



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

Yevamos Daf Mem Hey

- **Rabbah bar bar Chana in the name of R' Yochanan** said, all agree that a child produced from a goy or a slave and a Jewess, will be a mamzer.
 - **Q:** Who does the term “all agree” come to include? **A:** It comes to include **Shimon Hateimani**. Although he normally says that a child of a relationship assur via a lav is not a mamzer, that is only by a lav which kiddushin will still take effect. However, since a goy and slave cannot effectuate a kiddushin, the relationship is treated like a kares penalty relationship, and a mamzer is produced.
 - **Q:** A Braisa says that **R' Shimon ben Yehuda** says that a mamzer only comes from a relationship with a kares penalty, and he specifically says that a mamzer would not be produced from a goy or slave who lived with a Jewess. He obviously holds like **Shimon Hateimani**, and we see that he must hold that in that case a mamzer will not be produced!? **A:** **R' Yosef** said, the term “all agree” comes to include **Rebbi**. Although he normally holds that a mamzer is not produced via a lav, he will agree that it is produced from a goy or slave. In fact we find that he holds this way.
 - When a Jewish girl who was impregnated by her non-Jewish captors asked **R' Ami** regarding the status of her baby, he said that **R' Yochanan, R' Elazar** and **R' Chanina** all say that the child is a mamzer. **R' Yosef** said to him, it doesn't take much to list names. In fact, we find that **Rav, Shmuel, R' Yehoshua ben Levi,** and **Bar Kappara** all say that the child is not a mamzer! Rather, **R' Yosef** said, the child is considered a mamzer because we find that **R' Dimi in the name of R' Yitzchak bar Avudimi** says, that **Rebbi** considers this child to be a mamzer.
 - **R' Yehoshua ben Levi** says that such a child is “damaged”.
 - **Q:** What does damaged mean? It can't mean that he is a mamzer, because **R' Yehoshua ben Levi** says that a child born via a lav will not be a mamzer!? **A:** He must mean that the child will be passul for Kehunah. This would be learned from a kal v'chomer from a widow to a Kohen Gadol, whose child becomes passul to Kehunah even though the issur only applies to a Kohen Gadol, so surely the child of a goy with a Jewess will be passul to Kehunah, since that is an issur that applies to all.
 - **Q:** The widow to a Kohen Gadol is different because she herself becomes passul to Kehunah by living with the Kohen Gadol!? **A:** A woman who was with a goy or a slave also becomes passul to Kehuna herself.
 - **Q: Abaye** asked, why do you rely on **R' Dimi** that **Rebbi** said the child is a mamzer? We find that **Ravin** said that **Rebbi** said such a child is not a mamzer!
 - **Rav** said that the child is not a mamzer as well. **Rav** actually paskened that way when a man born of such a union came to ask his status. Although he paskened for the man that way, he still refused to give his daughter to this man in marriage.
 - We find that **R' Masna** and **R' Yehuda** held this way as well.
 - The people of Bei Michsi asked **Rabbah**, what is the status of a child born from a half-freed slave and a Jewess? He said, even a full slave

would not produce a mamzer, so surely the child of the half slave is not a mamzer.

- **Q: R' Yosef** asked, we find that **R' Yehuda** (who says that the child of a slave and a Jewess is not a mamzer) says that the child of a half slave and a Jewess is a mamzer!? **A: R' Yehuda** was talking about where this half slave gave kiddushin to the woman first. It turns out that the half slave in him has lived with a married woman. That is why the child is a mamzer.
 - **Q:** It was said in the name of **R' Yaakov** that the shita which holds that the child is a mamzer, holds so whether or not the woman was a married woman, and the shita that holds that the child is not a mamzer also makes no difference whether the woman was married!?
A: R' Yehuda was talking about where the half slave lived with a married woman. Although if he was a full slave the child would not be a mamzer, since he is half freed, that part of him has now lived with a married woman, and the child is therefore a mamzer.
- **Ravina** said that **R' Gaza** told him that **R' Yose bar Avin** paskened in practice that when a slave and an unmarried Jewess have a child, the child is not a mamzer, but if the woman is married, the child is a mamzer. **R' Sheishes** said that **R' Gaza** told him that it was **R' Yose the son of R' Zevida** who paskened, and he paskened that in both cases the child is not a mamzer. **R' Acha the son of Rava** told **Ravina** that **Ameimar** paskened in practice that in both cases the child is not a mamzer. The Gemara paskens, that in both cases the child is not a mamzer. **Rava** said that **R' Mari bar Rachel** (who was born from the rape of a goy) was not a mamzer, and even appointed him to a position of authority.
- **R' Chiya bar Ami's** maidservant went to the mikvah to purify from niddah so that she could be with a slave. **R' Yosef** said, I could make a case that the maidservant herself and her daughter could each be mutar to marry a Jew. She herself went to the mikvah, and although she did not have in mind to do so as a conversion, we find that **R' Assi** says that going to the mikvah for niddah suffices for conversion. Her daughter would be mutar to a Jew, because we pasken that a child born of a non-Jewish father and a Jewish mother is not a mamzer.