



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

Kiddushin Daf Ayin

MAMZEIREI

- **Q:** How do we know that mamzeirem went up with Ezra as well? **A:** It can be learned from the pasuk that says that Yehochanan, who was the son of a slave and a Jewish woman, was in EY. This means he was a mamzer and we see that he was in EY.
 - **Q:** What about the view that a child of a goy and a Jewish woman is not a mamzer, how will he learn this? Also, maybe we can understand the pasuk to mean that his father was a slave who was married to a Jew, but that Yehochanan was from a different woman who was not a Jew? Also, even though they were in EY, how do we know that they were originally in Bavel and then went up to EY with Ezra? **A:** Rather, we know that there were mamzeirem from a different pasuk, which says that there were people who went up with them who were like Sedom – meaning that they were involved in zenus, and were therefore mamzeirem.
 - **R' Avahu** darshens this pasuk to teach that Hashem says, "I said that the Yidden should be special to me like the kruvim, and instead they acted like unfaithful leopards".
 - **Others** say that **R' Avahu** darshened, Hashem says, "although the Yidden act unfaithful to me, I still love them like the kruvim".
 - **Rabbah bar bar Chana** darshens the pasuk to teach, that whoever marries a woman who is not fitting for him is considered to have plowed the entire world and planted it with salt.
 - **Rabbah bar R' Ada in the name of Rav** darshens a pasuk to teach, if a person marries a woman for her money, he will have not good children, and they will both lose their money in a very short time.
 - **Rabbah bar R' Ada** said, anyone who marries a woman who is not fitting for him is tied down by Eliyahu and whipped by Hashem. A Braisa says this as well and adds that a person who claims that others have passul yichus, himself has passul yichus. Also, a person of passul yichus never praises other people. **Shmuel** says, he claims others to be passul with the psul that he himself has.
 - The Gemara tells a lengthy story that shows this point. In short, a person degraded **R' Yehuda**, and was therefore put into cheirem. They then told **R' Yehuda** that this person called people "slaves". **R' Yehuda** therefore announced that this person himself was a slave. This person went to **R' Nachman** and asked him to summon **R' Yehuda** to a Din Torah. **R' Yehuda** ultimately went to **R' Nachman**, and corrected a number of the words that **R' Nachman** used in conversation, and disagreed with him when he suggested that he allow his daughter to serve them, or to send regards to his wife. He then asked **R' Yehuda** why he put that person in cheirem. He explained, it was because he started up with a shaliach of the **Rabanan**. He asked him, why did you announce that he was a slave? **R' Yehuda** explained, that this person called others "slaves", and the Braisa and **Shmuel** said that a person who is himself passul calls other people by that psul. The person then showed up and said "I am from the royal family of the Chashmina'im, so how can you call me a slave!?" **R' Yehuda** said, and **R' Masna** later corroborated, that **Shmuel** said that anyone who claims to be from the Chashminai family is actually a slave, because the entire family was killed out, and the last remaining female member went to the roof,

called out that she is the sole surviving member of the royal family, and therefore anyone who claims to be from the family is actually a slave (Herod the slave killed out the family and then claimed that he was royalty), and she then jumped off to her death. Based on this, **R' Nachman** announced that this person was a slave. Many marriages (involving that person's family) were abruptly ended on that day. When **R' Yehuda** left, the people of the city wanted to stone him for making this tumultuous situation. He told them, if you stay quiet, all will be good. If you don't, I will reveal what **Shmuel** said, that half the people of this city are actually of passul yichus.

- The Gemara quotes announcements of **R' Yehuda, Rava, and R' Yosef**, in which they said that certain people were of passul yichus. **R' Yehuda in the name of Shmuel** said that hundreds, or possibly thousands, of slaves posed as Kohanim and married with Kohanim, and if you find a Kohen with chutzpah, he descends from these slaves. This argues on **R' Elazar**, who says that all Kohanim have chutzpah, by nature.
- **R' Avin bar R' Ada in the name of Rav** darshens a pasuk to teach, if a person marries a woman who is not fitting for him, when Hashem rests His Shechina on the Yidden, Hashem will not testify that they are from His nation.
 - **R' Chama the son of R' Chanina** said, that Hashem will only rest His Shechina on the families with pure yichus.
 - **Rabbah bar R' Huna** darshens a pasuk that regular Yidden have an advantage over geirem in that with regard to regular Yidden Hashem says "I will be their G-d and they will be My people", but with regard to geirem Hashem says "they will be to Me for a people and I will be to them for a G-d" (they must first be to Hashem, and only then Hashem is to them).
 - **R' Chelbo** says that geirem are as harmful to the Yidden as a "sapachas" negah.
 - **R' Chama the son of R' Chanina** darshens a pasuk to teach that when Hashem will purify the people by separating the people of passul yichus from those of pure yichus, He will begin with the Levi'im.