



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

### Yevamos Daf Tzaddik Ches

- A Braisa says, **R' Yose** said, a ger once married his maternal brother's wife, and the **Chachomim** said it was okay because there is no legal marriage for a ger.
  - **Q:** Does this mean to say a ger has no legal marriage and if he gives a kiddushin it has no effect!? **A:** The Braisa means that there is no issur of eishes ach for a ger.
  - **Q:** Presumably this is referring to where the brother married after he became a ger, and still it is mutar, which is a proof to the view of **R' Acha bar Yaakov**? **A:** The case is where he was married to the woman only before he converted and then she converted as well. We would think not to allow the brother to marry her, as a gezeirah to prevent him from marrying the brother who was married as a ger.
- **Q:** A Braisa says that **Ben Yasyan** met a ger who married his maternal brother's wife, and said that **R' Akiva** allowed such a marriage!? **A:** The case is where he was married to the woman only before he converted and then she converted as well. We would think not to allow the brother to marry her, as a gezeirah to prevent him from marrying the brother who was married as a ger.
  - **Q: R' Abba in the name of R' Huna in the name of Rav** said that we don't trust the recitation of a halachic tradition said by someone who himself benefits from the tradition as stated. If so, how was this ger believed!? **A:** He had taught this tradition before it became relevant to his own case. **A2:** He stated the tradition as happening to an actual case that had occurred. **A3:** He stated a second tradition from **R' Akiva** along with this one (he darshened a pasuk to teach that Hashem appeared to Yonah only twice), and therefore he is believed.
    - **Q:** A pasuk seems to say that Hashem spoke to Yonah a third time as well!? **A: R' Akiva** meant that Hashem only spoke to Yonah twice regarding Ninveh.
- **Q:** A Braisa says that a ger may marry his brother's wife. Presumably this is referring to where the brother married after he became a ger, and still it is mutar, which is a proof to the view of **R' Acha bar Yaakov**? **A:** The case is where he was married to the woman only before he converted and then she converted as well. We would think not to allow the brother to marry her, as a gezeirah so as to prevent him from marrying the brother who was married as a ger.
  - **Q:** The Braisa said, if a goy married a woman and her daughter and then became a ger, he must divorce one of them. The Braisa then says that l'chatchila he should not marry them both. Now, if he must divorce one, clearly he may not marry them both l'chatchila!? **A:** When the Braisa says that l'chatchila he should not marry them, it is referring to the earlier part of the Braisa that discusses marrying other women (e.g. his paternal sister, etc.).
  - The Braisa ended by saying that if the ger's wife died he may marry her mother. Others had a version that said he is assur to marry her mother.
    - The version that says it is assur holds like **R' Yishmael**, who says that a mother in law remains assur to a regular Jew even after the death of his wife. Therefore, the **Rabanan** were goizer in the case of a ger as well. The version that says it is mutar holds like **R' Akiva**, who says that issur of marrying a mother in law is weakened after the death of his wife, and therefore the **Rabanan** were not goizer in the case of a ger.

### MISHNA

- If 5 women had their sons get mixed up (they no longer know which boy belongs to them), and each of these boys got married and died childless (and each had a brother who should be subject to yibum), 4 out of the 5 brothers give chalitzta to one woman and the 5<sup>th</sup> one does

yibum to her. This is repeated (with a different brother becoming the “5<sup>th</sup> brother”) to each of the 5 women. The result is that each woman receives 4 chalitzos and one yibum.

#### GEMARA

- The chalitzos must be done before the yibum, because if not it is very possible that he is marrying a yevama that is not his, with the result that a yevama is marrying someone other than her yavam.
- **Q:** The Mishna seems to say that one brother cannot marry more than one of the women. Why not? **A:** We do not want one marrying all 5 women. We rather each one take one wife, so that it is possible that one may have done yibum to the proper woman.
- A Braisa says, if some of them were brothers and some were not brothers, the brothers should do chalitza and the non-brothers should do yibum.
  - **R' Safra** explains, the Braisa means, if some were only paternal brothers and some of the living brothers, besides being a paternal brother to one of the dead brothers were also a maternal brother to one of the brothers who died, the one who is also a maternal brother should only do chalitza, and the one who is only a paternal brother should do the yibum.

The Braisa continues, if some brothers are Kohanim and some are not, the Kohanim should give chalitza and the non-Kohanim should do yibum. If some brothers are Kohanim and the others are maternal brothers (as explained earlier), they should all do chalitza and may not do yibum.