



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

### Yevamos Daf Lamed Daled

- **Q:** The Mishna said that it is possible for each of the people to be chayuv for 4 aveiros. Now, the only way all of these issurim can take effect is if one says that issur chal ahl issur by issur kollel, issur mosef, and simultaneous issurim. Who is the shita that holds of all these methods? **A: R' Yehuda in the name of Rav** said, it is the shita of **R' Meir**, as we see in a Mishna where he says that a person can be chayuv for 6 issurim if he eats cheilev, of nossar, of kodashim, on Yom Kippur, which is also Shabbos, while tamei, and he walks out into the street with the food in his mouth. The only way that all these issurim can take effect is if one comes onto issur kollel, issur mosef, and simultaneous issurim.
  - **Q:** Who is **R' Meir** following in the Mishna? He can't be following the view of **R' Yehoshua**, because he says that if someone does an aveirah while attempting to do a mitzvah, he is patur (and the person in the Mishna was doing the mitzvah of getting married)? **A:** He must follow the view of **R' Eliezer**, who says that such a person would be chayuv. **A2:** We can even say that he follows **R' Yehoshua**. The only time **R' Yehoshua** says that someone is patur is when he was doing a mitzvah that required that he rush because of a time limitation (such as when performing a bris milah). However, in the case of our Mishna he would not say that the people are patur.
    - **Q:** We find a Mishna where **R' Yehoshua** says a person is patur if he eats terumah when he wasn't allowed to, since he was trying to do a mitzvah. There is no time limitations on eating terumah, and yet he says he is patur!? **A:** That Mishna is discussing a case of Erev Pesach, where the chametz terumah must be quickly eaten in the morning, before it becomes assur as chametz.
  - We can also say that our Mishna follows the view of **R' Shimon**, and the cases of our Mishna are where all issurim took effect at the same time, which is why even he says issur chal ahl issur.
    - **Q:** We can understand that the first 3 issurim could have happened simultaneously (which means that the 2 marriages happened simultaneously) if the 2 men made the same shaliach to give kiddushin for them, and the 2 women made a joint shaliach to accept the kiddushin for them. However, how can it be that the issur of nidah came about at the same time? **A: R' Amram in the name of Rav** said, the case is where the women had a continuous flow of blood from before the men turned 13 until after they turned 13, which was the same time that the girls turned 12. The kiddushin was then given and said to take effect at the time of their birthday. In this case, all 4 issurim came about at the same time.

### MAFRISHIM OSAN

- **Q:** A woman can't become pregnant from her first act of bi'ah, so what is our concern? **A: R' Nachman in the name of Rabbah bar Avuha** said, the Mishna is discussing where the men did multiple acts of bi'ah with the women.
  - **Q:** If so, there should be many more than a possible 16 chataos, because each act should be a separate series of chataos!? **A: R' Chiya**, who limited it to 16, was only referring to the first act of bi'ah.
  - **Q: Rava** asked **R' Nachman**, how can it be said that a woman can't become pregnant from a first act of bi'ah? We find that Tamar became pregnant with her first act!? **A:** He answered, that Tamar broke her "besulim" with her finger, so as to allow herself to become pregnant with her first act.

- **Q:** What is the question – Tamar lived with Er and Onan before living with Yehuda!? **A:** They only lived with her in an unnatural way.
- A Braisa says, **R' Yehuda** says, the word “osah” in the pasuk that says a woman becomes tamei from bi'ah, comes to exclude a bride after her first act of bi'ah. The **Chachomim** say that it comes to exclude bi'ah done in an unnatural way.
  - **Q: Hon the son of R' Nachman** asked, does **R' Yehuda** hold as he does so as not to ruin the makeup of a bride (by not requiring her to go to the mikvah)? **A: R' Nachman** said, it is because she can't become pregnant from her first act, and therefore is not included in the pasuk.
- **Ravin in the name of R' Yochanan** said, if a widow waits 10 years before remarrying, she no longer has the ability to have children.
  - **R' Nachman** said, this is only if she never planned to remarry.