

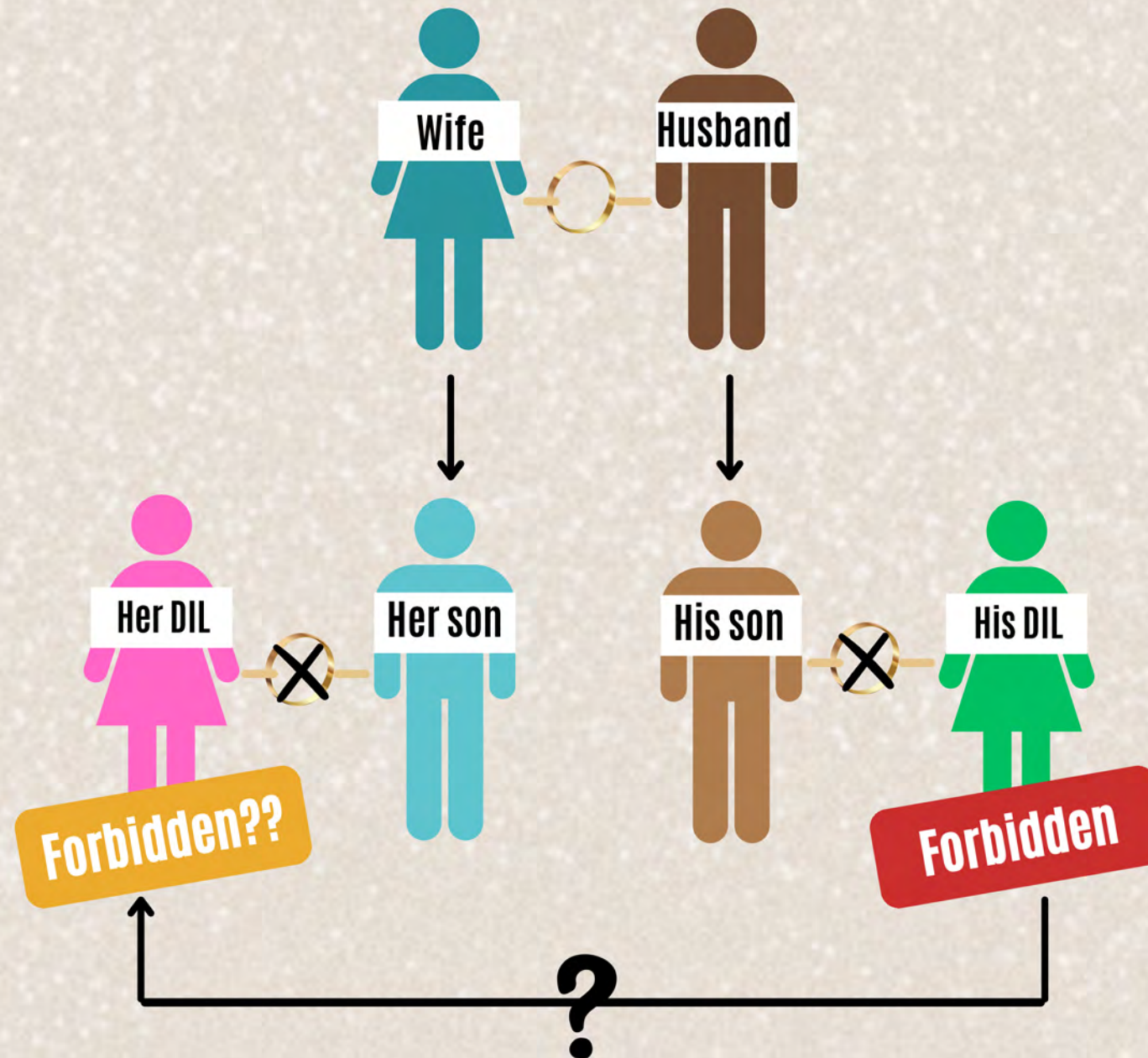
SANHEDRIN 76



The Question 76a

אי: מָה הוּא - בִּלְתּוֹ אִסּוּרָה, אֵף הִיא -
בִּלְתָּהּ אִסּוּרָה?

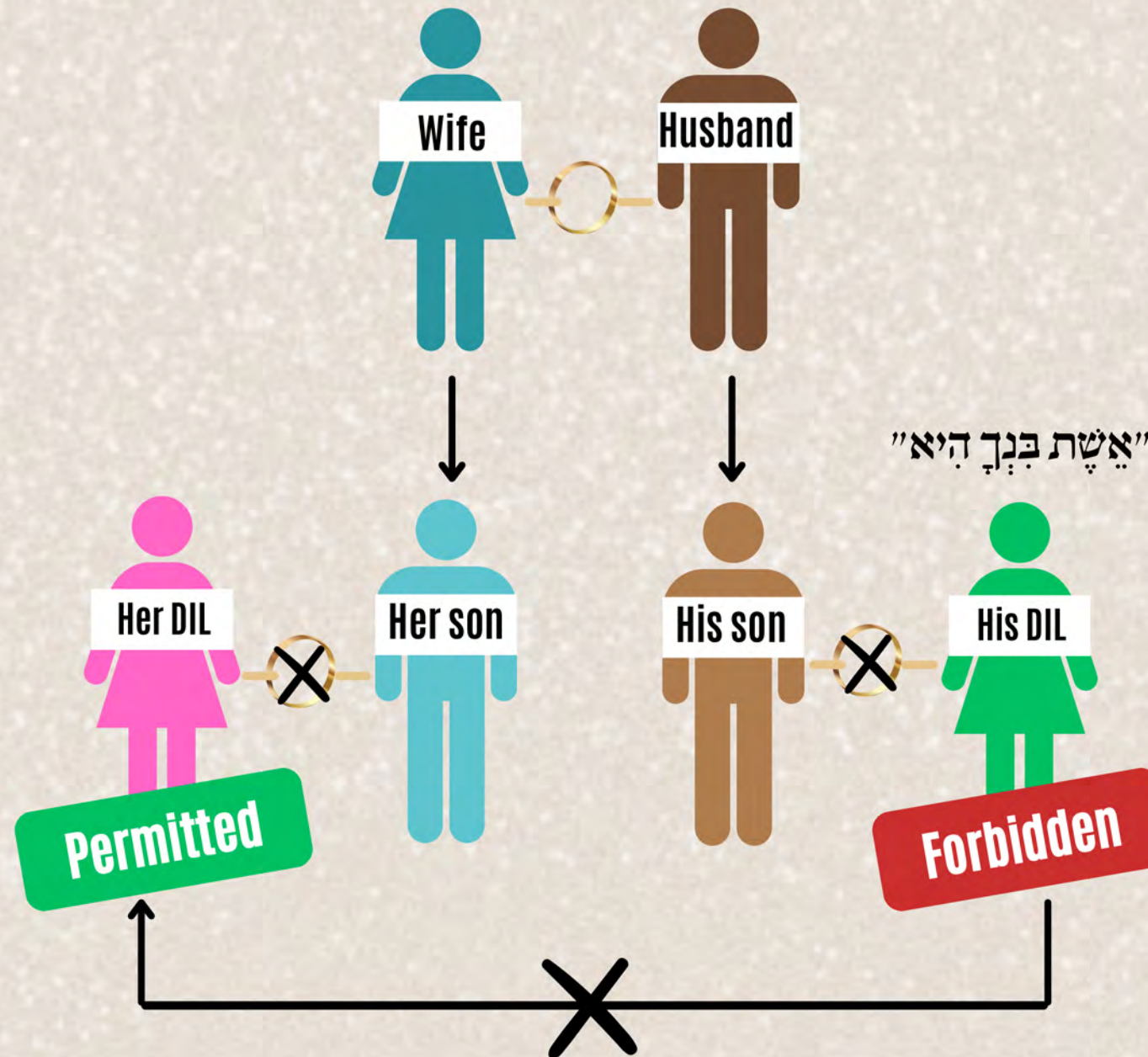
Just as with regard to his relatives, his daughter-in-law is forbidden to him, so too with regard to her relatives, her daughter-in-law is prohibited to him?



Abaye's Answer 76a

אָמַר אַבַּי, אָמַר קָרָא: "אִשְׁתְּ בִנְךָ הִיא".
מְשׁוּם אִשְׁתְּ בִנְךָ אַתָּה מְחַיֵּיבו, וְאִי אַתָּה
מְחַיֵּיבו מְשׁוּם אִשְׁתְּ בִנְךָ.

Abaye says: As the verse states: "You shall not expose the nakedness of your daughter-in-law; she is your son's wife," (Leviticus 18:15). Due to his intercourse with the wife of his son you deem him liable to be executed, but you do not deem him liable to be executed due to his intercourse with the wife of the son of his wife.



