yehoyakim about whom it is written that he will have the burial of a donkey. Still, he felt that it was not proper to allow the skull of a king to be degraded like this, so he wrapped it in a piece of silk and put it in a box. His wife found it and told her neighbors. They told her, "it is likely the skull of his first wife, whom he can't seem to forget". She took the skull and threw it into an oven and burned it. When **R' Chiya bar Avuya** saw what happened, he said that is what was meant by "and one other".
 - **R' Dimi** said, the Beis Din of the Chashmona'im were goizer that one who is mezaneh with a goy is chayuv for nidah, for the issur of a slavewoman, for her being a goy, and for her being a married woman. **Ravin** said he would be chayuv for niddah, for a slavewoman, for a goy, and for a zonah, but not for her being a married woman, because goyim don't have true marital relationships.
 - **Q:** Why did **R' Dimi** say that he would be chayuv for her being a married woman? **A:** Since they don't allow their wives to be open to live with other people, that is considered to be a marriage.
- **R' Chisda** said, if someone asks whether he should kill someone as a kanna'i, we tell him that he should not (it must be done out of passion, not from asking).
 - **Rabbah bar Chana in the name of R' Yochanan** said the same thing and added that if Zimri had separated himself from the woman and only then Pinchas would have killed him, Pinchas would have been chayuv misah for doing so. Moreover, if Zimri would have killed Pinchas even while Zimri was still with the woman, he would have been patur, because Pinchas was a rodef coming to kill him.
 - The Gemara says that after Moshe told the Nesi'im to kill out the people in their shevet that had worshipped Pe'or, the people of Shimon went to their Nasi, Zimri, and told him to stop this from happening. He took 24,000 people and went to Kazbi, a princess of Midyan and told her to be meznaeh with him. She said she would only be mezaneh with Moshe, the true leader. Zimri said, I am a Nasi of the second Shevet, whereas Moshe is a Levi – the third Shevet. He then took her to Moshe and asked whether she was mutar or assur, and said that if she was assur how could Moshe have married the daughter of Yisro!? At that moment Moshe forgot the halacha that kanna'im can kill someone who is mezaneh with a goy. The pasuk says that Pinchas "saw". What Pinchas "saw" was what was happening and remembered the halacha. Moshe told him, you remembered the halacha, so you go and carry out the killing. **Shmuel** said that Pinchas "saw" that there was a chilul Hashem going on, and that when there is a chilul Hashem one must act to

stop it without concern for the honor of a teacher. This is why he acted immediately without asking Moshe how to act. **R' Yitzchak in the name of R' Elazar** said that he "saw" the Malach Hamaves come and begin to take the lives of people, and he realized that he must act immediately.

- The pasuk says that Pinchas got up and took his spear. This teaches that one may not enter a Beis Medrash with weapons.
- Pinchas took his spear and removed the metal tip and hid it in his clothing. He then used the stick as a walking stick and convinced the people of Shimon that he wanted to be mezaneh as well. That is why they allowed him into the tent with Zimri.
- **R' Yochanan** said there were 6 miracles that happened for Pinchas: when he went to Zimri, Zimri should have separated from the woman, but he did not; Zimri should have called out for help, but did not; Pinchas was able to stick his spear through the private areas of Zimri and the woman; they did not slip off the spear after he pierced them; a Malach came and lifted the doorway so that Pinchas could walk through holding the spear vertically; and the Malach Hamaves came and caused destruction among the people so that the people of Shimon not kill Pinchas for what he did.
- Pinchas laid the bodies down in front of Hashem and said, "is it for these people that 24,000 people of Klal Yisrael should die!?" The Malachim wanted to push him away for speaking like that to Hashem. Hashem told them to leave him alone. The other shevatim began to ridicule him by saying that this grandson of someone who worshipped avoda zara is now killing a Nasi! That is why the pasuk then gives his lineage as coming from Elazar and Aharon. Hashem then told Moshe to be the first to give "shalom" to Pinchas. The pasuk even suggests that the kaparah that he brought to the world continues to act as a kaparah forever.
- **R' Nachman in the name of Rav** darshened a pasuk to teach that Zimri was mezaneh 424 times that day. Pinchas waited until Zimri was weak from all this, because Pinchas did not realize that Hashem would be with him, and that in truth he didn't have to wait for him to be tired out. A Braisa says that Zimri was mezaneh with Kuzbi 60 times.
- **R' Sheishes** said, her name was not Kuzbi, but she was called by that name, because she disobeyed her father by being mezaneh with someone other than Moshe.
- **R' Yochanan** said that Zimri had 5 names: Zimri – because his eiver shrunk from all the zenus; Ben Salu – because he caused other to speak of the aveiros of his family; Shaul – because he lent himself out for the aveira; Ben Haknanis – he acted like Kinaan; Shlumiel ben Tzurishadai – was his actual name.

