

OVERVIEW of the Daf

1) The relative severity of different forms of execution (cont.)

The Gemara concludes explaining why Rabanan maintain that stoning is more severe than burning.

The Gemara demonstrates why stoning is considered more severe than beheading.

The fact that stoning is more severe than strangulation is demonstrated.

The Gemara explains why Rabanan consider burning to be more severe than beheading and strangulation.

The fact that beheading is more severe than strangulation is demonstrated.

2) R' Shimon's order of the severity of executions

R' Shimon explains and defends his position that burning is a more severe execution than stoning, strangulation and beheading.

The fact that stoning is more severe than strangulation and beheading is explained.

It is demonstrated that strangulation is a more severe form of execution than beheading.

R' Yochanan used to give a manner of illustrating the difference between Rabanan and R' Shimon's respective positions.

The novelty of this illustration is explained.

3) The adulterous daughter of a kohen

A Baraisa is cited to demonstrate that R' Shimon maintains that the daughter of a kohen who commits adultery is executed with burning whether she was betrothed or married.

A Baraisa expounds at length on the verse that addresses the adulterous daughter of a kohen. ■

REVIEW and Remember

1. How do we know that stoning is a more severe form of execution than beheading?

2. How does R' Shimon demonstrate that burning is more severe than stoning?

3. How would R' Yochanan illustrate the difference between Rabanan and R' Shimon's opinions?

4. What is the word that teaches that only the betrothed or married daughter of a kohen is executed by burning for an adulterous affair?

Distinctive INSIGHT

Demonstrating that סקילה is more severe than חנק

סקילה חמורה מחנק... אדרבה חנק חמור שכן ניתן למכה אביו ואמו, ומאי חומרא שכן הוקש כבודן לכבוד המקום

Our Gemara systematically compares and contrasts the varying forms of death penalties that are found in the Torah in order to establish their relative degrees of severity. The Gemara first demonstrated how סקילה (stoning) is more severe than each of the other death penalties. In its comparison of סקילה to חנק (strangulation), the Gemara points out that stoning is given for cursing God's name or for idolatry, thus demonstrating that the most severe punishment is reserved for the most severe crime. The Gemara asks that perhaps חנק is a more serious punishment, as it is the punishment for one who strikes his parent, and we know that the honor one must accord a parent is parallel to the honor due to God. The Gemara responds that nevertheless, we find that if a woman commits adultery as an ארוסה she is liable for סקילה, while the punishment for her committing adultery as a married woman is only חנק. We know that as an ארוסה, her violation is a more severe crime, as her sin harms her family as well as her future husband and herself, whereas as a נשואה she is "only" disloyal primarily to her husband and herself. This contrast conclusively shows that סקילה is more severe than חנק.

Tosafos (ד"ה סקילה) notes that once the Gemara proves that סקילה is more severe than both שריפה and הרג, both of which are more severe than חנק, the Gemara could have convincingly demonstrated with a קל וחומר that סקילה is certainly more severe than חנק. Nevertheless, the Gemara formally presents a direct proof of something that can be proven with a קל וחומר, i.e., a proof which shows the relative severity of סקילה and חנק.

Tosafos (ד"ה אדרבה) notes that although חנק is the punishment for striking and drawing blood from a parent, and that this is worse than סקילה, the truth is that these punishments are both given for various sins against a parent.

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Today's Daf Digest is dedicated by
 Dr. and Mrs. Justin Gordon
 In memory of their father
 ר' יחיאל בן ר' יהודה אביגדור, ע"ה

This week's Daf Digest is dedicated by
 The family of
 מרת חנה בת ר' דוד, ע"ה רובין
 Mrs. Ann Ruben o.b.m.

HALACHAH Highlight

Honoring one's parents

שכן הוקש כבודן לכבוד המקום

Because we equate their honor (one's parent) with the honor of the Omnipresent

Chaye Adam¹ writes that one who has a parent should exert great effort to attend to their needs. The reason, based on the language of Yerushalmi is that honoring parents is the weightiest of weighty mitzvos (חמור שבחמורות). A person is additionally obligated to honor and demonstrate awe for them since as our Gemara relates the honor and awe for parents is equated with the honor and awe one is supposed to have for the creator. Furthermore, we are taught that there are three partners in a person, his mother, his father and Hashem. When a person honors his parents Hashem considers it as though He lives in their midst and the child is honoring Him. When one causes pain and distress to parents Hashem responds by commenting that He is happy He does not dwell in their midst for if He lived in their midst He would have been distressed.

Chaye Adam proceeds to explain that the mitzvos that a child does to honor or demonstrate awe for a parent is the child's way of repaying his parents for all the kindnesses they performed on his behalf when he was younger. Consequently, a child who does not show honor or respect is called wicked since the pasuk refers to one who borrows

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סקילה is the punishment for cursing a parent. Why does the Gemara feel that it has shown that חנק is more severe of a punishment because of its being given for striking a parent?

Toafos also wonders how sinning against a parent can be worse than idolatry or cursing God, when the honor due a parent is only significant because it is associated to the honor of God Himself. He answers that the Gemara never meant to show that חנק is worse than סקילה, but rather that חנק is also connected to sinning against a parent and that it is equal to סקילה. ■

money but does not repay that loan as wicked (לוה רשע ולא ישלם). He also responds to the rationalization of some people who do not feel they are obligated to honor their parents. The parents brought this child into existence to satisfy their own personal needs and it is only because Hashem instilled in parents the instinct to take care of their offspring, similar to the instincts animals have for their young, that the parent attended to their needs. Accordingly, there is no reason to show them honor. This is a corrupt perspective Chaye Adam emphasizes and people with such an attitude will ultimately deny Hashem's goodness since they could also easily claim that Hashem does not deserve honor since we are also His offspring and He created us out of His own self-interest. ■

1. חיי אדם ח"א כלל ס"ז סעי' א' ובי. ■

STORIES Off the Daf

Honoring One's Parents

”שכן הוקש כבודן לכבוד המקום...”

On today's daf we find that honoring one's parents is compared to honoring Hashem.

Rav Borodiansky shlit"a (the son-in-law of Rav Shlomo Zalman Auerbach zt"l) relates that all of Rav Auerbach's efforts to clarify the leniencies of using electricity on Shabbos were inspired by his desire to fulfill the mitzvah of honoring his mother. She required a hearing aid, and avoided using it on Shabbos because of fear of violating the halachah. When Rav Shlomo Zalman zt"l

saw how pained she was by being cut off from everyone around her, he did his absolute utmost to make this very complex area of halachah more clear.¹

Rav Shlomo Bloch zt"l once received a letter from an old friend with whom he had learned in Novardok, asking that he bring his question before the Chofetz Chaim zt"l. His friend was an unmarried man of twenty-six, but wore his beard long and it made him look about forty years old. He had received a letter from his father commanding him to shave. He would like to know what he must do—does he have to listen to his father in such a case? The Chofetz Chaim began by asking Rav Shlomo, “Is he normal?” When Rav Shlomo answered in the affirma-

tive, the Chofetz Chaim began to groan, “Such hard things a father puts on his child?!” The Chofetz Chaim then said, “I cannot answer the question, for that he will need to ask Rav Chaim Brisker, but I can give him some advice. He should write to his father that since his whole demand that his son shave is so that he should be marriageable, well, he only wants to marry a girl who is looking for a boy with a beard! And if he shaves, he will not find the kind of girl that he is looking for.” The advice that the Chofetz Chaim gave worked, and not much time passed before the young man got married and became a Rav in a small town.² ■

1. אוצר כיבוד אב ואם, ע' 509

2. הצדיק רבי שלמה ■