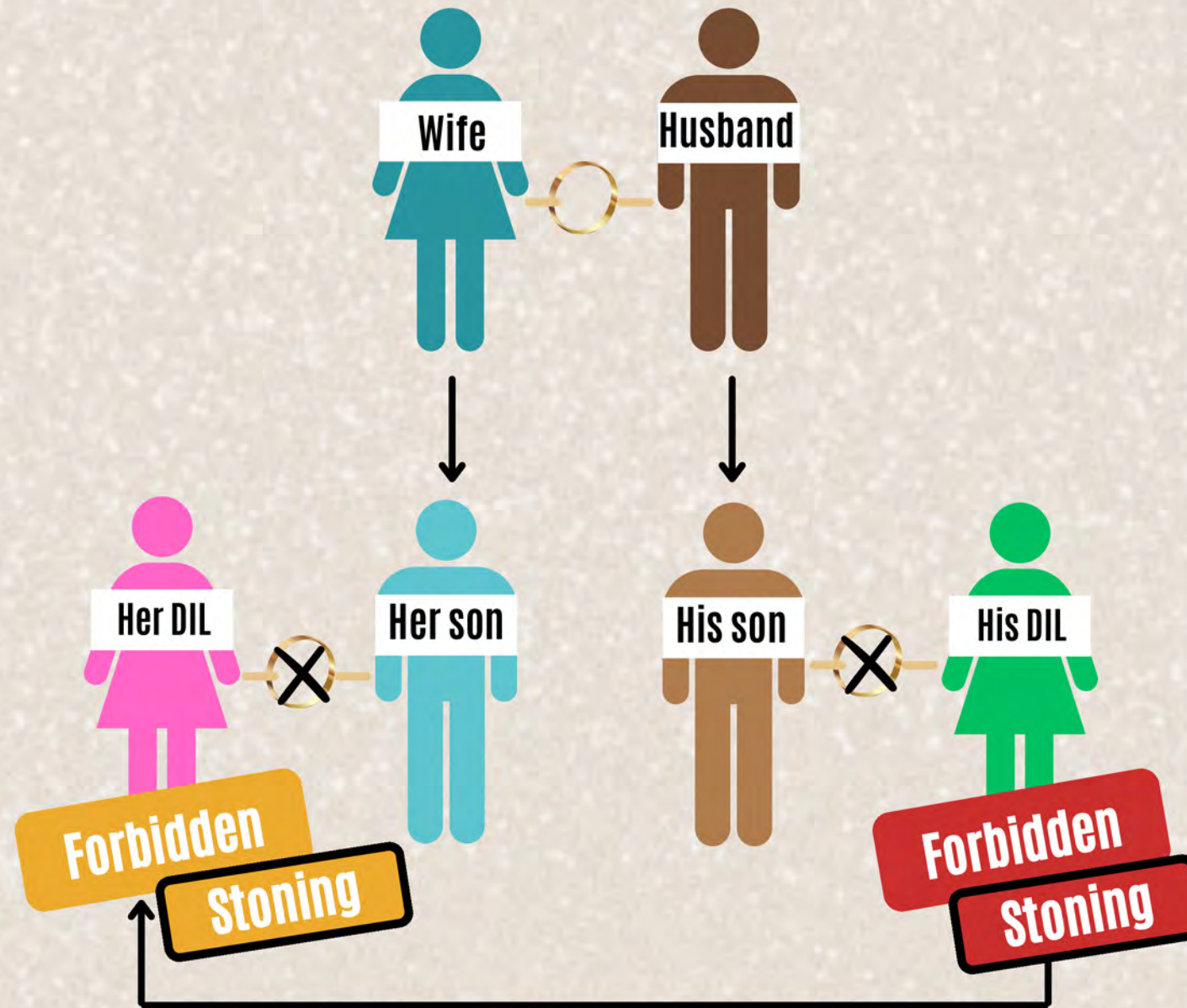
Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it

לִמְאֵן דְּאָמַר: דִּין מֵינָהּ וּמֵינָהּ, מָה הוּא - פֻּלְתָּו
אֶסְוֶרָה, אֵף הִיא נָמִי - פֻּלְתָּהּ אֶסְוֶרָה. וּמֵינָהּ: מָה
הוּא בְּסָקִילָה, אֵף הִיא נָמִי בְּסָקִילָה.

Rava says: According to the one who says:
Infer the halakha from it and derive the details from it, one might infer: Just as with his relatives, his daughter-in-law is forbidden, so too with her relatives, her daughter-in-law is forbidden. And derive from it: Just as with his relatives, he is executed by stoning, so too with her relatives, he executed by stoning



Siblings are in the same color



Descendants in a lighter shade

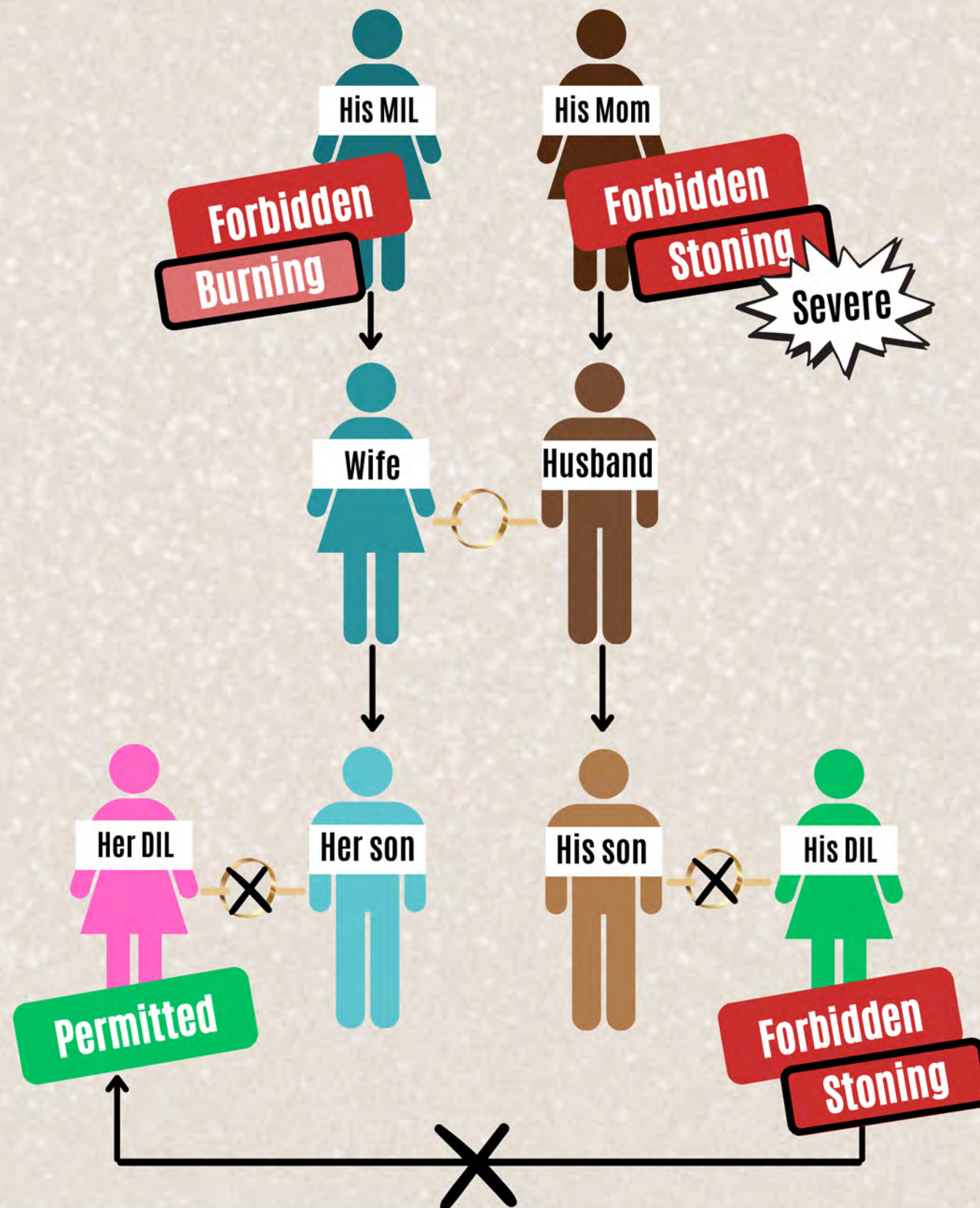


Married

No longer Married

DIL- Daughter in Law

Suggestion



Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it
First reason why her DIL is not forbidden

לִמָּאן דְּאָמַר: סְקִילָה חֲמוּרָה, אֵיפָא לְמִפְרֹךְ: מָה
לְהוּא - שְׁכֵן אָמוּ בְּסִקְלָה, תֹּאמַר בְּהִיא - שְׂאֵמָה
בְּשִׁרְפָּה?

