

## OVERVIEW of the Daf

### 1) The adulterous daughter of a kohen (cont.)

The Gemara concludes its citation of the Baraisa that expounds on the verse that addresses the adulterous daughter of a kohen.

Difficult sections of the Baraisa are examined and explained.

Four different resolutions are presented to explain the Baraisa's statement related to when the daughter of a kohen will be killed by burning and when she will be killed by stoning.

Rav is cited as ruling in favor of one of these explanations.

R' Yosef questions the relevance of this ruling since the death penalty will not be reinstated until the time of Moshiach.

Abaye unsuccessfully challenged R' Yosef's question.

A Baraisa is cited that elaborates on R' Yishmael's position related to determining whether the daughter of a kohen will be executed by burning or strangulation.

The theoretical exchange between R' Akiva and R' Yishmael is presented. ■

## REVIEW and Remember

1. Why would one think that the daughter of a kohen should be punished more severely for violating Shabbos than her father the kohen?
2. What is the difference in punishment for adultery whether a woman is an arusah or a nesuah?
3. Explain הלכתא למשיחא.
4. What is the point of dispute between R' Yishmael and R' Akiva?

Today's Daf Digest is dedicated  
 in memory of my father,  
 Mr. Harold Lane,  
 by his son Jerry Lane, Oak Park, MI

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.

## Distinctive INSIGHT

Why is שריפה fitting for a kohen's daughter who violates Shabbos?

חיללה שבת בת סקילה היא

The Baraisa on 50b taught the halacha of the daughter of a kohen who commits adultery. The Baraisa analyzes the verse from Vayikra 21:9 and determines the various details of this law.

Our Gemara on 51a clarifies the beginning of that Baraisa which suggested that the nature of the "violation" for which the daughter of the kohen is liable for שריפה might be the violating of the Shabbos. The Baraisa responded that this cannot be so, because the word "לזנות" indicates that the sin in the verse is specifically one which involves a form of marital infidelity.

The Gemara questions the dialogue of the Baraisa which considered the violation of the Shabbos to be the sin for which a daughter of the kohen deserves שריפה. The punishment for violating Shabbos is סקילה, stoning, which is the most severe punishment among the four death penalties in the Torah. How could the Gemara suggest that the daughter of a kohen receive the more lenient punishment of שריפה for violating the Shabbos? What would be the logic in her being treated more leniently than anyone else, just because she is the daughter of kohen?

Rava answers that this Baraisa is authored by R' Shimon, who holds that the most severe punishment among the death penalties is שריפה, and that is what is given to anyone who violates the Shabbos. The flow of the Baraisa, therefore, is that the normal punishment for violating Shabbos is סקילה, but we might have thought that the daughter of a kohen, or any kohen, is liable for the more severe punishment of שריפה. The reason this is a reasonable suggestion is that the Torah treats kohanim differently than the rest of the nation, in that they have several extra mitzvos that do not apply to non-kohanim. Therefore, we might have thought that the verse "ובת איש כהן כי תחל" is teaching that שריפה is given in this case. The Baraisa therefore responds that the word "לזנות" indicates a marriage sin, and not the sin of violating Shabbos.

Sefer סנהדרין קטנה points out that the Gemara could have provided a different reason why we might have thought that a daughter of a kohen who violates the Shabbos deserves

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 In honor of our 18th anniversary  
 Elchanan and Ruthie Abramowitz

# HALACHAH Highlight

## Offering the Korban Pesach in our times

א"ל אבבי אלא מעתה שחיתת קדשים לא ליתני הלכתא למשיחא  
*Abaye said to him according to your approach the laws of slaughtering korbanos should not be studied since it represents laws applicable for the time of Moshiach*

There is a well known teshuvah of Chasam Sofer<sup>1</sup> in which he discusses whether it is possible to offer the Korban Pesach in our times without a Beis HaMikdash. Teshuvos L'horos Nosson<sup>2</sup> cites our Gemara as clear proof that it is not possible to offer the Korban Pesach without a Beis HaMikdash. R' Yosef questioned the relevance of a particular ruling since it will not be applicable until the time of Moshiach. Abaye said to R' Yosef, according to your approach there is no reason to study the laws of slaughtering korbanos since they will not be relevant until the time of Moshiach. Rabbeinu Chananel<sup>3</sup> explains that Abaye was asking R' Yosef why it would be necessary to study the laws of slaughtering korbanos when we do not have a Beis HaMikdash in which to offer korbanos. This exchange clearly indicates that offering korbanos is not possible without a Beis HaMikdash.

