



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

Yevamos Daf Samach Daled

MISHNA

- If a man is married for 10 years and did not have children, he must divorce his wife or take a second wife (so that he can have children). If he divorced her, she is allowed to marry another man (even if he does not yet have children) and he can live with her for 10 years before divorcing her for not having children as well.
 - If a woman miscarries, the 10 year count begins from the time of the miscarriage.

GEMARA

- A Braisa says, if a man is married for 10 years without children, he should divorce his wife, because it may be that he is not zoche to have children with her. There is a hint to this from the pasuk that tells us that Sarai gave her maidservant Hagar to Avrom after having been married in Eretz Yisrael for 10 years without children. This also teaches that he did not count the years of marriage in chutz laaretz. We can learn, if during those 10 years he was sick, or she was sick, or they were in prison, we do not count those years towards the 10 year count.
 - **Q: Rava** asked **R' Nachman**, maybe we should learn from Yitzchok, who stayed married to Rivka for 20 years before having children!? **A: R' Nachman** said, Yitzchak was not capable of having children, and therefore did not have to divorce for not having children.
 - **Q:** We find that Avrohom was not capable of having children either, so how could his waiting 10 years be a proof!? **A:** The pasuk by Avrohom is extra, and that is how we learn it. The pasuk regarding Yitzchok is not extra, because it is needed to teach us how old Yaakov was, and therefore is not available to teach that one may wait as long as Yitzchak waited.
 - **R' Yitzchak** said, we learn that Yitzchak was incapable of having children from the pausk of "vayetar Yitzchak L'Hashem l'nochach ishto" – opposite his wife – which teaches that he was incapable of having children just as she was incapable of having children.
 - **Q:** If so, why does it say that Hashem listened to "him"? It should say that Hashem listened to "them"? **A:** The tefila of a tzadik the son of a tzadik is more readily accepted by Hashem than the tefila of a tzadik the son of a rasha.
 - **R' Yitzchak** said, the reason our forefathers were incapable of having children is because Hashem desires the tefilos of tzadikim.
 - **R' Yitzchak** said, the pasuk uses the word "vayetar", which compares the tefilos of tzadikim to a pitchfork, to teach that just as a pitchfork moves produce from place to place, so too the tefilos of tzadikim "move" Hashem from anger to mercy.
 - **R' Ami** darshened a pasuk to teach that Avrohom and Sarah were both incapable of having children. **R' Nachman in the name of Rabbah bar Avuha** darshened that Sarah did not even have a uterus.
- **R' Yehuda the son of R' Shmuel bar Shilas in the name of Rav** said, the 10 year allowance was only for the earlier generations who lived long lives. However, later generations must marry another woman after 2 ½ years of childless marriage, corresponding to the time of 3 pregnancies. **Rabbah in the name of R' Nachman** said, the allowance is 3 years, corresponding to 3 Rosh Hashanas, on which we find that Hashem remembers barren women (like He remembered Sarah, Rachel, and Chana). **Rabbah** said, the allowance remains at ten year, for the Mishna was written when people no longer lived very long lives, and still the Mishna gives a 10 year allowance.

- **Q:** The Braisa quoted earlier said that after 10 years he must marry someone else, because it may be that he was not zoche to have children with her. Maybe it is her who was not zocheh (and she should therefore not be paid her kesubah)!? **A:** She is not obligated to have children, and as such would not be punished by not having children.
- **Q:** Our Mishna said that a person should marry a second woman, because he may be zoche to have children with her. We find that **R' Abbah bar Zavda** refused to marry a second woman to try and have children and said that if he was zoche to have children, he would have had with his first wife!? **A:** He was just trying to get the **Rabanan** to stop pushing him to marry. In truth, he was incapable of having children, from having held back from going to the bathroom during the shiurim of **R' Huna**. We find that **R' Gidal, R' Chelbo, and R' Sheishes** were all incapable of having children for the same reason. **R' Acha bar Yaakov** said, there were 60 **Rabanan** who were affected in this way, except for himself, who was saved, because he had a healing process done to him.

GERSHA MUTERES...

- The Mishna suggests that she can marry a second man and wait for 10 years, but would not be allowed to marry a 3rd man, presumably because not having children for 10 years with the second man creates a chazaka. Based on this, our Mishna would seem to follow the view of **Rebbi**, who says that a chazaka is created after something having happened twice, as he says in a Braisa, if 2 brothers died from milah, we don't give the 3rd brother milah. **R' Shimon ben Gamliel** argues and says that only when 3 have died would we not give the 4th brother a milah.
 - **Q:** We find a Braisa where the shitos are reversed!? **A:** Whichever Braisa was taught later is the one that should be followed.
 - **Q:** Maybe we can bring a proof from **R' Chiya bar Abba in the name of R' Yochanan**, who says that it once happened that 4 sisters each had boys, and the first 3 of the boys died from milah. They asked **R' Shimon ben Gamliel** what to do with the fourth boy, and he said not to give milah. We see that he requires 3 times to establish a chazaka!? **A:** It may be that if they would have come to him after the 2nd he would have said not to give the 3rd brother milah!
 - **Q:** If so, what would be the proof brought by **R' Chiya bar Abba**? **A:** It may be that he was teaching that sisters can be used to create a chazaka in this way.
 - **R' Yitzchak bar Yosef** said, we find that **R' Yochanan** paskened in this type of case that took place on Yom Kippur, that the 3rd boy must get milah. It must be he knew that **R' Shimon ben Gamliel** held that we need 3 times to create a chazaka. **Abaye** told **R' Yitzchak bar Yosef**, make sure you realize that you are allowing an issur D'Oraisa, and you are exposing a child to danger! Still, **Abaye** relied on this ruling to marry a woman who was widowed twice, saying that we would need 3 times to create a chazaka. Ultimately, she was widowed from **Abaye** as well.
 - **Q:** **Rava** asked, **Abaye** himself seemed to say that one should not rely on this psak, so why did he himself rely on it? Also, the machlokes was only regarding milah, not regarding marriage. Maybe even **R' Shimon ben Gamliel** would agree regarding marriage!? **A:** We find that the same machlokes exists regarding marriage as well.
 - In the name of **R' Huna** it was explained that a woman can cause her husbands to die based on having tashmish with her. **R' Ashi** said it is her mazel which may cause her husbands to die. A difference between these opinions would be where she was only an arusah when her husbands died, or where her husbands died by falling off a tree.
 - **R' Yosef the son of Rava** asked **R' Yosef**, is the Halacha like **Rebbi**? He answered that it is. He then asked, is the Halacha like **R' Shimon ben Gamliel**? He answered that it is. **Rava** explained, there are anonymous Mishnayos like each view and therefore they are both followed.