

Wednesday, October 29, 2014
יום שלישי 29 תשרי תשע"דמסכת
יבמות
דף כהDAF YOMI⁴
Kids

Inside the Daf

Sometimes, someone can do something good for the wrong reasons.

For example, if someone converts to Judaism just to marry someone they love who is Jewish. Or, if one converts so that a Jewish king would supply him with food. Or, if someone converted in the days of שְׁלֹמֹה המֶלֶךְ (King Solomon) to become one of his servants (who were very powerful). In all of these cases, רַבִּי נְחֻמִּיָּה says their conversion is invalid and they do not become Jewish since they converted for the wrong reasons.

רַבִּי נְחֻמִּיָּה says, a convert to Judaism is only excepted if he or she converted at a time like nowadays when the Jews don't enjoy any extraordinary power. That way, we may know for near certain that they did not convert for any improper reason.

There were cases in Jewish history when large numbers of non-Jews converted for less than proper reasons. For example, the כּוּתִּיִּים (Cutheans) converted out of fear after Hashem sent a plague of lions against them. Following the miracle in the days of מֶרְדֳּכָי (Mordecai) and אֶסְתֵּר (Esther), many non-Jews converted "for fear the Jews had fallen on them" (see אֶסְתֵּר, Es. 8,17).

The Sages disagree with רַבִּי נְחֻמִּיָּה and say that even converts who come to Judaism for improper reasons are still valid converts.

A Moment מְדוּתָה

"Did you see this headline?" asked Ilan. "A policeman discovered the chief of police stealing money. Now that policeman has been made chief of police!"

"That's not so good," said Brian. "In *daf yomi* today, we learn that if you are involved in someone's downfall, you shouldn't benefit from it. That causes people to gossip that you brought about his downfall on purpose."

WORD OF THE DAY:

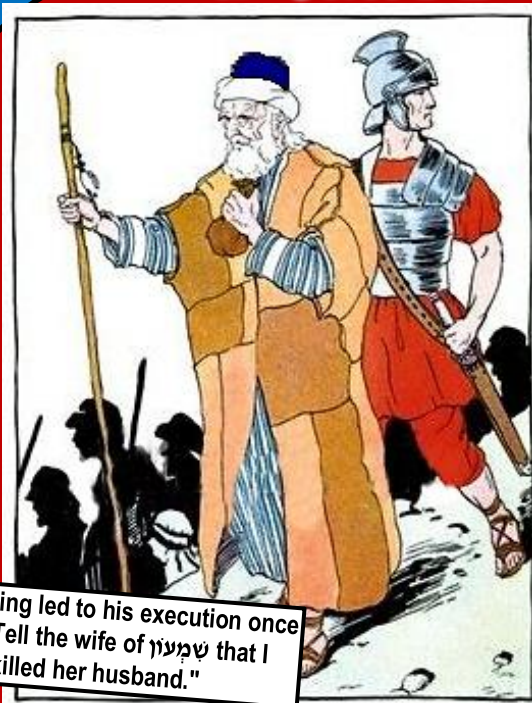
הוֹאִיל

"SINCE"

A גֵּט (divorce document)

שָׁנָה בְּשֶׁבֶת בְּאַחַד בֵּירוֹת מִרְחָשׁוֹן יִשְׁתַּחֲוֶה אֶל פִּימָה וְשֵׁשׁ כּוֹאֵן
וְלִשְׁמִי וְחִמְיָה לְבַיִתָּא עוֹלָם לְמִיָּין שְׁאֵין כֹּאֵן בְּנֵי אֶפְרַיִם
וְתִקְרִיא קִיעֵבִיָּה וְהָאֵין מֵתָא רִיתְבָּא עַל כִּיָּא יִמָּא וְעַל נְהָר פְּעוּלִין אֵין הָיִים
עַקְבִּי הִכְהֵן הָעוֹמֵר הָיִים בְּקִאפִין הָאֵין רִמְתִּיקְרִיא קִיעֵבִיָּה וְהָאֵין מֵתָא רִיתְבָּא עַל
מָא וְעַל נְהָר פְּעוּלִין יִבִּיתִי בְּרַעוּת יִפְיִי בְּרִלָא אֵין וְשִׁבְקִית וּפְטִרִית וְתִרְחִבִית
לִכִּי אֵין אִתְּתִי רִיזְכִי בְּתַקְלִימוֹס הַמְכוּנָה קְדָמוּ הָעוֹמֵר הָיִים בְּקִאפִין
קִיעֵבִיָּה וְהָאֵין מֵתָא רִיתְבָּא עַל כִּיָּא יִמָּא וְעַל נְהָר פְּעוּלִין דְּהוּר
מִן קְדָמָת דָּנָא וְכִרְךָ פְּטִרִית וְשִׁבְקִית וְתִרְחִבִית יִנְיִי לִכִּי רִיתְנָא

"I Killed Your Husband"



A man being led to his execution once said, "Tell the wife of שמעון that I killed her husband."

If a man comes up to someone's wife and says, "I killed your husband," may he marry her?

The משנה says, no. When a man testifies that he killed someone, he makes himself into a wicked person. We don't believe the words of the wicked. Therefore, we do not even believe that the husband is dead.

Once, a robber was on his way to be executed. On his way he cried out, "Tell the wife of שמעון that I killed her husband."

In this case, the Sages allowed the wife of שמעון to remarry. But, asks the גמרא, how can this be? By saying he killed a man, isn't the robber a wicked man whose word cannot be believed? Who's to say שמעון is even dead?

רבי יהודה explains that the robber really said he was with the people who killed שמעון but that he himself did not kill him. This way, he is not a wicked man and may be believed.



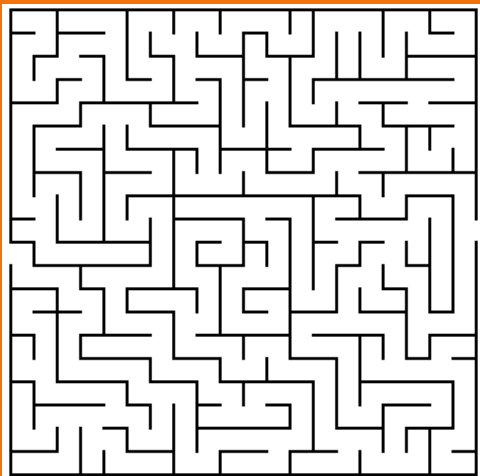
Did You Know...

The חליצה (taking off the shoe) ceremony must be done in front of a בית דין (Jewish court) of three men.

Games

A-MAZE-ING

Help the messenger deliver the גט (divorce document)



Review Questions – יבמות דף כ"ה

1. Why may a messenger bringing a גט not marry the recipient?

2. Why do we not believe someone to say he killed a person?

3. In front of whom must חליצה be performed?
