



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

Yevamos Daf Tes Zayin

- In the days of **R' Dosa ben Hurkinas**, it was said (in his name) that the tzara of an ervah is permitted for yibum, like the view of **B"S**. The **Chachomim** disagreed with that psak, but they could not voice their disagreement, because **R' Dosa** did not come to the Beis Medrash due to his failing eyesight. **R' Yehoshua** volunteered to go and speak to him. Along with **R' Yehoshua** went **R' Elazar ben Azarya** and **R' Akiva**. After **R' Dosa** welcomed them in and was introduced to **R' Elazar ben Azarya** and **R' Akiva** (he already knew **R' Yehoshua**), they began speaking to him in learning and eventually asked him how we pasken regarding the tzara of an erva for yibum. He answered that we pasken like **B"H**. They told him that they heard in his name that he paskened like **B"S**. He told them, you must have heard that "Ben Hurkinas" paskened like **B"S**, and that is my younger brother **Yonason** (ben Hurkinas). He is a stubborn person who sticks to his convictions and has 300 reasons why the tzara of an ervah should be mutar. However, **R' Dosa** said, we know that **Chaggai Hanavi** said 3 things: the tzara of an ervah is assur for yibum, one must give maser ani from produce grown in the lands of Amon and Moav during shmitta, and that we may accept geirim for the Karduyim and Tarmudim.
 - The reason those lands are chayuv in maaser during shmitta is because they were not reconquered when the Yidden came up from Bavel, and anything that was not reconquered then, did not retain its initial kedusha. It was purposely left without kedusha so that they should not be subject to shmitta and thereby be available to give the poor people some method of support during shmitta (fields subject to shmitta do not give maaser during shmitta).
 - **R' Yochanan** and **Sabya** said that we may not accept geirim from the Tarmudim.
 - **Q:** We find that **R' Yochanan** explained a Mishna as saying that we treat the Tarmudim as goyim for purposes of blood stains (for tumas nidah), and then said, that based on this we see that we *may* accept geirim from the Tarmudim!?
 - A:** There are different Amora'im who disagreed as to what **R' Yochanan** actually said.
 - **Q:** What would be the reason not to accept geirim from Tarmod? **A: R' Yochanan** and **Sabya** argue: one says because the people of Tarmod were the offspring of the slaves of Shlomo with Jewish women, with the result that they were mamzeirem (this follows the view that a child produced from a goy and a Jewess is a mamzer), and the other says these people were the offspring of the non-Jewish soldiers who came to destroy the Beis Hamikdash, and went and raped many Jewish girls, producing these children who were mamzeirem.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, the pasuk of "Naar hayisi gahm zakanti" couldn't have been said by Hashem, because He doesn't get old, couldn't have been said by Dovid, because he never got very old, and therefore must have been said by a Malach.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said, we learn from a pasuk that when Amon and Moav came to the Beis Hamikdash at the time of the Churban, they took the Sefer Torah from the Azarah and burned it, because the Torah says that a male from Amon and Moav may not be accepted as a ger.
 - **R' Yehuda in the name of R' Assi** said, if a goy in today's times gives a Jewish woman kedushin, we must be concerned that it is a valid kedushin, because we must be concerned that this "goy" is actually a Jew of the 10 shevatim (who were lost among the nations of the world).

- **Q:** We have a rule that “kol d’parish meiruba parish” and therefore we should be allowed to assume that the “goy” is truly a goy!? **A:** He was discussing a case where the kiddushin was given in the places that the 10 shevatim are known to have been, in which case we have the rule of “kol kevuah k’mechtza ahl mechtza dami”.