



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

Yevamos Daf Ayin Zayin

- **Rava** darshened the pasuk of "pitachta l'moseiro". Dovid said to Hashem, "You have released the 2 yokes that were on me", referring to Rus of Moav and to Naama of Amon (the wife of Shlomo and the mother of Rechavam).
 - **Rava** darshened the pasuk where Dovid thanks Hashem "for us". He explains that Dovid had Rechavam on his lap and thanked Hashem for the 2 pesukim (that allow a female of Moav and of Amon) that effected himself and Rechavam.
 - **Rava** darshened another pasuk as Dovid saying that when the Malachim told Lot to take his daughters "hanimtzaos" (from whom were born Amon and Moav), this was a reference to him, as the pasuk says "matzasi Dovid avdi".
- **Ulla in the name of R' Yochanan** said, the daughter of a ger from Amon may even marry a Kohen. **Rava bar Ulla** asked, this can't follow **R' Yehuda**, because he says that the daughter of a ger may not marry a Kohen, and to make a statement like this according to **R' Yose** would be obvious, because he says that even the daughter of 2 geirem may marry a Kohen!? You can't say that **R' Yose** only holds that way by geirem who are mutar to marry into the kahal, because there is no source for saying that!? It must be that **R' Yochanan** meant a case where the Amoni ger married a Yisraelis (against Halacha), and although it was done illegally, their daughter may still marry a Kohen. **Ulla** said, that is correct, as we find that **Ravin** even said that the daughter of a ger Amoni or 2nd generation Mitzri who married a Jewess: **R' Yochanan** said she may marry a Kohen (as we find that he allows this based on a drasha of a pasuk) and **Reish Lakish** says she may not (he learns this from the daughter of a Kohen Gadol and a widow).
 - The drasha of **R' Yochanan** came about when **R' Zakai** taught a Braisa that said that from the pasuk of "ki ihm besula mei'amav yikach isha" we learn that the daughter of 2 converts may marry a Kohen. **R' Yochanan** said, a Braisa already says, the pasuk could have said "amav" and instead says "mei'amav". This teaches that a girl from "2 nations" may marry a Kohen. The term "2 nations" must refer to where a ger Amoni marries a Yisraelis. We see that **R' Yochanan** allows such a girl to marry a Kohen. **Others** say that **R' Yochanan** said, the pasuk of "amav, mei'amav" teaches to allow a daughter of a ger and a Yisraelis, and the daughter of a ger Amoni and a Yisraelis.
 - **Q:** According to the "**Others**", how does **R' Yochanan** learn that the daughter of a second generation Mitzri may marry a Kohen? He can't learn it from an Amoni who marries a Yisraelis, because female Amonis are mutar. He can't learn it from a second generation male and female Mitzri, because they are mutar to live together. Rather, it is learned via a tzad hashava of the two.

MITZRI V'ADOMI EINAN ASURIN...

- The refutation of the kal v'chomer would be that arayos are only assur to 3 generations, and yet both male and female are assur. We can't say that arayos are different since they carry the kares penalty, because mamzeirem are assur male and female although there is no kares. We can't say that mamzer is different since they are assur to marry into the kahal forever, because arayos are not assur forever and are assur male and female. Through a tzad hashava we can learn that a male and female are assur by a Mitzri as well.
 - **Q:** Maybe we can say that Mitzri is different than the other two, because the other two have some kares aspect, whereas a Mitzri does not!? **A:** The **Rabanan** would say that we learn it out from a chalal, who is born from a marriage only assur with an assei, according to **R' Eliezer ben Yaakov**.
 - **R' Shimon's** answer to the **Rabanan** in the Mishna was, I don't agree with **R' Eliezer ben Yaakov**. However, even according to you who does, I have learned my Halacha from a tradition.

- A Braisa says, **R' Shimon** said, I have a tradition for my Halacha, and the pesukim support me, because the pasuk regarding the Mitzri says "sons", which suggests that his daughters will be mutar.
- A Braisa says that the pasuk regarding Mitzri says "sons". **R' Shimon** says, this comes to exclude daughters. **R' Yehuda** said, it is dependent on the birth, not the gender.
 - **R' Yochanan** said, **R' Yehuda** must hold this way (that the female is assur as well), because he also holds that geirem are considered to be part of the kahal. If so, and if the female Mitzri was also part of the kahal, the male Mitzri ger could never get to a 3rd generation that would be mutar to marry into the kahal.