KOHEN SHESHIMEISH B'TUMAH

- **R' Acha bar Huna** asked **R' Sheishes**, if a Kohen did the Avodah while tamei, is he chayuv misah at the Hands of Heaven? **R' Sheishes** said, our Mishna teaches that this Kohen is beaten to death by the young Kohanim. Now, if he would anyway die at the Hands of Heaven, why would they bother beating him to death? **R' Acha** asked, if he is not chayuv at the Hands of Heaven, how would we come and kill someone who isn't chayuv misah?
 - **Q:** The earlier Mishna said that someone who got malkus twice and did the aveira again is left to die. We see that even if someone is not chayuv misah we would still kill him!?
 - A:** **R' Yirmiya in the name of Reish Lakish** said, that that Mishna is referring to aveiros that carry kares. So he is chayuv misah at the Hands of Heaven.
 - **Q:** The earlier Mishna said that one who steals a "kasva" is killed by kanna'im even though he is not chayuv misah!?
 - A:** **R' Yehuda** said, that it refers to someone who steals a keili used in the Avodah, and a pasuk hints that such a person should be put to death.
 - **Q:** The earlier Mishna said that one who curses using a "koseim" is killed by kanna'im and yet we don't find he is chayuv misah!?
 - A:** **R' Yosef** said, this refers to someone cursing Hashem in a manner very similar to the issur D'Oraisa of doing so. That is why we kill him.

- **Q:** The earlier Mishna said that one who is mezaneh with a goy is killed by kanna'im even though he is not chayuv misah!? **A: R' Kahana** was shown the pasuk in his dream which said that such a person gets kares. Therefore, he is chayuv misah.
- **Q:** A Mishna says that a Kohen who is tamei and does one of the Avodos that is not a concluding Avoda (it is not the actual burning on the Mizbe'ach), he would not be chayuv. This suggests that for burning the korbon while he is tamei he would be chayuv. Presumably this means he would be chayuv misah at the Hands of Heaven. This refutes **R' Sheishes!**? **A:** It means he is chayuv a lav, not misah.
 - **Q:** The Mishna also discusses a non-Kohen who does the Avodah. Based on the way we explained the earlier part of the Mishna, when it says that this non-Kohen is chayuv we should say that it also only refers to a lav, but that can't be, because the pasuk says "v'hazar hakareiv yumas"!? **A:** Regarding the Kohen the Mishna means he is chayuv a lav, and regarding the non-Kohen the Mishna means he is chayuv misah.
 - **Q:** This would mean that the Mishna is saying that the non-concluding Avodos don't even have a lav if done when tamei, but a Braisa says that there is a lav!? **A:** The Braisa means there is an issur D'Rabanan, and the pasuk it brings is an asmachta.
- **Q:** A Braisa says that a Kohen who is tamei and does the Avodah is chayuv misah at the Hands of Heaven. This refutes **R' Sheishes!**? **TEYUFTA.**