



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

Yevamos Daf Mem Zayin

- A Braisa says, if a goy comes and says that he is a ger, he is not believed, based on the pasuk of "itcha" – which teaches that it must be someone who was established as being a ger. However, the pasuk of "v'chi yagur itcha ger" teaches, that if he brings witnesses that he is a ger, we believe him. The word in the pasuk "b'artzichem" would seem to teach that one can only become a ger in Eretz Yisrael. The pasuk of "itcha" teaches that one may become a ger in any place. **R' Yehuda** says, the word "b'artzichem" teaches that in Eretz Yisrael one must bring a proof that he is a ger, but in chutz la'aretz a proof need not be brought. The **Chachomim** say that in either case a proof must be brought.
 - **Q:** Why do we need a pasuk to teach that we believe him if he brings witnesses? **A: R' Sheishes** said, the pasuk teaches that they don't have to have seen the geirus. It's enough for them to have heard that a geirus took place.
 - **Q:** How can we use "itcha" to teach that a geirus can take place in chutz la'aretz when we already used the word for the earlier drasha!? **A:** One drasha is from "itcha" and one is from "imach".
 - **Q:** According to the **Chachomim**, what does the word "ba'aretz" teach? **A:** It teaches that we *even* accept geirem in Eretz Yisrael. We would think that we should not, because maybe they are converting so as to be able to get from the good of Eretz Yisrael. The pasuk teaches that we do accept them there as well.
 - **R' Chiya bar Abba in the name of R' Yochanan** paskened that a proof is needed in Eretz Yisrael and in chutz la'aretz.
 - **Q:** That is obvious, since that is the shita of the **Chachomim**!? **A:** We would think to pasken like **R' Yehuda**, since he has support from the pasuk.
- A Braisa says, **R' Yehuda** says, the pasuk of "u'shefatitem tzedek bein ish u'bein achiv u'bein geiro" teaches, one who does geiros in Beis Din is a true ger. One who does so in private is not a ger. A person once came to **R' Yehuda** and told him he had done geirus in private. **R' Yehuda** asked him, do you have witnesses? He said no. He asked, do you have children? He said yes. **R' Yehuda** told him, you are believed to make yourself passul, but not to make your children passul.
 - **Q:** We find in a Braisa that **R' Yehuda** says a person is believed to passul his children by saying that the child is a Kohen born to a divorcee or a chalutzah!? **A: R' Nachman bar Yitzchak** said, **R' Yehuda** meant to tell the man, according to you, you are a goy, and as such you are not believed to say testimony that your children are passul. **A2: Ravina** said, **R' Yehuda** also asked the man if he had grandchildren, and the man said that he did. **R' Yehuda** told him, although you would be believed regarding your children, you are not believed regarding your grandchildren, and as such would not be believed regarding your children in this case either.
 - The Gemara paskens like **R' Nachman bar Yitzchak**.
 - **Q:** A Braisa paskens like **Ravina**!? **A:** That was said in reference to the other Braisa of **R' Yehuda**.
- A Braisa says, if a goy comes to convert in today's times, we say to him, don't you realize that the Jews are an afflicted people? If he says, I wish I were worthy to join them, we accept him as a ger. We tell him of some minor mitzvos and of some major mitzvos. We also tell him the halachos of leket, shikcha, peyah, and maaser ani. We tell him of the punishment for not keeping the mitzvos. We tell him, right now you can eat cheilev without punishment and desecrate Shabbos without punishment. Once you convert, you would get kares for cheilev and

skilah for Shabbos. We also tell him of the reward for keeping the mitzvos. We tell him, you should know that Olam Habah is only for tzadikim, and Yidden in this world cannot receive an abundance of good or bad. We don't overwhelm him or be too strict with him. If he still accepts this all, we give him a bris (and if there are still shreds of the milah left over we must remove them). When he heals, we make him toivel in a mikvah. Two talmidei chachomim stand over him and tell him of some minor mitzvos and some major mitzvos. Once he is toivel and comes up, he is a full fledged Yid. If the convert is a woman, women put her in the mikvah until her neck, and 2 talmidei chachomim stand over her and tell her of some minor mitzvos and some major mitzvos. This is the process that is followed for geirem and for freed slaves. Any mikvah in which a nidah can toivel is good enough for the ger and the freed slave. Anything that is considered to be a chatzitza for the tevila from tumah, is also a chatzitza for a ger, freed slave, and a nidah.

- **Q:** Why do we try to dissuade one who wants to convert? **A:** If they can be dissuaded, we don't want them converting.
- **Q:** Why do we tell them the halachos of leket, shikcha, etc? **A: R' Chiya bar Abba in the name of R' Yochanan** said, it is because a goy is generally very stingy. We want him to hear that he will have to give away from his produce to the poor.
- The Braisa said that we do not overly dissuade him. **R' Elazar** said, we learn this from Naomi who stopped dissuading Rus after she saw that Rus was determined to stay. She told Rus about the restrictions of techum Shabbos, about the restrictions of yichud, about the restrictions of 613 mitzvos, about the issur of avodah zarah, about the 4 death penalties, about the different cemeteries for resha'im. When she saw that Rus continued to want to convert, Naomi stopped dissuading her.
- The Braisa said, once he accepts, we immediately give him a bris. We do so immediately so as not to delay a mitzvah.
- The Braisa said that if there are shreds left on the milah, he must have them removed. This Halacha was taught in a Mishna.
- The Braisa said that after he heals, he is to be toivel. We wait for him to heal, because water is detrimental for a wound.
- **Q:** How could only 2 talmidei chachomim stand there? **R' Chiya in the name of R' Yochanan** said that 3 people must be there!? **A: R' Yochanan** had told the Tanna that the Braisa must be changed to say "3".
- The Braisa said that after he comes up from the tevila, he is a full-fledged Yid. The significance of this is, that if he then decides that he doesn't want to be a Jew, he is still considered to be a "mumar", and if he gives kiddushin, it is effective.
- **Q:** The Braisa seems to say that a freed slave must also accept the mitzvos as part of his process. However, another Braisa says that he need not do so!? **A: R' Sheishes** said, this Braisa follows **R' Shimon ben Elazar**, and our original Braisa follows the **Rabanan**. We see they hold this way in another Braisa, where **R' Shimon ben Elazar** says that a woman captured in war can be forced to convert and thereby allow a Yid to marry her, and the **Rabanan** say that she cannot be forced.
 - **Rava** explains, that **R' Shimon ben Elazar** learns his shita from a pasuk that suggests that a slave can be forced into having a bris milah. The **Rabanan** use that pasuk to teach that a slave who is made hefker goes free and does not even require a get shichrur.