



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

Sanhedrin Daf Nun

SKILA SREIFA...

- The Gemara gives the sources for the order according to the **Rabanan**.
 - Skila is more stringent than sreifa, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem.
 - **Q:** Maybe sreifa is more stringent, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father!? **A:** The **Rabanan** hold that the daughter of Kohen who is an arusah and is mezaneh will get skila (like any other arusah who is mezaneh). We do not give her sreifa. The reason is, that when faced with giving two death penalties we give the more stringent one. Since we give her skila, it shows that skila is more stringent than sreifa.
 - Skila is more stringent than sayif, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem.
 - **Q:** Maybe sayif is more stringent, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed!? **A:** Between a person who is convinced to worship avodah zarah and a person who does the convincing, clearly, the one who does the convincing has done a worse aveirah. A Braisa says that the convincer gets skila. We see that skila is more stringent than sayif.
 - Skila is more stringent than chenek, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem.
 - **Q:** Maybe chenek is more stringent, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem!? **A:** Since the Torah says that a married woman who is mezaneh gets chenek, and then says that an arusah (who is a married woman, but is considered to do a worse aveirah when she is mezaneh) gets skila, we see that skila is more stringent than chenek.
 - Sreifa is more stringent than sayif, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father.
 - **Q:** Maybe sayif is more stringent, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed!? **A:** It says “aviha” by skila and says “aviha” by sreifa. A gezeira shava teaches that just as skila is more stringent than sayif, sreifa is more stringent than sayif as well.
 - Sreifa is more stringent than chenek, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father.
 - **Q:** Maybe chenek is more stringent, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem!? **A:** Since the Torah says that a married woman who is mezaneh gets chenek, and then says that if a married woman who is the daughter of a Kohen is mezaneh she gets sreifah (she is considered to have done a worse aveirah when she is mezaneh), we see that sreifa is more stringent than chenek.
 - Sayif is more stringent than chenek, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed.

- **Q:** Maybe chenek is more stringent, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem!? **A:** An aveira in which the person “attacks” Hashem (e.g. worships avodah zarah) is considered worse, and therefore it must be that sayif is more stringent.

R' SHIMON OMER

- The Gemara gives the sources for the order according to **R' Shimon**.
 - Sreifa is more stringent than skila, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father.
 - **Q:** Maybe skila is more stringent than sreifa, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem!? **A:** **R' Shimon** is consistent with his shita that the daughter of Kohen who is an arusah and is mezaneh will get sreifa, and will not get skila like other arusos who are mezaneh. This shows that sreifa is more stringent than skila.
 - Sreifa is more stringent than chenek, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father.
 - **Q:** Maybe chenek is more stringent, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem!? **A:** Since the Torah says that a married woman who is mezaneh gets chenek, and then says that if a married woman who is the daughter of a Kohen is mezaneh she gets sreifah (she is considered to have done a worse aveirah when she is mezaneh), we see that sreifa is more stringent than chenek.
 - Sreifa is more stringent than sayif, for it is given to the daughter of a Kohen who was mezaneh, with the stringency being that she profanes her father.
 - **Q:** Maybe sayif is more stringent, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed!? **A:** Between a person who is convinced to worship avodah zarah and a person who does the convincing, clearly, the one who does the convincing has done a worse aveirah. **R' Shimon** holds that the convincer gets chenek while the others get sayif. This shows that chenek is more stringent than sayif. Now, if sreifa is more stringent than chenek, then kal v'chomer it is more stringent than sayif as well.
 - Skila is more stringent than chenek, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem.
 - **Q:** Maybe chenek is more stringent, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem!? **A:** Since the Torah says that a married woman who is mezaneh gets chenek, and then says that an arusah (who is a married woman, but is considered to do a worse aveirah when she is mezaneh) gets skila, we see that skila is more stringent than chenek.
 - Skila is more stringent than sayif, for it is given to one who curses Hashem and to one who worships avodah zarah, with the stringency of these being that they “attack” Hashem.
 - **Q:** Maybe sayif is more stringent, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed!? **A:** Between a person who is convinced to worship avodah zarah and a person who does the convincing, clearly, the one who does the convincing has done a worse aveirah. **R' Shimon** holds that the convincer gets chenek while the others get sayif. This shows that chenek is more stringent than sayif. Now, if sreifa is more stringent than chenek, then kal v'chomer it is more stringent than sayif as well.
 - Chenek is more stringent than sayif, for it is given to one who hits his father or mother, with the stringency being that their honor is compared to the honor of Hashem.
 - **Q:** Maybe sayif is more stringent, for it is given to the people of an ihr hanidachas, with the stringency being that even their property is destroyed!? **A:** Between a person who is convinced to worship avodah zarah and a person who does the convincing, clearly, the one who does the convincing has done a worse

