



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

### Yevamos Daf Ayin Ches

- A Braisa says, the pasuk regarding the Mitzri ger discusses “generations” and “sons”. Both are necessary. If the pasuk would only say “sons” we would think that the first 2 sons of the ger are assur, but the 3<sup>rd</sup> would be mutar. The pasuk therefore says “generations” to teach that we need 3 generations. If the pasuk would only say “generations”, we would think the Torah is saying that Yidden after 3 generations from Matan Torah may marry a Mitzri convert immediately. The pasuk therefore says “sons”, which teaches that the Mitzri must be a third generation ger. The pasuk uses the word “lahem”, which teaches that we begin counting with the ger himself, so that his grandchildren may marry into the kahal. The word “lahem” also teaches that if a Mitzri unlawfully marries a regular Yid, the children get the psul of the Mitzri and must wait the required amount before marrying into the kahal.
  - The pasuk had to write the “yivaldu” to teach that if a Mitzri woman converts while she is pregnant, the child then born is considered to be a second generation Mitzri.
  - The pasuk had to write “lahem” by Mitzri (to teach that we follow the psul) and “lo” by mamzer (to teach the same thing). If we only had lahem, we would say we follow the psul here because one of the parents themselves were passul, but by a mamzer where this is not so, maybe we don't follow the psul when only one of them are passul. If we would just say it by mamzer, we would say we only follow the psul there because he is never allowed to marry into the kahal, but by a Mitzri who can eventually marry into the kahal maybe the child does not follow the psul.
- **Rabbah bar bar Chana in the name of R' Yochanan** said, if a second generation male Mitzri ger marries a first generation female Mitzri ger, the child they have is considered a third generation Mitzri. We see that **R' Yochanan** says to follow the status of the father.
  - **Q: R' Yosef** asked, in a Mishna **R' Tarfon** says that if a mamzer marries a woman slave, the child will be considered a slave, and not a mamzer. We see that we follow the status of the mother!?! **A:** The case of a slave woman is different, because the pasuk specifically says “ha'isha viladeha” – the children are hers.
  - **Q: Rava** asked, a Braisa says that **R' Yehuda** said he had a friend who was a Mitzri ger, who made sure to marry off his son (who was a second generation Mitzri ger) to a woman who was a second generation Mitzri ger so that his grandchildren should be allowed to marry into the kahal. According to **R' Yochanan**, the son should even be allowed to marry a first generation woman Mitzri ger!?! **A: R' Yochanan** actually told the Tanna to change the Braisa to read that the woman could be a first generation Mitzri ger.
- **R' Dimi in the name of R' Yochanan** said, if a second generation Mitzri ger marries a first generation Mitzri ger woman, the child is considered a second generation Mitzri ger (i.e. we follow the status of the mother).
  - **Q: Abaye** asked, we find that **R' Yochanan** says, that if one separates a pregnant animal for a chatas, it is as if he separated 2 animals and may therefore choose whichever one he wants to bring for the chatas. According to his earlier statement, the baby should be considered as part of the mother, and should therefore be put to death!?! **A: Abaye** himself answered, it may be that in the case of the Mitzri it is treated differently because the pasuk says “asher yivaldu”. The pasuk is saying that it is dependent on the birth to the mother.
    - **Q:** This would suggest that in any other case, the child is not considered to be as one with the mother. If so, how do we explain the statement of **Rava**, that the tevila of a pregnant woman who converts helps for the fetus as well, which basically says that the child is one with the mother!?! **A:** The reason the tevila

helps is because this is how the fetus develops, and the mother, although a separate entity, is not considered to be a chatzitza for the baby.

- **Ravina in the name of R' Yochanan** said, when deciding the nationality of a person regarding whether he belongs to the 7 nations of Eretz Kina'an and must be killed, we follow the nationality of his father, and when deciding the nationality of a child when a passul marries a regular Yid, we follow the bigger psul of the two parents.
  - The first Halacha is learned by a Braisa from drashos of the pesukim.
  - The second Halacha can't be discussing where a male ger Mitzri marries a female ger Amoni, because in that case the mother has no psul whatsoever. The case must be where a male ger Amoni marries a female ger Mitzri. In that case, if a boy is born he is forever passul like his father, and if a girl is born, she is passul like her mother.

#### MISHNA

- Mamzeirem and Nisinim are assur to marry into the kahal, and the issur is for all generations, for males and females.

#### GEMARA

- **Reish Laskish** said, a mamzeres (female mamzer) becomes mutar to marry into the kahal after 10 generations. We learn this from a gezeirah shava from Amoni and Moavi. Just like females are mutar there, they are mutar here as well.
  - **Q:** If so, they should be mutar immediately, like there!? **A:** The gezeirah shava only "kicks in" beginning at the 10<sup>th</sup> generation.
  - **Q:** Our Mishna says that a mamzeres is assur forever!? **A:** Our Tanna holds that the gezeirah only teaches that the issur of mamzeirus is an issur forever. **Reish Lakish** says that we continue to use the gezeirah shava to teach that the females become mutar after the 10<sup>th</sup> generation.
  - They asked **R' Eliezer**, what is the Halacha with the female mamzer after the 10<sup>th</sup> generation? He responded, that mamzeirem do not live to reach even a 3<sup>rd</sup> generation. **R' Huna** said this as well.
    - **Q:** Our Mishna says that the issur is forever, which suggests that they do live!? **A:** **R' Zeira** said, mamzeirem who are known to be mamzeirem live. If they are not known, they do not live. If they are somewhat known, they live for 3 generations.
- **R' Chana bar Ada** said, Dovid was goizer that the nesinim may not marry into the Kahal. This was based on the story in Sefer Shmuel. There was a hunger in the land, and Dovid couldn't figure out why. After asking the Urim V'Tumim, he was told that it was because the Yidden had not properly eulogized Shaul, and because Shaul had killed out the city of Nov, who were the sole source of support for the Gevonim. Dovid said it was too late to eulogize Shaul (since 12 months from his death had passed), but the other wrong must be righted. He asked the Gevonim (nesinim) what it would take to appease them. They said that they would only be appeased if they are given 7 descendants of Shaul to kill and hang. Dovid said, Yidden have the inborn character traits of being merciful, bashful, and doing acts of kindness. He said, that a people who don't have all 3 (like the Gevonim who were not merciful) do not deserve to marry into our nation. Ultimately, Dovid handed over 7 men, whom he chose by having them pass by the Aron and whoever the Aron stopped was chosen, and the Gevonim killed and hanged these men.