L'horos Nosson suggests a possible explanation of this Gemara. The Korban Pesach could be brought in our times since tumah is not an impediment to offering the Korban Pesach when the majority of the Jewish People are t'mei'm (טומאה הותרה בציבור). Other korbanos, however, do not have this leniency and thus could not be offered in our times out of tumah considerations. Accordingly, Abaye was saying that

*(Insight...continued from page 1)*

שקילה while others who violate the Shabbos receive שריפה. The verse itself reports that שריפה is given because this sin of the daughter reflects poorly upon her father and family upbringing (את אביה היא מחללת). Her poor behavior is an embarrassment to her father whether she commits adultery or whether she violates the Shabbos. Why, then, does Rava use the reason that kohanim have extra mitzvos, rather than using the reason mentioned in the verse itself?

He answers that only a sexual crime reflects upon one's home and his upbringing because seeking pleasure is rooted in one's youth. Violating Shabbos does not indicate that she learned such behavior from her father's house. ■

there is no reason to study the laws of slaughtering the other korbanos since those halachos will not apply until the arrival of Moshiach and the return of the ashes of the red cow. He rejects this approach since it is evident from the Gemara in Chagiga (25a) that ashes of a red heifer were available and tumah should not have been an impediment to the bringing of korbanos during the period of the Amoraim. In his conclusion he writes that it may be technically possible for the Korban Pesach to be brought without a Beis HaMikdash and when Abaye declared that studying the laws of slaughtering korbanos is a halacha relevant in the time of Moshiach his intent was that it was highly unlikely that practical circumstances and considerations would come together in a way that would allow Jews to offer the Korban Pesach, as evidenced from the fact that until this day it has still not yet been offered. ■

1. שו"ת חתם סופר יו"ד סי' רל"ו.

2. שו"ת להורות נתן ח"ד סי' צ"ד.

3. ר' חננאל בסוגיין. ■

# STORIES Off the Daf

## "Expound and receive reward"

דרוש וקבל שכר..."

On today's daf we find that one should expound Torah and receive reward.

Some ask: if we are focused on the ample rewards of Torah, why doesn't this impinge on Torah l'shmah?<sup>1</sup>

Perhaps the best answer to this question is found in the words of the Avnei Nezer, zt"l. "I heard that certain people ascribe to a grievous error regarding learning Torah. They claim that one who enjoys learning must, by definition, be

learning with a lesser level of 'l'shmah' than a person who feels no pleasure in what he learns since the latter is only learning to fulfill the mitzvah, while the former also learns for the joy he feels in learning.

"This is a fallacy, since we find that the opposite is certainly true; the main mitzvah of learning Torah is to take delight and feel happiness in one's learning. It is only Torah learned in this manner that truly penetrates to a person's innermost being. This is explicit in the Zohar, which states that joy gives strength to one's good inclination while depression and sadness feeds his inner urge for evil.

"Obviously, one who learns for pleas-

ure without a thought of coming close to Hashem is still on the level of shelo l'shmah. But even regarding this person, our sages say, "Through learning not l'shmah, one comes to learn l'shmah."<sup>2</sup>

When someone asked the Chazon Ish, zt"l, what he thought about this essential part of the Avnei Nezer's approach to how one must learn, he replied, "דאס איז שפיץ ליטוואק" — This is the essence of what it means to be a Litvak!"<sup>3</sup> ■

1. שלחן מלכים—וייזניץ, ח"ג, ע' קס"ט, ע"ש תירוצו ע"פ דרש
2. הקדמה לסי' אגלי טל
3. זכור לדוד, ח"ב, ע' ש"ה, מובא במעשה איש, ח"ז, ע' ע"ב ■