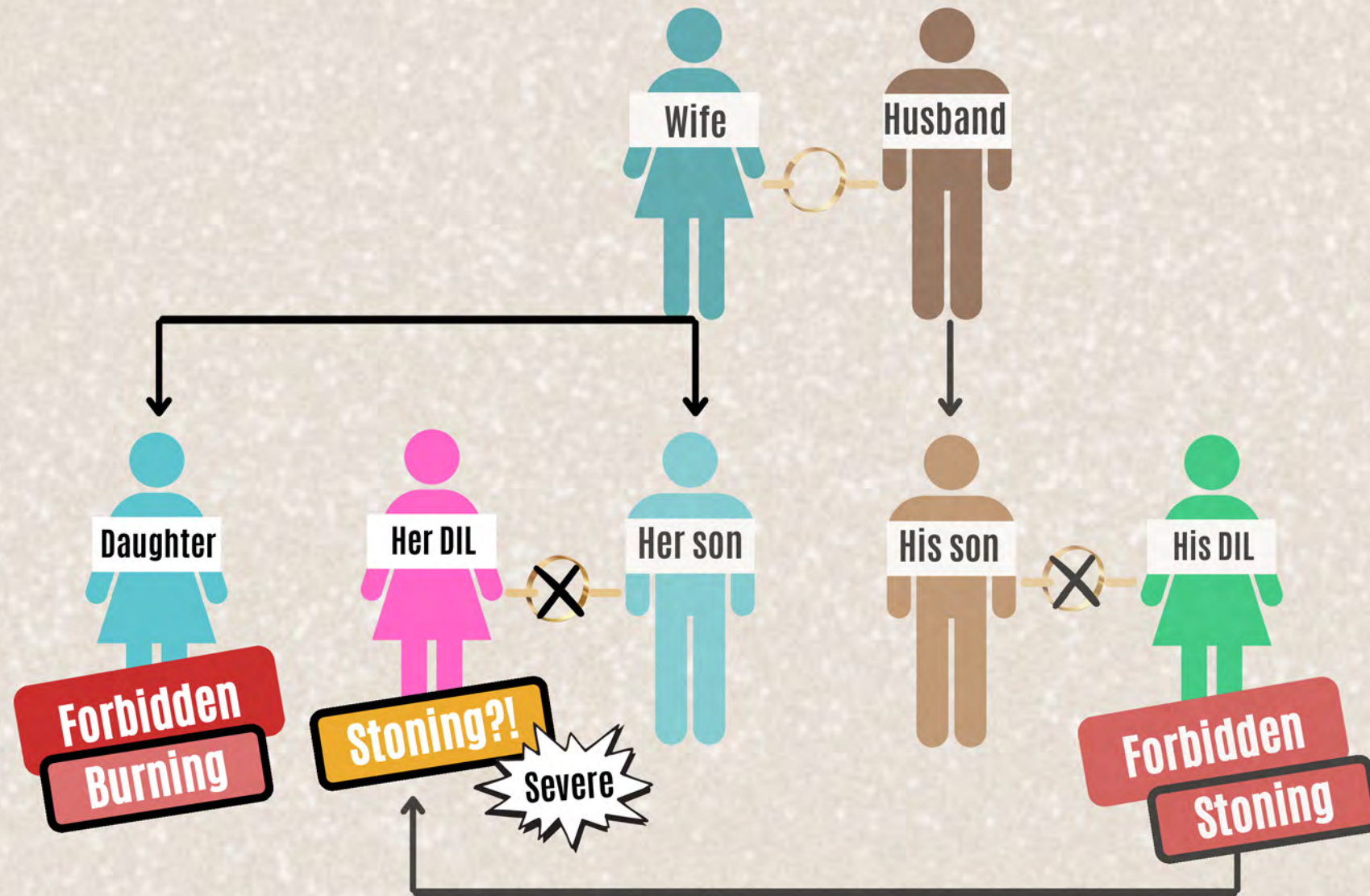
According to the one who says: Stoning is more severe than burning, the inference can be refuted: What is notable about his relatives? That one who engages in intercourse with his mother is liable to be executed by the more severe punishment of stoning. Will you then say that the same is true with regard to her relatives, where with her mother is liable to be executed by the less severe punishment of burning?

Rava's Answer: Part 1

Infer the halakha from it and derive the details from it
Second reason why her DIL is not forbidden

ועוד: בַּתָּהּ בְּשִׁרְפָּה וְכִלְתָּהּ בְּסָקִילָה?

And furthermore, as one who engages in intercourse with the daughter of his wife, is executed by the less severe punishment of burning, is it possible that one who engages in intercourse with the daughter-in-law of his wife, a more distant relative, is executed by the more severe punishment of stoning?



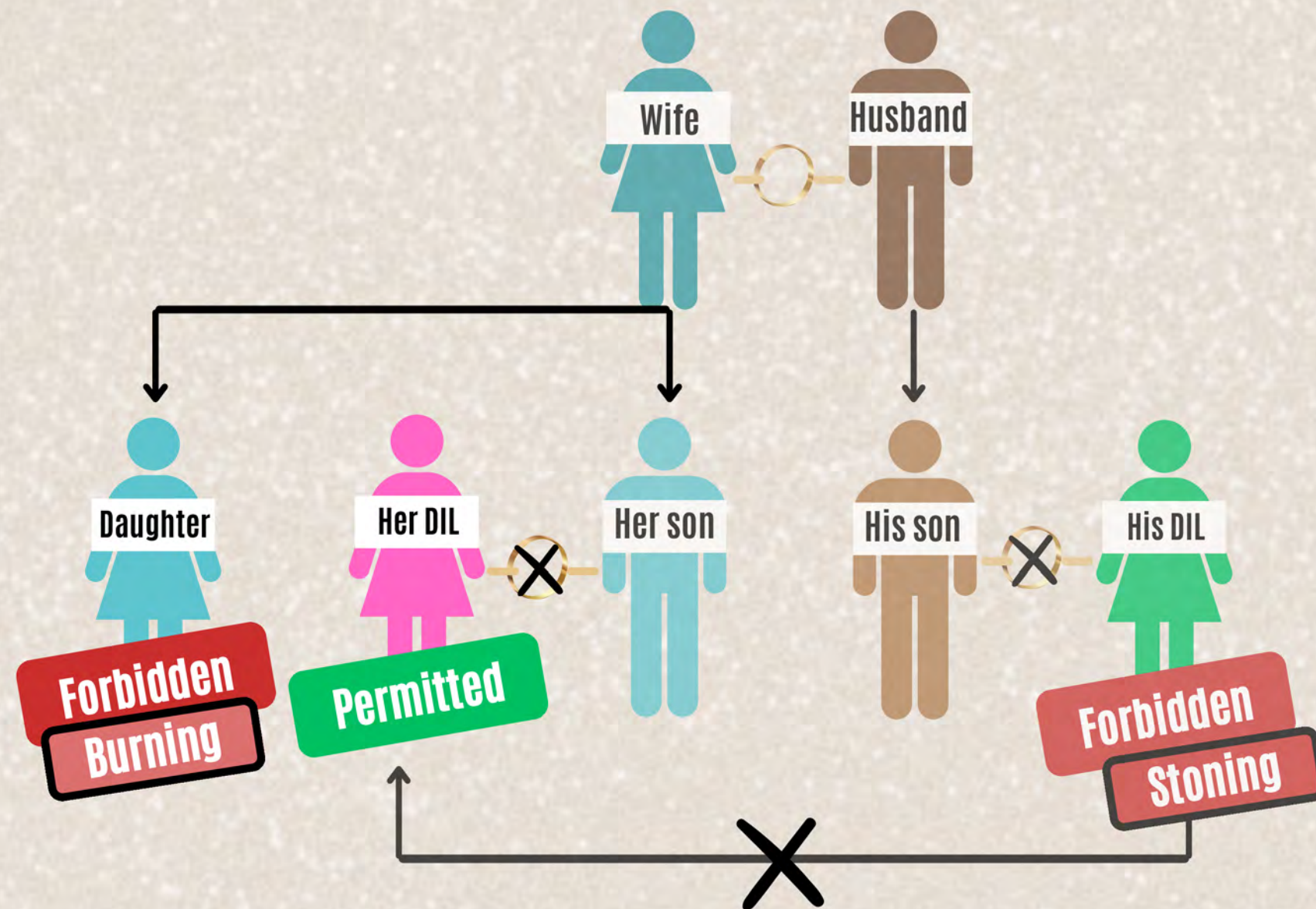
Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it
Second reason why her DIL is not forbidden

ועוד: בתה בשרפה וכלתה בסקילה?

And furthermore, as one who engages in intercourse with the daughter of his wife, is executed by the less severe punishment of burning, is it possible that one who engages in intercourse with the daughter-in-law of his wife, a more distant relative, is executed by the more severe punishment of stoning?



