



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

### Yevamos Daf Nun Aleph

- **Rava** explained, the reason **R' Gamliel** says there is no get after get, and no maamar after maamar, is because he is unsure whether a get effects a full termination or does nothing at all, and whether a maamar creates a full relationship, or nothing at all. Therefore, in both these cases, only the first get or the first maamar will take effect, because if the get or maamar effects completely, then the second one does nothing at all, and if the first one does nothing at all, the second one will also do nothing at all.
  - **Q: Abaye** asked, a Braisa says, that **R' Gamliel** agrees that a get will take effect if it is done after a maamar (done to one yevama) and a bi'ah (done to a second yavama), and that a maamar will take effect if it is done after a get and a bi'ah. Now, if **R' Gamliel** is unsure as stated by **Rava**, then the last get or maamar should surely have no effect!? If the first get or maamar is fully effective, then the last get or maamar (even the bi'ah) should not take effect, as explained above!? If the first maamar or get did not take effect, then the bi'ah should fully take effect as if it were done in the beginning (in which case we said earlier that it would take full effect), and the act of get or maamar done at the end should surely have no effect!? **A: Abaye** therefore said, it must be that **R' Gamliel** holds that a get effects a partial termination (D'Rabanan) and a maamar effects a partial relationship (D'Rabanan). Therefore, when a second get is given, it does not take effect, because the first get accomplished whatever a get can accomplish. The same is with a second maamar. However, a maamar can take effect after a get, and visa-versa, because they are each effecting in different ways. The **Rabanan** who argue on **R' Gamliel** hold that the get or maamar has effect from each brother and on each yevama, and therefore even a second get or maamar will take effect. The result is, that according to **R' Gamliel**, this deficient bi'ah (one done after a get or maamar) is stronger than a maamar in one way and weaker in another way. It is stronger in that a maamar followed by a maamar is ineffective, whereas a bi'ah following a maamar is effective. It is weaker in that a maamar following a get takes effect on all that the get "left over" of the zikah, whereas a bi'ah after a get does not do so (which is why a maamar done after a bi'ah will still take effect).
- A Braisa says, in what case did **R' Gamliel** say there is no effect to a get given after a get? If two yevamos fell to one yavam, and he gave a get to each of them, **R' Gamliel** would say that he must give chalitzta to the first woman to have received a get, and the yavam becomes assur to her relatives, but he remains mutar to the relatives of the second woman. The **Chachomim** would say that he is assur to the relatives of both women, and he gives chalitzta to either one of them. The same machlokes would hold true if there were two yavams and one yevama. In what case did **R' Gamliel** say there is no effect to a maamar given after a maamar? If there are 2 yevamos and one yavam, and he gave maamar to each, **R' Gamliel** says, he must give a get to the first one and then give her chalitzta, and he becomes assur to her relatives, but remains mutar to the relatives of the other woman. The **Chachomim** say that the yavam must give a get to each of the women, thereby becoming assur to the relatives of them both, and he then gives chalitzta to either of the women. The same machlokes would hold true if there were two yavams and one yevama.
  - **Q:** The Braisa's first case said that **R' Gamliel** says that he gives chalitzta to the first woman and remains mutar to the relatives of the second woman, and need not give her a chalitzta. This seems to refute **Shmuel** who says that a chalitzta given after a get does not help to release the other yevamos!? **A: Shmuel** would say, that his Halacha was

stated only according to the view that holds “there is zikah”. However, **R’ Gamliel** holds there is “no zikah”, and that is why he does not hold of the Halacha.

- **Q:** Based on this, it would be logical to say that the **Rabanan** hold that there is zikah. Now, at the end of the Braisa it said that the **Rabanan** say that even when there are 2 yavams who each gave a get, only one of them must give a chalitza. This would seem to refute **Rabbah bar R’ Huna in the name of Rav**, who says that when a chalitza is deficient (as when given after a get), a chalitza must be given by all the brothers!? **A: Rabbah bar R’ Huna** would say that the **Rabanan** also hold that there is no zikah. The only point that they argue with **R’ Gamliel** is whether a get after a get, or a maamar after a maamar, has any effect.
- **Q:** The Braisa said, **R’ Gamliel** says that when a maamar was given to each woman, he must give a get and chalitza to the first woman. Since he holds that there is no effect to the second maamar at all, why must he give chalitza? Why can’t he continue with yibum for the first woman? **A:** We don’t allow that as a gezeirah that he may come to do yibum to the second woman.
- **R’ Yochanan** said, **R’ Gamliel, B”S, R’ Shimon, Ben Azzai, and R’ Nechemya** all share the same viewpoint that maamar effects a strong level of creating a relationship (each shita to a different extent, but all hold the same basic point).
  - **R’ Gamliel** – is as we discussed, that there is no maamar after a maamar (the first maamar is strong enough to do whatever maamar can do).
  - **B”S** – in a Mishna they say, that when 2 brothers married 2 sisters, and Reuven dies without children, and a third brother (Levi) does maamar to Reuven’s wife, and then Shimon dies without children, **B”S** say that the maamar accomplishes that Reuven’s widow remains Levi’s wife, and Shimon’s wife is free to go, as his wife’s sister.
  - **R’ Shimon** – we have learned that the bi’ah of a boy between the ages of 9 and 13 is given the same significance as maamar. Now a Braisa says, that **R’ Shimon** says, that if 2 brothers between the ages of 9 and 13 each do bi’ah with a yevama, only the first bi’ah takes effect. We see that he holds that a maamar would not take effect after another maamar.
  - **Ben Azzai** – he says in a Braisa that in the case of 2 yevamos and one yavam, where the yavam gave maamar to each of the yevamos, the second maamar would not take effect.
  - **R’ Nechemya** – we have learned that a deficient bi’ah is given the same significance as a maamar. Now, a Mishna says that **R’ Nechemya** says that no get or maamar can take effect after a deficient bi’ah. We see that he holds that a maamar or get cannot take effect after a maamar.