



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

Yevamos Daf Kuf

- A Braisa says, we do not give terumah to a slave or a woman in the granary, but in a place that we do give to a woman, we make sure to give them first and let them leave.
 - The Gemara explains, that the second part of the Braisa is referring to maaser ani, which is given to women as well, and the Braisa says that the women should be given first so as to spare them the embarrassment of waiting in line.
 - **Rava** said, initially, when a man and a woman each came before me for a Din Torah, I would take the man's case first, since he is chayuv in more mitzvos. However, after hearing the above logic, I began to take the woman's case first.

HIGDILU HATAAROVOS...

- **Q:** The Mishna seems to say that they have the option to free each other, but need not do so ("if they freed each other..."). If they don't free each other they cannot get married, so they should be forced to do so!? **A: Rava** said, the Mishna means to say that we force them to free each other.

NOSNIN ALEIHEM CHUMREI...

- **R' Pappa** explains, the Mishna is teaching here that if they bring a Korbon Mincha, it must be treated as a Mincha from a Yisrael (a kemitza is removed and offered) and of a Kohen (the entire Mincha is burned and not eaten). This is done by first removing the kemitza and burning it, and then by burning the remaining part of the Mincha.
 - **Q:** We learn from a pasuk that once the part that is supposed to be offered is offered, the remainder may not be offered on the Mizbe'ach!? **A: R' Yehuda the son of R' Shimon ben Pazi** said, the Kohen offers the remaining part as if it were firewood, because **R' Eliezer** says in a Braisa that it is only problematic if it is offered as a Korbon.
 - **Q:** How would this work according to the **Rabanan** who argue on **R' Eliezer**? **A:** They would say that the remainder is spread over the Beis Hadeshen, and not burned on the Mizbe'ach.

MISHNA

- If a woman remarried less than 3 months after termination of a marriage and has a baby boy 7 months later, thus making that we don't know if the boy is a son of the first husband or the second husband, and this woman also had additional sons from each husband as well, and this baby boy grows up, gets married, and dies without children, the sons of both husbands must do chalitza and may not do yibum. Similarly, if one of those other sons die childless, this boy must do chalitza and not yibum.
- If each husband had an additional son, but they were not from this woman, if one of those sons dies childless the safek boy may do yibum or chalitza, but if the safek boy dies, one of the other boys should do chalitza and the other can do yibum.
- If one husband was a Yisrael and the other was a Kohen, this boy may only marry a woman who is fit to marry a Kohen, he may not become tamei, but if he does he would not get malkus, he may not eat terumah, but if he does he does not need to repay it and the chomesh, he does not receive a portion at the granary, he may sell the terumah he separates from his own produce and may keep the money, he does not get kodshei hamikdash, we do not give him kodashim, but we cannot force him to give his own kodashim to a Kohen, he does not need to give the Kohanic gifts (when shechting an animal), his animal bechor may be left to graze and get a mum and may then be kept by him, and we give him the chumros of Kohanim and Yisraelim,
- If both husbands were Kohanim, he acts as an onein for both of them and they do the same for him, he may not become tamei to them and they may not become tamei to him, he does not inherit them but they inherit him, he would not be chayuv for hitting or cursing either of them,

he does the Avodah with the mishmar of each of them but does not get a portion from what is divided among the people of the mishmar, but if both men were from the same mishmar he does get a single portion.

GEMARA

- When the Mishna says that one does chalitza and the other does yibum, the chalitza must be done first, so as to make sure that the zikah is gone if the marriage is not the true yibum.
- **Shmuel** said, if there is a group of 10 Kohanim and we know that one of them was mezaneh with an unmarried woman, the child is considered to be a “shtuki”, (but the child is certainly a valid Kohen).
 - **Q:** What is meant by saying that he is a shtuki? If it is meant that we don't let him inherit his father's estate, that is obvious, because he doesn't know who his father is!? **A:** It must mean, that although he is genealogically fit, we do not allow him to act as a Kohen (do the Avodah or eat terumah), because the pasuk says regarding Kohanim “lo ulizaro acharav”, which teaches that only a Kohen who knows who his father is gets the full status of a Kohen.
 - **Q: R' Pappa** asked, based on this, what does the pasuk regarding Avrohom mean when it says “lihiyos lecha LeiLokim ulizaracha acharecha”? **A:** That teaches that a Jew should not marry a goy, which would cause his children to follow the ways and status of their mother.
 - **Q:** A Braisa says that if a Kohen did yibum less than 3 months after his brother died, so that when a boy is born 7 months later we don't know who the father is, that boy is still fit to be a Kohen Gadol. According to what we just said, since it is uncertain who his father is, this boy should not be fit to be a Kohen!? **A:** This requirement is only D'Rabanan, and the pasuk is an asmachta. The **Rabanan** only made this gezeirah in a case of znus, not in a case of marriage.
 - **Q:** We see from our Mishna that the **Rabanan** were not goizer even in a case of znus. The Mishna says that if the woman “did not wait after her husband for 3 months” and married and had a son....”. It can't be referring to where the first husband died, because the Mishna later says that both husbands observe aninus for the son. If the first husband is dead, how does he observe aninus!? It also can't be referring to where the first husband divorced her, because if that was so, why can't the boy become tamei to him? If he is the father he may become tamei to him, and if he is not the father, then he was born from a Kohen's marriage to a divorcee, which makes him a chalal and allows him to become tamei in either case!? It must be that the Mishna is discussing where the woman was mezaneh and did not wait 3 months after having been mezaneh, and the Mishna says that he may do the Avodah!? **A: R' Shmaya** said, **Shmuel** will say that the Mishna is discussing a case where a girl did mi'un, and waited less than 3 months before marrying another Kohen.
 - **Q:** A Braisa says that a girl less than 11 can't become pregnant and a girl between 11 and 12 can become pregnant but cannot survive a pregnancy. If so, the Mishna must be talking about a girl who was at least 12 (who could become pregnant and survive the pregnancy), and a girl who is 12 can no longer do mi'un!? **A:** The case of the Mishna can be discussing a kiddushin that was made on a condition, where the condition was eventually not fulfilled. In that case the marriage can be terminated without a divorce.