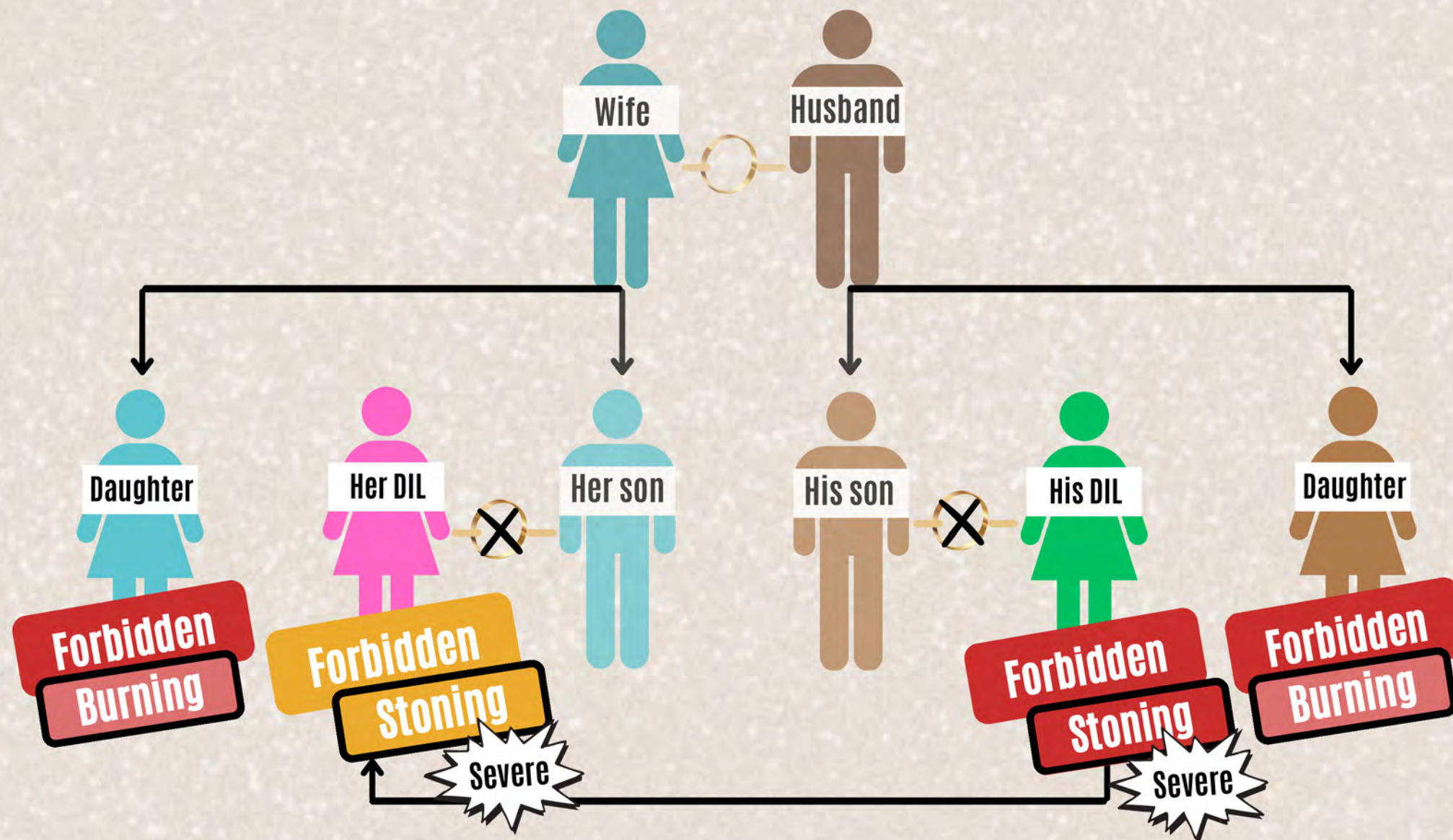
Rava's Answer: Part 1

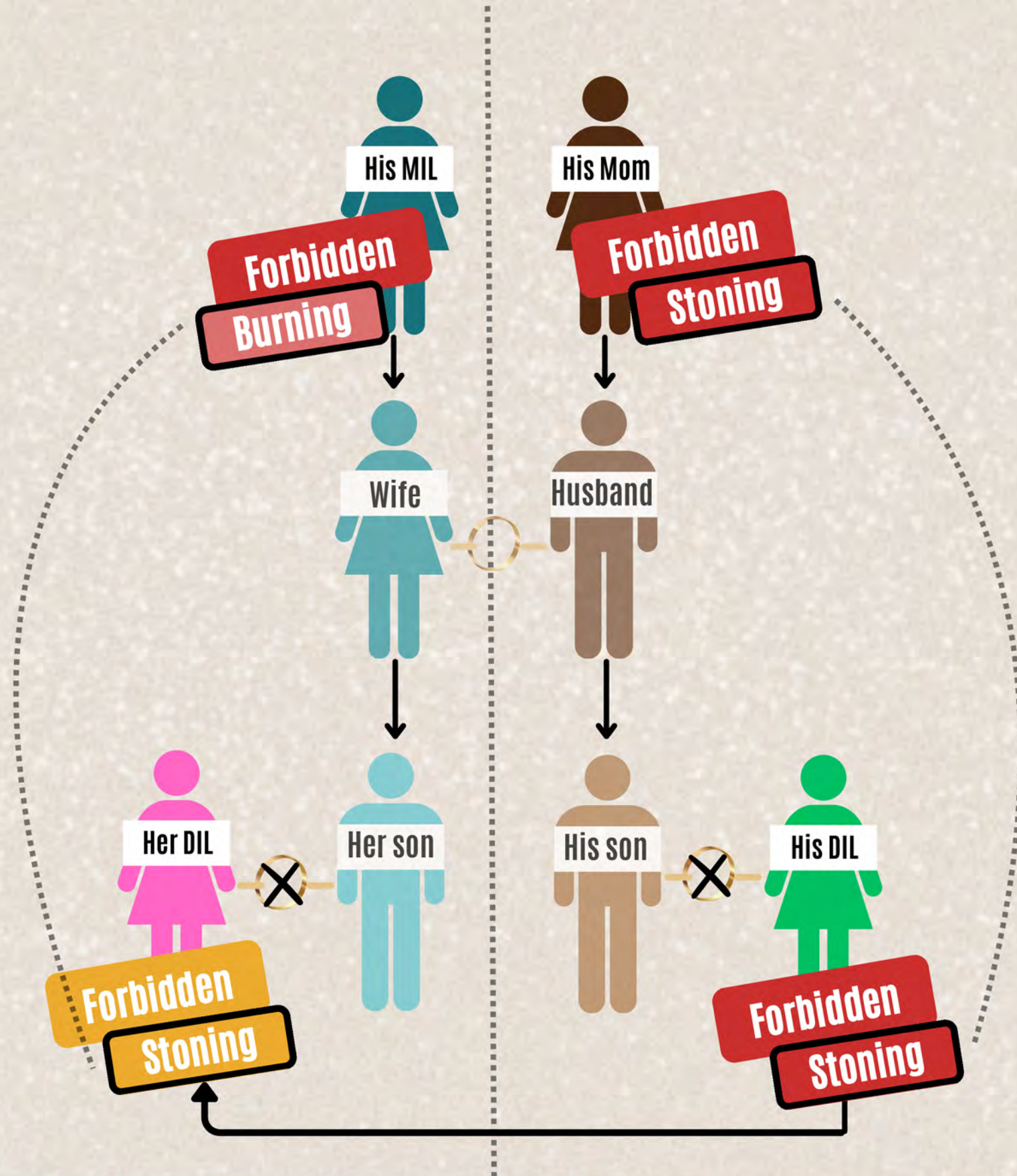
76a

Infer the halakha from it and derive the details from it
Rejection of second reason why her DIL is not forbidden

הוא בעצמו יוכיח, דבתו בשרפה וכלתו בסקילה.

The Gemara rejects that refutation: He himself, with regard to his own relatives, will prove that it is in fact possible, as one who engages in intercourse with his daughter is executed by burning, and with his daughter-in-law is executed by stoning.





