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Yevamos Daf 75

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The Gemora states that there are three verses which teach us that a *tamei* person cannot eat *terumah*, and they are all necessary.

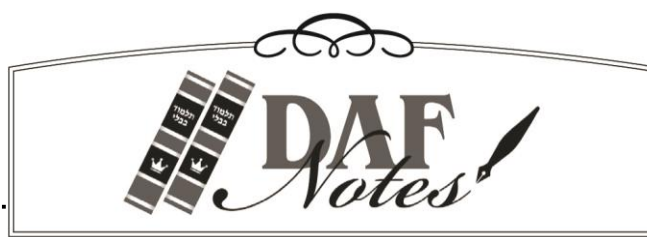
If the Torah would have only written the verse: *A man, a man from the offspring of Aaron who is a metzora or a zav shall not eat from the holies until he becomes purified*, I would not have known with which purification process was meant (*immersion alone, nightfall after immersion or perhaps only after the bringing of the atonement offering*); the Torah therefore wrote the verse: *And the sun shall set and he shall become purified*; this teaches us that he must wait for nightfall. And if the Torah would have only written the verse: *And the sun shall set and he shall become purified*, I would have thought that this is only when he is not required to bring the atonement offering, but where he would be required to bring the atonement offering, he will be prohibited from eating *terumah* until after he brings the atonement offering; the Torah therefore wrote the verse: *Until the completion of her days of purification*; this teaches us that a *tamei* person is not required to wait until they bring the atonement offering. And if the Torah would have only written the verse: *Until the completion of her days of purification*, I would have thought that a *tamei* person may eat *terumah* even without immersion, provided that the days of purification are completed; the Torah therefore wrote the verse: *until he becomes purified*; this teaches us that a *tamei* person must undergo immersion in order to be considered *tahor*. (75a)

The Gemora asks: According to the Tanna who disagrees with the Tanna of the academy of Rabbi Yishmael, and maintains that these verses are referring to a *zav* who experienced three emissions and a confirmed *metzora* (whom are required to bring an atonement offering), and therefore

when the Torah states: until he becomes purified, that means ‘until he brings his atonement offering’ (and accordingly, the verse is referring to *kodoshim* – sacrificial offerings, and not *terumah*), what is the necessity of having two verses to teach us that a *mechusar kippurim* (*one who was tamei, but has immersed himself in a mikvah, and has waited until nightfall; he is just lacking atonement until he brings his offerings the next day*) may not eat *kodoshim* until he brings his atonement offering?

The Gemora answers: Both verses are necessary. If the Torah would have only written this law regarding a childbearing woman, I would have thought that she is required to wait until after she brings the atonement offering because we are strict with her in respect to the amount of days that she is *tamei* (*eighty days for a female baby*). However, regarding a *zav* (*a man who has an emission similar but not identical to a seminal discharge*), whose *tumah* period is shorter, perhaps he would not be required to wait until after the atonement offering. And if the Torah would have only written this law regarding a *zav*, I would have thought that he is required to wait until after he brings the atonement offering because we never find any lenient exceptions. However, regarding a childbearing woman, where there are lenient exceptions (*some vaginal blood which is discharged by a new mother does not contaminate her*), perhaps she would not be required to wait until after the atonement offering. It is therefore necessary for the Torah to write both verses. (75a)

The Gemora asks: What is the necessity for the following verse [Vayikra 11:32]: *It shall be immersed into water, and it shall be tamei until the evening, and then it shall be pure?*



Rabbi Zeira said: It is to teach us the halachah that a *tamei* person may not touch *terumah* until he immerses himself and waits until nightfall, for it was taught in a braisa: It is written: *[It (a utensil which became tamei) shall be immersed in water] and it shall be tamei [until evening]*. One might have thought that this refers to for everything (and the utensil is tamei after immersion – even for maaser sheini); therefore it was stated: *Then it shall be tahor* (even before nightfall). And if only *'then it shall be tahor'* had been stated, it might have been assumed to refer to everything (that they become tahor before nightfall – even for *terumah*); therefore it was stated: *and it shall be tamei*. How then are the two to be reconciled? One verse teaches us that a *tamei* person may touch *maaser sheini* immediately after immersion, and the other verse teaches us that a *tamei* person may not touch *terumah* until after he immerses himself and waits until nightfall.

The Gemora asks: But perhaps the deduction should be reversed?

The Gemora answers: It stands to reason that just as the eating of *terumah* is more restricted than the eating of maaser sheini (as a *tamei* person must undergo immersion and wait for nightfall in order to eat *terumah*, whereas it is only immersion which is required in order to eat maaser sheini), so shall the touching of *terumah* be more restricted than the touching of maaser sheini. (75a)

The Gemora cites an alternative Scriptural source teaching us the halachah that a *tamei* person may not touch *terumah* until he immerses himself and waits until nightfall. It is written [Vayikra 12:4]: *Anything holy she may not touc*. This is a Scriptural warning against a woman (after childbirth) eating *terumah*. The braisa asks: Perhaps it is a warning only

against touching *terumah*? It is written: *Anything holy she may not touch, and she may not enter the Sanctuary*. The Torah compares the two prohibitions: Just as the prohibition of entering the Beis Hamikdosh (*while tamei*) involves the loss of life (*kares, if violated*), so too, the prohibition regarding holy things involves the loss of life. Since by touching holy things, there is no taking of life, the verse is obviously referring to the prohibition of eating holy things. The reason why eating was expressed by a term denoting touching is to indicate that touching and eating are equally forbidden. (75a)

The Mishna had stated: One who has wounded or crushed testicles [and one whose member is severed, they and their slaves are permitted to eat *terumah*. Their wives, however, are not permitted to eat *terumah*. If they did not have relations with their wife after becoming one with wounded or crushed testicles or one whose member is severed, their wives are permitted to eat *terumah*.]

