



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

### Yevamos Daf Chuf Beis

- A Braisa was taught in the yeshiva of **R' Chiya**, the third generation of his son, of his daughter, of his wife's son, and of his wife's daughter (i.e., his son's granddaughter, his daughter's granddaughter, his wife's son's granddaughter, and his wife's daughter's granddaughter) are all secondary arayos. The fourth generation (up) of his father in law and mother in law (grandmother of one's father in law, and the grandmother of one's mother in law) are all secondary arayos.
  - **Q: Ravina** asked **R' Ashi**, why when counting generation up, his wife is included in the number, and when counting generations down she is not counted? **A:** In the last cases, the relation only comes about through his wife, so she is counted. In the first cases, the relation is not necessarily through his wife, and therefore she is not counted.
    - **Q:** The cases of his wife's son's and daughter's granddaughters only come about through his wife, and yet his wife is not counted in the number!? **A:** Since his own son's and daughter's granddaughters do not come about through his wife (it is discussing a case where he raped a woman), in the parallel case of his wife, she is also not counted.
  - **Q: R' Ashi** asked **R' Kahana**, do the arayos of **R' Chiya** continue on to further generations? **A:** We learned that **Rav** said that only 4 women arayos do not continue to further generations. This suggests that the arayos of **R' Chiya** do continue on.
    - **Q:** It may be that **Rav** was only talking about the Braisa he was discussing!? **A:** The Braisa said that they go to a third generation and the latter group goes to a fourth generation. This would suggest that it does not go beyond that.
      - **Q:** It may be that the Braisa means it goes from the third and further, and from the fourth and further!?
- **Rava** told **R' Nachman** that it was asked in Eretz Yisrael whether the **Rabanan** instituted secondary arayos for geirem (a ger is treated as a newborn baby with no previous family, and as such has no arayos D'Oraisa, but the **Rabanan** instituted that the regular arayos should be assur to him as well, so that it not seem that by converting he has now gone to a smaller kedusha). **R' Nachman** said that secondary arayos were not instituted for geirem. **R' Nachman** then said, since the subject of geirem was raised, I will say a Halacha regarding them. Geirem who are brothers of the same mother may not testify, but if they do, their testimony is accepted. Geirem who are brothers of the same father may even testify in the first instance. **Ameimar** said, even maternal brothers who are geirem may testify l'chatchila.
  - **Q:** Why is it that the brothers are considered as unrelated for purposes of testimony, but arayos are applied to them D'Rabanan? **A:** Testimony is done in Beis Din, and Beis Din knows they are treated as not being of the same family. Arayos are relevant to all people and people don't realize that the geirem as treated as newborns and therefore not related.

### MISHNA

- If someone has a brother "of any kind", his wife becomes subject to yibum if he dies without children, and he is considered a brother for all purposes, unless the brother is from a maidservant or a non-Jewish mother.
- If someone has a son "of any kind", his wife is patur from yibum, and the child would be chayuv for cursing or wounding his father, and he is a son for all purposes, except for a son who is born to a maidservant or non-Jewish mother.

## GEMARA

- **Q:** What is “of any kind” meant to include? **A: R’ Yehuda** said, it comes to include a mamzer.
  - **Q:** It is obvious that a mamzer is a brother!? **A:** We would think to learn from the gezeirah shava from the shevatim that the brother for yibum must be a legitimate child.
    - **Q:** Maybe we should learn from there!? **A:** Since a mamzer child exempts the wives from yibum, he also causes yibum if he is a brother.

## V’ACHIV HU L’CHOL DAVAR

- This teaches that a mamzer is a brother for inheritance and for a Kohen to make himself tamei to a brother who is a mamzer.
  - **Q:** This is obvious!? **A:** Since we learn from a pasuk that a Kohen may only make himself tamei to a legitimate wife, we would think that he may only make himself tamei to a legitimate brother as well.
    - **Q:** Maybe we should learn from there!? **A:** An illegitimate wife is supposed to be sent away. An illegitimate brother remains a brother.

## CHUTZ MIMI SHEYEISH LO ACH...

- The reason for this is, that a pasuk teaches that such a child is not Jewish.

## MI SHEYEISH LO BEN MIKOL MAKOM POTEIR...

- **Q:** What is “of any kind” meant to include? **A: R’ Yehuda** said, it comes to include a mamzer. This is based on the pasuk that says “u’bein ein lo”, which we darshen to mean “ayin lo” – examine him to see if he has any sort of child.

## V’CHAYUV AHL MAKASO

- **Q:** We have learned that one is only chayuv for cursing a nasi who acts properly. The same should be with a father, and since this mamzer’s father acts improperly (he produced a mamzer), he should not be chayuv for cursing him!? **A:** Like **R’ Pinchas in the name of R’ Pappa** said, it must be talking about where he did teshuva.
- A Braisa says, one who lives with his sister who is the daughter of his father’s wife, would be chayuv for living with his sister and for living with the daughter of his father’s wife. **R’ Yose bar Yehuda** said, he would only be chayuv for living with his sister.
  - The **Rabanan** say that there are two separate pesukim which are somewhat repetitive that discuss living with a sister and living with a father’s wife’s daughter. This comes to teach that he can be chayuv for both. **R’ Yose bar Yehuda** says that the pasuk that discusses the father’s wife’s daughter ends off by saying “achoscha hee”, to teach that if this woman fits both descriptions, he would only be chayuv for living with his sister.
    - The **Rabanan** use the “achoscha hee” to teach that one is chayuv even for living with a sister who shares the same father and mother, and this teaches that we may not create a warning from a kal v’chomer. **R’ Yose bar Yehuda** says, that the word “hee” teaches his drasha. The **Rabanan** say that the word “hee” is needed to teach their drasha, because “achoscha” by itself would not be enough to teach it. **R’ Yose bar Yehuda** says, even if that is true, the placement of these words in the pasuk they are written in, instead of an earlier pasuk, teach his drasha as well.