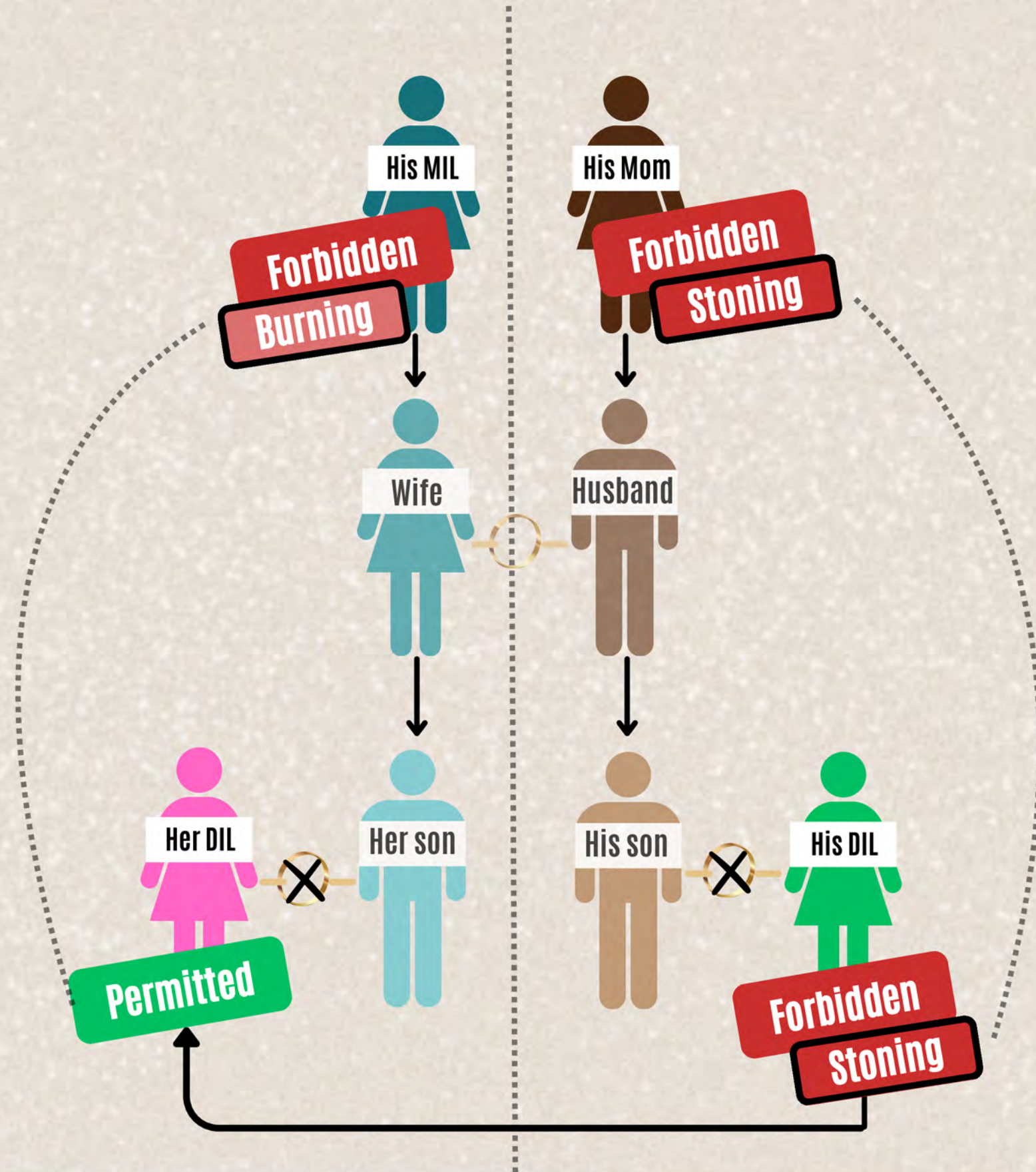
Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it
Third reason why her DIL is not forbidden

אָלֶא: מָה הוּא - לֹא חִלְקָת בּוּ בֵּין אִמּוֹ לְבִלְתּוֹ, אֶף
 הִיא - לֹא תַחֲלוּק בָּהּ בֵּין אִמָּה לְבִלְתָּהּ

Rather, just as with regard to his relatives, you did not distinguish between his mother and his daughter-in-law, stoning, so too with regard to her relatives, you should not distinguish between her mother and her daughter-in-law.



Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it
Third reason why her DIL is not forbidden

אָלֶא: מָה הוּא - לֹא חִלְקָת בּוּ בֵּין אִמּוֹ לְבִלְתּוֹ, אֵיךְ
 הִיא - לֹא תַחֲלוּק בָּהּ בֵּין אִמָּה לְבִלְתָּהּ

Rather, just as with regard to his relatives, you did not distinguish between his mother and his daughter-in-law, stoning, so too with regard to her relatives, you should not distinguish between her mother and her daughter-in-law.



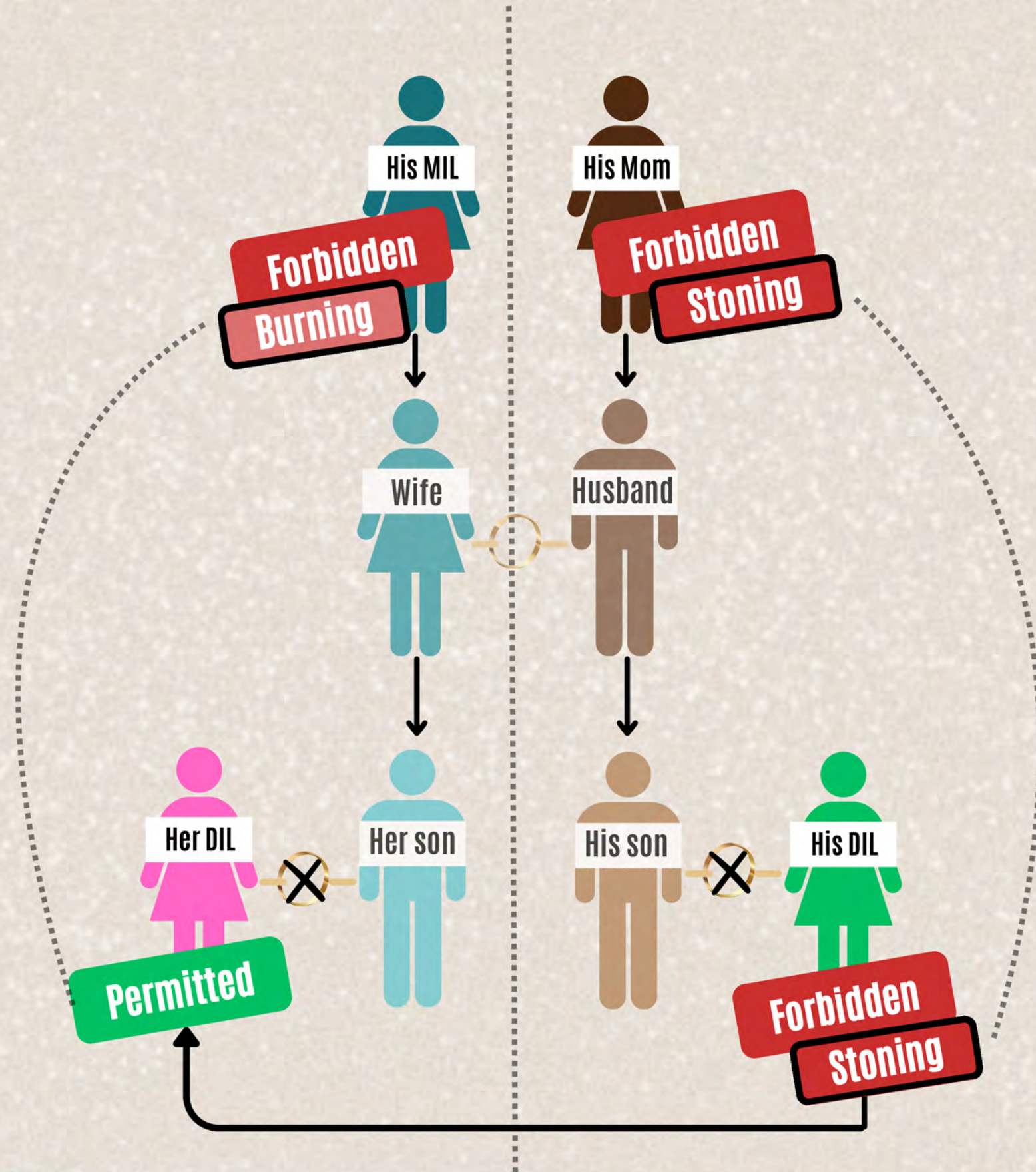
Siblings are in the same color
 Descendants in a lighter shade



Married
 No longer Married



DIL- Daughter in Law
 Suggestion



Rava's Answer: Part 1

76a

Infer the halakha from it and derive the details from it
Third reason why her DIL is not forbidden

וּלְמֵאנָן דְּאָמַר שְׂרָפָה חֲמוּרָה, מֵהָאִי קוּשְׁיָא לָא
 נִידוּנִין.

And according to the one who says that burning is more severe than stoning, due to this difficulty, this halakha is not derived.



Siblings are in the same color
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Married
 No longer Married



DIL- Daughter in Law
 Suggestion

76a

וּלְמֵאנֵי דְאֶמֶר: דִּין מִינֵה וְאוֹקֵי בְּאַתְרָהּ, מָה הוּא - פְּלָתוֹ
 אֲסוּרָה, אֵף הִיא - פְּלָתָהּ אֲסוּרָה. וְאוֹקֵי בְּאַתְרָהּ: הֵתֵם
 הוּא דְבִסְקִילָהּ, אֲבָל הֵבֵא - בְּשִׁרְפָּהּ, כְּדֵא שְׂכַחַן בְּאַמָּה.