aveirah. **R' Shimon** holds that the convincer gets chenek while the others get sayif. This shows that chenek is more stringent than sayif.

- **R' Yochanan** would say, if a naara hame'orasa who is the daughter of a Kohen is mezaneh, the **Rabanan** say she gets skila, and **R' Shimon** says she gets sreifa. If this naara hame'orasa was mezaneh with her father, the **Rabanan** say she gets skila, and **R' Shimon** says she gets sreifa.
 - **Q:** What chiddush is **R' Yochanan** teaching? **A:** He is teaching that according to the **Rabanan** only a fully married daughter of a Kohen who is mezaneh gets sreifa (instead of chenek), but if she was an arusah she would get skila, whereas **R' Shimon** says that even if she was an arusah she would get sreifa. The reason for the machlokes is that the **Rabanan** hold that skila is more stringent and **R' Shimon** holds that sreifa is more stringent. This teaches, that when someone is faced with two forms of death penalties, he gets the more stringent one.
 - **Q:** Where do we find this view of **R' Shimon**? **A:** A Braisa says, two general rules were stated even in regard to a Kohen's daughter. One pasuk says that an adulterer gets chenek, and another says that an adulterer that is an arusah gets skila. A pasuk then says that the daughter of a Kohen is different and gets sreifa, which (according to **R' Shimon**) includes a fully married woman and an arusah. Now, just as the fully married daughter of a Kohen is moved to a more stringent misah (from chenek to sreifa), so too the arusah is being moved to a more stringent form of misah (from skila to sreifa). This proves that sreifa is more stringent than skila. The zomeimim witnesses who testify against the daughter of a Kohen are included in the category of zomeimim who testify against a woman who is not the daughter of a Kohen, and therefore, even when they testified against the daughter of a Kohen, if she was fully married they will get chenek and if she was an arusah they will get skila.
- A Braisa says, the pasuk says "ubas ish Kohen ki seicheil". We would think that this even refers to where the daughter of a Kohen is mechalel Shabbos, and teaches that she gets sreifa. The pasuk therefore says "liznos" – that the special treatment for the daughter of a Kohen is only for an aveira of zenus. We would think that this even applies to an unmarried daughter of a Kohen. The pasuk here says "aviha" and the pasuk regarding a naarah hame'orasa says "aviha", which teaches that just as there she is married, here too the pasuk is discussing the daughter of a Kohen who is married. Maybe the word "aviha" is teaching that she only gets sreifa if she is mezaneh with her father? The words "hee michaleles" teach that we are referring to zenus with people other than her father. If so, the word "aviha" is teaching that the pasuk is discussing the daughter of a Kohen who is married. If we are learning from this gezeira shava, maybe we should say that the pasuk is only talking about the case of the daughter of a Kohen who is a naara hame'orasa? How do we know that if she is a naara and a nesuah, or a bogeres and an arusah or a nesuah, or even if she was much older, that she would still get sreifa? The pasuk therefore says "ubas Kohen", to teach that this applies to all cases of the daughter of a Kohen. By saying "ubas Kohen" we would think this only applies to where she was married to a Kohen. How do we know that this applies even if she married a Levi, Yisrael, goy, chalal, mamzer, or nasin? The pasuk therefore says "ubas ish Kohen", as long as she is the daughter of a Kohen, this applies. With the extra word "hee" we darshen that only she gets sreifa, but the man she was mezaneh with does not get sreifa, and only she gets sreifa, but the eidim zomeimim who tried to get her killed do not get sreifa. **R' Eliezer** said, with her father there is sreifa, and with her father in law there is skila.