



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

### Yevamos Daf Tzaddik Tes

- A Braisa says, it is possible that one must give his mother chalitza because of a safek, that one give his sister chalitza because of a safek, and that one give his daughter chalitza because of a safek.
  - If 2 women, each of whom had a son, then had sons at the same time and the babies became mixed up, and then each of these women became widows and married the first son of the other woman, and both husbands died childless, the two sons who were mixed up are each going to have to give chalitza to each of the women (one of which is his mother).
  - If 2 women, each of whom had a son, then had daughters at the same time and the babies became mixed up, and these girls each married a paternal brother of the brothers, and the paternal brothers both died childless, the remaining brothers will have to give chalitza to their yevama, who may possibly be his own maternal sister.
  - If 2 women had daughters at the same time and the babies became mixed up, and these girls each married a paternal brother of the fathers, and the paternal brothers both died childless, the remaining brothers (the fathers) will have to give chalitza to their yevama, who may possibly be his own daughter.
- **R' Meir** said in a Braisa, it is possible for children of the same parents to have the status of 5 different genealogical groups. If a Yid purchases a slave and maidservant from a goy, and this slave couple had 2 children before being bought (the children are considered regular goyim), and one of them then converts (one is now a ger), he then makes them go to the mikvah to become the slaves of a Jew and they have another child (that child has the status of a Kinaani slave), and he then frees the maid and they have another child (that child gets the status of a mamzer), and he then frees the slave and they have another child (that child is a full-fledged Jew).
- A Braisa says, there can be a case where someone sells his father in order to allow his mother to collect her kesubah. If a Yid bought a slave and maidservant from a goy, and they already had a son (who was not a slave himself), and the Yid then frees the maidservant and marries her and gives all of her possessions to her son (the goy). That goy can then sell his father (who is one of the Yid's possessions) to get money to pay for his mother's kesubah when the Yid dies.

### MISHNA

- If a woman has a son at the same time as her daughter in law, and the babies became mixed up, and these boys eventually married and died childless, the daughter in law's other sons only do chalitza and not yibum, because each widow may be their brother's widow or may be the widow of their father's brother. However, the other sons of the mother in law may do yibum, because the widow is possibly their brother's widow and possible their nephew's widow (which is anyway mutar).
  - If the definite sons died childless, the sons who were mixed up would do as follows: if the son of the mother in law died, the mixed up sons must only do chalitza and not yibum, because the widow may be the wife of their father's brother (which is assur). If the son of the daughter in law died, one of the mixed up sons does chalitza and the other can do yibum (the widow is either his yevama or his nephew's widow, which is mutar to him).
- If a Kohen's wife and her maidservant had sons at the same time and they became mixed up, both of these children may eat terumah, but they would only receive one portion of terumah for the both of them at the granary. Both boys may not become tamei to a meis, and both could not marry at all (neither to a woman fit to marry a Jew or to a woman who is unfit).

- If they grew up and they each freed the other one, they may then marry women who are fit to marry Kohanim, they may not become tamei to a meis. but if they do they do not get malkus, they may not eat terumah, but if they do they do not have to pay for it and add a fifth, they do not receive a portion of terumah at the granary, they may sell the terumah that they separate from their own produce and keep the money, they do not get a portion of the kodshei hamikdash, we do not give them kodashim but we do not take their kodashim from them, they are exempt from giving the Kohanic gifts to other Kohanim, the animal bechor of each of them should graze until it gets a mum and they can then eat it, and we place on them the chumros of Kohanim and of Yisraelim.

## GEMARA

### MEISU HAKESHEIREM

- **Q:** By referring to the sons who are not mixed up as “valid”, we are suggesting that the ones who got mixed up are passul. Why would they be passul just because they got mixed up? **A: R’ Pappa** said, the Mishna should say “if the definite sons died”.

### LIVNEI HAKALLAH ECHAD CHOLETZ...

- The chalitza must be done before the yibum to make sure that one is not marrying a yevama to an outside man.

### KOHENES SHENISAREV...

- **Q:** Since only one of them is a Kohen it is obvious that they only receive one portion!?! **A:** The Mishna means that they only receive a portion if they are there together.
  - This follows the view of **R’ Yehuda** in a Braisa, who says that they both must be present, because we do not give terumah to a slave unless his owner (the Kohen) is present. **R’ Yose** argues and says that in this case one can come and say, “if I am a Kohen give me my portion, and if I am a slave give me the portion for my master”.
    - The reason for the difference in opinion is that in the place of **R’ Yehuda** they would consider someone to be genealogically fit if they saw terumah distributed to him. In the place of **R’ Yose** they would not do so.
- A Braisa says, there are 10 people who may not receive terumah at the granary: a deaf-mute, a shoteh, a minor, a tumtum, an androgynus, a Knaani slave (of a Kohen), a woman (wife of a Kohen), an arel, one who is tamei, and a Kohen who is married to a woman he may not be marry. Regarding the first 8 on this list, we may send terumah to them at their homes, but not for the last 2 on this list.
  - The deaf-mute, shoteh, and minor may not get terumah at the granary, because they don’t have the mental capacity to keep terumah in a state of tahara. The tumtum and androgynus are considered distinct categories of people and are therefore not given terumah. A slave is not given so as not to give him the status of a valid Kohen. An arel and tamei are considered disgusting, since there are more fitting Kohanim than them. One who married an unfitting wife is not given as a penalty. Regarding why a woman isn’t given, there is a machlokes between **R’ Pappa** and **R’ Huna the son of R’ Yehoshua**: one says it is a gezeirah for when she gets divorced, so that we not continue to give her then, and the other says it is a gezeirah so that she is not secluded alone with a man at the granary.
    - The difference between these reasons would be at a granary nearby a city (so they would know if a woman had gotten divorced) but is not frequented by many people (so seclusion is still an issue). Another difference would be where the granary is far from the city but is frequented by people.
  - The Braisa seems to allow sending terumah to an arel but not to a tamei, because the arel is one who didn’t get a bris after a number of his brothers died from getting a bris. Therefore he is considered to be an oneis. However, the tamei Kohen is not considered to be an oneis, because he should have been more careful.