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graph TD; MIL[His MIL] --> FB1[Forbidden Burning]; FB1 --> Wife[Wife]; FB1 --> Husband[Husband]; Wife --> HerSon[Her son]; Husband --> HisSon[His son]; HerSon --> HerDIL[Her DIL]; HisSon --> HisDIL[His DIL]; HerDIL --> FB2[Forbidden Burning]; FB2 --> MIL; HisDIL --> FS[Forbidden Stoning]; FS --> MIL;
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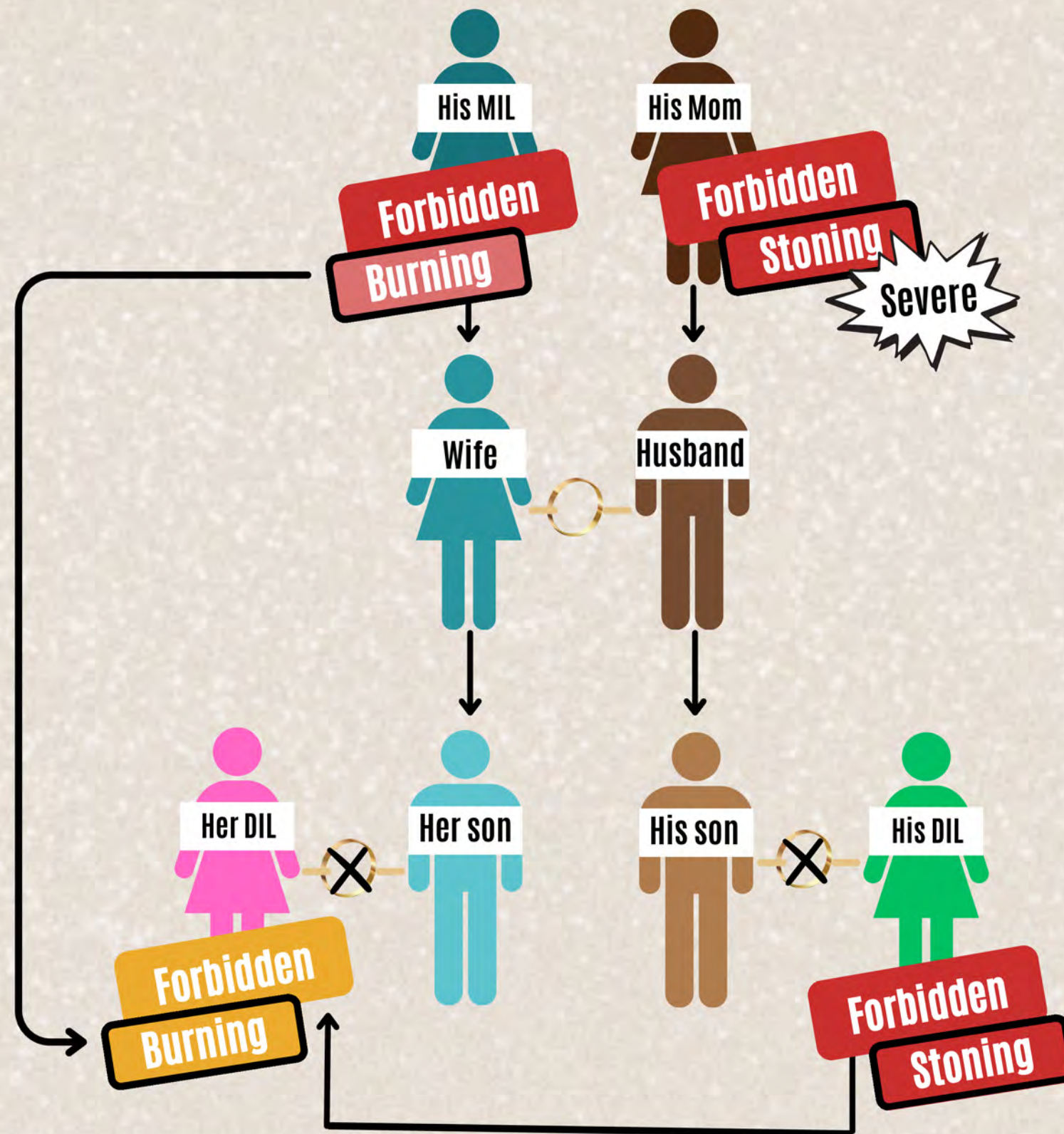
Rava's Answer: Part 2

Infer the halakha from it and derive the details from its own place

First reason why her DIL is not forbidden

לִמְאֵן דְּאָמַר סְקִילָה חֲמוּדָה, אֵיפָא לְמִפְּרֹךְ: מָה לְהוּא
- שְׁבֵן אָמוּ בְּסְקִילָה, תֵּאמַר בְּהִיא - שְׁאֵמָה בְּשִׁרְפָּה?

According to the one who says: Stoning is more severe than burning, the inference can be refuted: What is notable about his relatives? One who engages in intercourse with his mother by stoning. Will you say that the same is true with regard to her relatives, where one who engages in intercourse with her mother is liable to be executed by the less severe punishment of burning?



Siblings are in the same color

Descendants in a lighter shade



Married

No longer Married

DIL- Daughter in Law

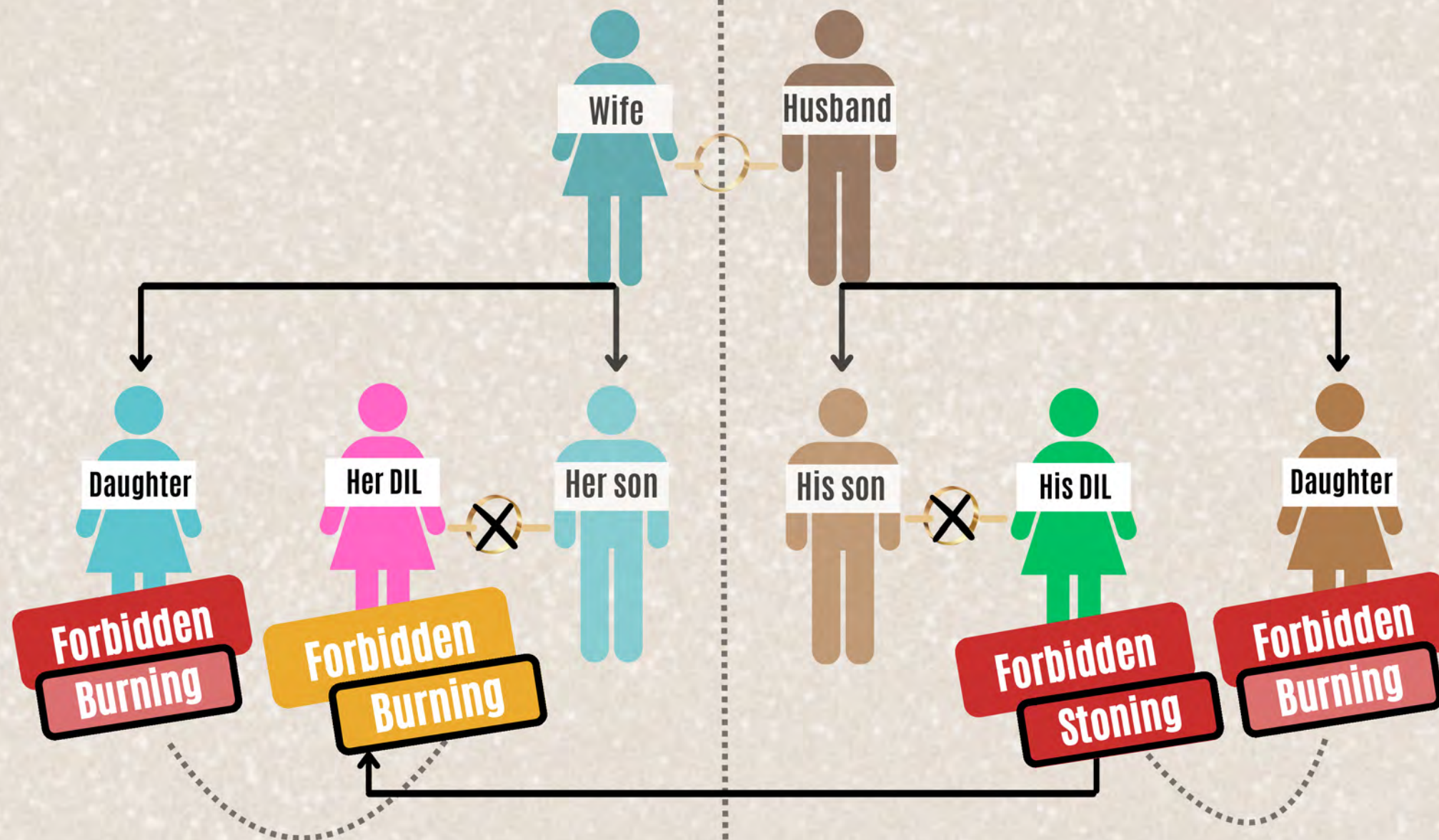
Suggestion

Rava's Answer: Part 2 76a

Infer the halakha from it and derive the details from its own place
Second reason why her DIL is not forbidden

ועוד: מָה הוּא - חֲלֻקָּתָם בּוֹ בֵּין בָּתוּ לְבָלְתָּו?
 אִם הִיא - תַּחֲלוּקָהּ בָּהּ בֵּין בָּתָּהּ לְבָלְתָּהּ.

