



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

Yevamos Daf Mem Tes

MISHNA

- Who is a mamzer? **R' Akiva** says, anyone born from a relationship where his parents were assur to each other with a lav. **Shimon Hateimani** says, it is a child produced from any relationship that is assur with kares, and the Halacha follows this view. **R' Yehoshua** says, it is a child born from a relationship that is assur with the death penalty of Beis Din.
 - **R' Shimon ben Azzai** said, he saw a genealogical document in Yerushalayim that listed someone as a mamzer because he was produced from the znus of a man and another man's wife. This would follow the shita of **R' Yehoshua**.
- If a man's wife dies, he may then marry her sister. If he divorced his wife and she then died, he may also marry her sister. Even if after the divorce she went and married someone else and then died, he may then marry her sister.
- If a man's yevama dies, he may marry her sister. If he gave her chalitza and she then died, he may marry her sister. If she married another man and then died, he may then marry her sister.

GEMARA

- **Q:** What is the reasoning of **R' Akiva**? **A:** The pasuk says "v'lo yigaleh knaf aviv", which **R' Akiva** darshens like **R' Yehuda** and says that this refers to a woman who his father raped, which is only assur to a person via a lav. The pasuk two pesukim later then discusses a mamzer, to teach that a mamzer is produced from chayvei lavim.
 - **Q:** We find that **R' Simai** says that **R' Akiva** says a mamzer is produced even from chayvei lavim that are not familial based, and that **R' Yesheivav** says that **R' Akiva** says that a mamzer is even produced from a relationship assur with an assei. According to them, what would be the source of **R' Akiva**? **A:** They will say that he learns it from the seemingly extra word of "v'lo" in the pasuk.
- **Q:** What is the reasoning of **Shimon Hateimani**? **A:** He holds like the **Rabanan**, who say that the previously mentioned pasuk refers to the yevama of one's father, which is assur to him with kares. It is about that type of relationship that the pasuk then discusses mamzer, to teach that a mamzer is produced from chayvei krisus.
- **Q:** What is the reasoning of **R' Yehoshua**? **A:** He says, the pasuk did not need to write "lo yikach". It did so to teach that the words in between "lo yikach" and "lo yigaleh" – which are "his father's wife", which is an ervah that carries the death penalty, is the only thing that produces a mamzer.
- **Abaye** said, all agree that a child produced from tashmish with a nidah or with a sotah would not be a mamzer. The reason is that kiddushin can take effect on these women in their current state, and a mamzer is only produced from a relationship where kiddushin can't take effect.
 - A Braisa says this as well, and adds the case of a shomeres yavam. **Abaye** didn't list that case, because he was unsure whether we pasken like **Rav** (who says that kiddushin would not take effect with her), or like **Shmuel**.

AMAR R' SHIMON BEN AZZAI...

- A Braisa says, **Shimon ben Azzai** said, he found a document in Yerushalayim that said that a certain person was a mamzer because he was born from the znus of an eishes ish, it also said that the teachings of **R' Eliezer ben Yaakov** are few and pure, and it also said that Menasheh killed Yeshaya.
 - **Rava** explained, Menasheh judged Yeshaya as a false Navi, and then he had him killed. He cited examples of where he felt that Yeshaya contradicted things that Moshe

Rabbeinu had said. Yeshaya said to himself, I know that if I try to explain these contradictions, Menasheh will not listen to what I have to say. If I say it anyway, he will kill me and thereby be a meizid for killing me. In an effort to escape, Yeshaya said a Name of Hashem and was swallowed into a cedar tree. Menasheh's people cut down the tree, and as they cut it open, Yeshaya was killed.

- With regard to the contradictions, they can be answered as follows. Although Yeshaya said that he saw Hashem and Moshe said no man can see Hashem and live, Moshe's nevuah was much clearer, and therefore he could not have seen Hashem on the level that he saw, and still live. Although Moshe said that Hashem always answers us, and Yeshaya said we must find Hashem when He can be found, Moshe was talking about a tzibbur, to whom Hashem always listens, and Yeshaya was talking about an individual, for whom Hashem is "found" to listen to tefillos during aseres yimei teshuva. Although Moshe said that Hashem fills one's days but does not add to them, and Yeshaya said that Hashem does add to one's days, we find that it is actually a machlokes among Tanna'im whether one can have years added to his life.

ISHTO SHEMEISA...YEVIMTO SHEMEISA...

- **R' Yosef** said, that **Rebbi** has taught an unnecessary Mishna with this last Halacha.

HADRAN ALACH PEREK HACHOLETZ L'YEVIMTO!!!