And furthermore, just as with his relatives, you distinguished between his daughter and his daughter-in-law, (burning and stoning), so too with regard to her relatives, distinguish between her daughter and her daughter-in-law.

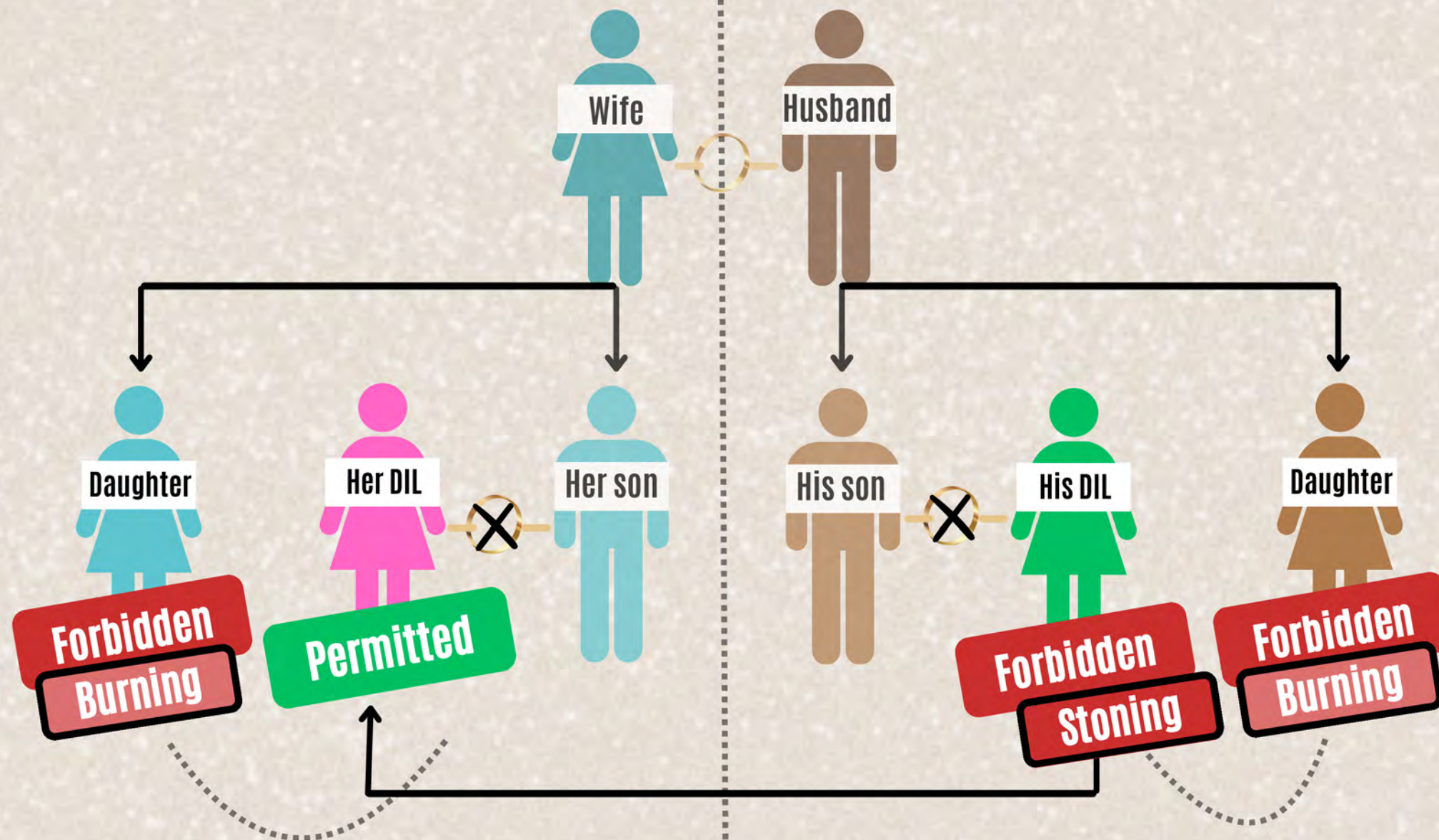


Rava's Answer: Part 2 76a

Infer the halakha from it and derive the details from its own place
Second reason why her DIL is not forbidden

ועוד: מָה הוּא - חֲלֻקָּתָם בּוֹ בֵּין בָּתוּ לְבָלְתוֹ?
 אִם הִיא - תִּחְלֹק בָּהּ בֵּין בָּתָּהּ לְבָלְתָּהּ.

And furthermore, just as with his relatives, you distinguished between his daughter and his daughter-in-law, (burning and stoning), so too with regard to her relatives, distinguish between her daughter and her daughter-in-law.

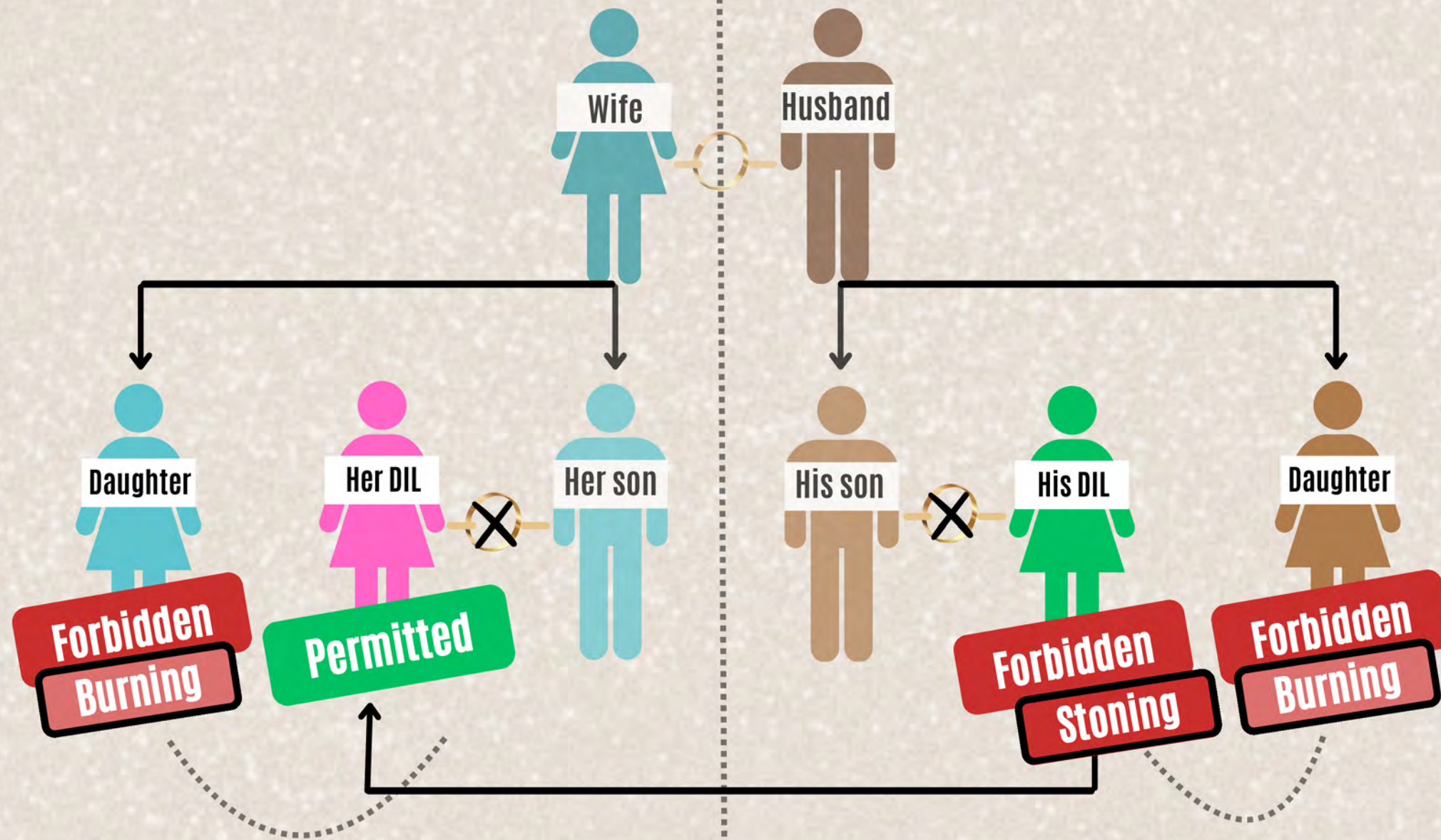


Rava's Answer: Part 2 76a

Infer the halakha from it and derive the details from its own place
Second reason why her DIL is not forbidden

וְלִמָּאן דְּאָמַר גַּמִּי שְׂרָפָה חֲמוּדָה,
 מִהָאִי קוּשְׁיָא לָא גִידוּגִין.

And according to the one who says that burning is more severe than stoning, due to this latter difficulty, this halakha is not derived.

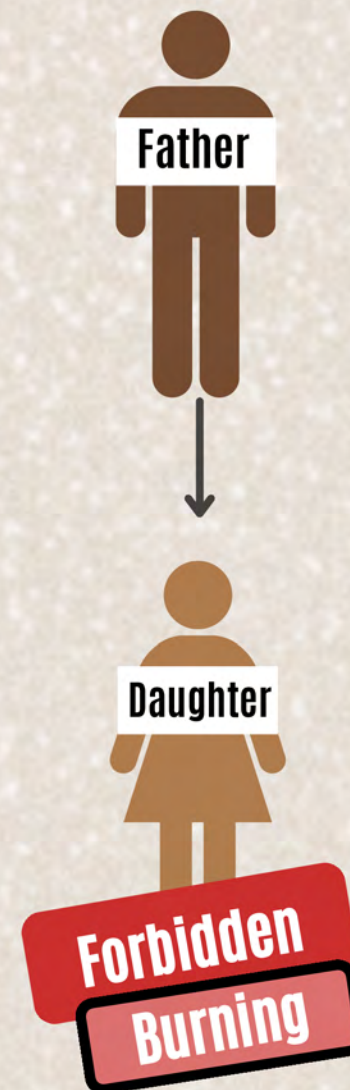


Question

76a

בתו מאנוסתו מניין?

One's daughter born from a woman whom he raped or was not married to, from where is it derived that she is forbidden to him?



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Descendants in a lighter shade



Married
No longer Married

DIL- Daughter in Law
Suggestion

אמר אביי: הכי קאמר, מנין לעשות שאר הבא ממנו כשאר
הבא ממנה? נאמר כאן "זמה" ונאמר להלן "זמה" וכו'.

Punishment of Burning for Mother-in-law

ויקרא פרק כ פסוק יד

ואיש אשר יקח את אשה ואם אמה זמה הוא באש
ישרפו אתו ואתהן ולא תהיה זמה בתוכם:

Warning for His Granddaughter

ויקרא פרק יח

(י) ערות בת בנה או בת בתה לא תגלה ערותה כי ערותה **הנה**:

Warning for His Wife's Daughter and Granddaughter

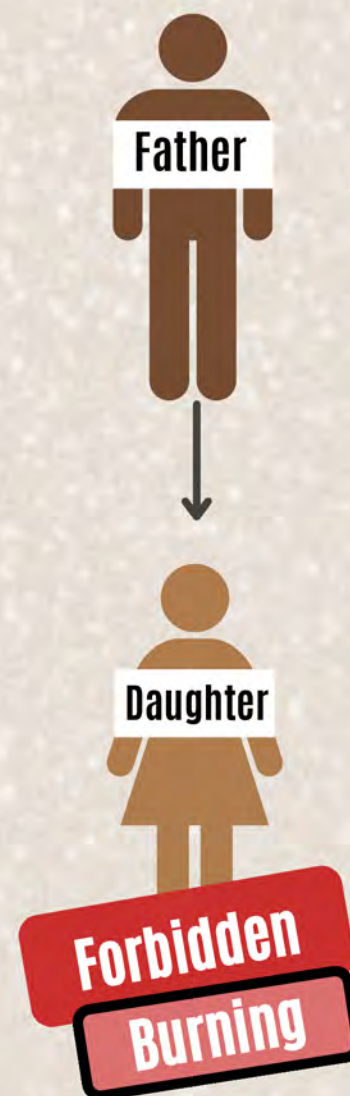
ויקרא פרק יח

(יז) ערות אשה ובתה לא תגלה את בת בנה ואם בת בתה
לא תקח לגלות ערותה שארה **הנה זמה** הוא:

First Answer - Abaye

76a

His answer, a difficulty on his answer and the resolution



אמר אביי: קל וחומר, על בת בתו ענוש -
על בתו לא כל שכן?
וכי עונשין מן הדין?
גלויי מילתא בעלמא הוא.

Abaye says that this is inferred a fortiori: If one is punished for the daughter of his daughter, for his daughter is it not all the more so? The Gemara asks: But does the court administer punishment based on an a fortiori inference without an explicit source? The Gemara replies: This is a mere disclosure of the matter,



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Married

No longer Married

DIL- Daughter in Law

Suggestion

Punishment of Burning for Mother-in-law

ויקרא פרק כ פסוק יד

וְאִישׁ אֲשֶׁר יִקַּח אֶת אִשָּׁה וְאֶת אִמָּהּ זָמָה הוּא בָּאֵשׁ
יִשְׂרְפוּ אֹתוֹ וְאֶתֶּהֱן וְלֹא תִהְיֶה זָמָה בְּתוֹכָם:

Warning for His Granddaughter

ויקרא פרק יח

(י) עֲרוֹת בֵּת בִּנְיָ אוֹ בֵּת בָּתֵּךְ לֹא תִגְלֶה עֲרוֹתָן כִּי עֲרוֹתָךְ הֵנָּה:

Warning for His Wife's Daughter and Granddaughter

ויקרא פרק יח

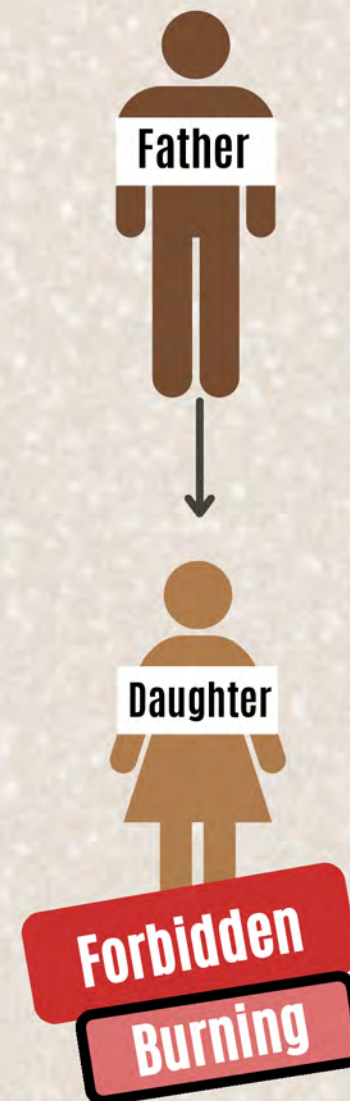
(יז) עֲרוֹת אִשָּׁה וּבָתָּה לֹא תִגְלֶה אֶת בֵּת בָּתָּה וְאֶת בֵּת בָּתָּה
לֹא תִקַּח לְגִלוֹת עֲרוֹתָהּ שְׂאֵרָה הֵנָּה זָמָה הוּא:

Second Answer - Rava

76a

רָבָא אָמַר, אָמַר לִי רַבִּי יִצְחָק בַּר אֲבָדִימִי:
אֶתִּיא "הֵנָּה" "הֵנָּה", אֶתִּיא "זָמָה" "זָמָה".

Rava says: Rabbi Yitzhak bar Avdimi said to me: It is derived by means of a verbal analogy between the word "henna," "henna" and "lewdness" "lewdness"



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Married

No longer Married

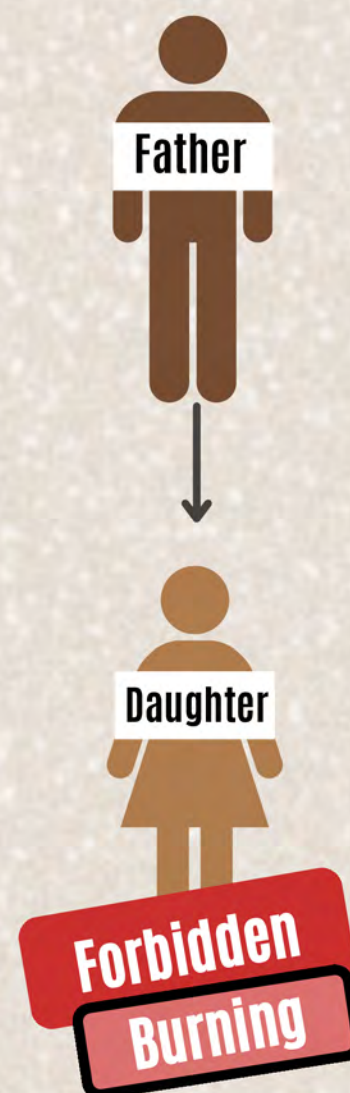
DIL- Daughter in Law

Suggestion

Third Answer - Father of Rabbi Avin

ויקרא פרק כא פסוק ט

ובת איש כהן כי תחל לזנות את אביה
היא מחללת באיש תשדף:



תני אבוה דרבא אבין: לפי שלא למדנו לבתו
מאנוסתו, הוצרך הכתוב לומר "ובת איש כהן".

The father of Rabbi Avin teaches: Due to the fact that we did not learn his daughter born from a woman whom he raped from a verse in the Torah, it was necessary for to state: "And if the daughter of any priest profanes herself by acting licentiously, it is her father [et aviha] whom she is profaning;



Siblings are in the same color

→ Descendants in a lighter shade



Married

No longer Married

DIL- Daughter in Law

Suggestion