The Gemora asks: Who is the Tanna of our Mishna that holds that a woman awaiting a Biblically forbidden cohabitation may nevertheless eat *terumah*?

Rabbi Elozar answers: This is indeed a matter of dispute, and it reflects the opinion of Rabbi Eliezer and Rabbi Shimon. *(They maintain that if a widow (daughter of a Yisroel) becomes married to a Kohen Gadol, or a divorcee or chalutzah becomes married to a regular Kohen; she is permitted to eat terumah from the time of erusin (she has not become disqualified yet; after cohabitation, she would become disqualified).*

Rabbi Yochanan said: Our Mishna can even follow Rabbi Meir's viewpoint (*who holds that if a widow (daughter of a Yisroel) becomes married to a Kohen Gadol, or a divorcee or*



chalutzah becomes married to a regular Kohen; from the time of *erusin*, they are not allowed to eat *terumah*), for here it is different, since the wife of the maimed Kohen has already been eating *terumah* before becoming a woman awaiting a Biblically forbidden cohabitation.

Rabbi Elozar does not concur with this logic, for if we would say that “because she has already been eating” would be enough of a reason for her to eat *terumah*; we should say the same logic in the following case: If a daughter of a *Yisroel* marries a *Kohen*, and he subsequently dies, she should be permitted to eat *terumah* even if he did not have children from her because of this logic that she has already been eating. This obviously is not the halachah.

Rabbi Yochanan would answer that these two cases are not comparable. If a daughter of a *Yisroel* marries a *Kohen*, and he subsequently dies, she may not eat *terumah* even though she has already eaten because his acquisition has completely lapsed. However, in the case where the *Kohen* became a *petzua daka*, his acquisition of her has not lapsed, and therefore, she still may eat *terumah*. (75a)

The Mishna had stated: What is a *petzua daka*? [Any man whose testicles were wounded, and even if only one of them was wounded.]

The Gemora cites a braisa: What is a *petzua daka*? Any man whose testicles were wounded, and even if only one of them was wounded; and even though they were only punctured, crushed, or simply defective. Rabbi Yishmael the son of Rabbi Yochanan ben Berokah said: I heard from the mouths of the Sages at the Vineyard of Yavneh (so called because the students were sitting in rows arranged like the vines in a vineyard) that any man who only has one testicle is regarded

as a *seris chamah* (sterile as a result of illness), and is therefore eligible to marry into the congregation.

The Gemora asks: Can you actually think that he (a person with only one testicle) is a *seris chamah* (for a *seris chamah* is someone who is rendered sterile as a result of illness caused by the hand of Heaven, but this person is simply lacking one testicle)?

The Gemora answers: Rather, he is ‘like’ a *seris chamah*, and is therefore eligible to marry into the congregation. (75a)

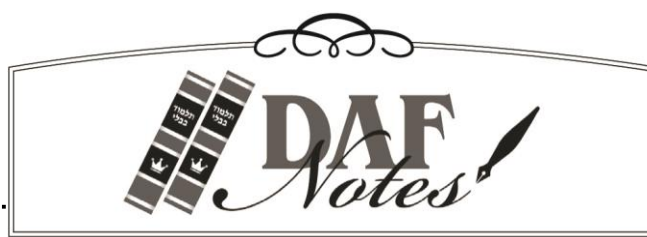
The Gemora asks: Is it true that one with a punctured testicle cannot father a child? Why, there was once a man who climbed up a palm tree and a thorn pierced his testicles, and his semen issued from him like a thread of pus, and nevertheless, he fathered children.

The Gemora answers: Shmuel sent this case before Rav, and Rav said to him: “Go out and investigate as to the parentage of his children (*his wife probably committed adultery*).” (75a - 75b)

Rav Yehudah said in the name of Shmuel: If one becomes a *petzua daka* through an act of Heaven (*thunder, hail or from birth*), he is eligible to marry into the congregation.

Rava said: That is why the verse states: *One who is wounded*, and does not state: *The one who is wounded*.

A Tanna taught in a braisa: It is written [Devarim 23:2]: *One who has wounded or crushed testicles should enter into the congregation of Hashem*, and the next verse states: *A mamzer should not enter the congregation of Hashem*. Just as a *mamzer* comes about because of an act of man, so too, a



petzua daka is only when it comes about through an act of man. (75b)

Rava said: A *petzua daka* includes the following: If any of the reproductive organs are wounded, crushed or severed.

The Gemora explains: One will be regarded as a *petzua daka* whether his member was wounded, whether his testicles were wounded, or whether his spermatic cords were wounded. One will be regarded as a *petzua daka* whether his member was crushed, whether his testicles were crushed, or whether his spermatic cords were crushed. One will be regarded as a *petzua daka* whether his member was severed, whether his testicles were severed, or whether his spermatic cords were severed. (75b)

One of the Sages asked Rava: How do we know that *petzua daka* is referring to the organs in "that place" (*genital area*), perhaps it is referring to his head?

Rava replied: Since the Torah does not mention a number of generations for him (*at which point his generations will be permitted to enter into the congregation*), this proves that we are referring to the organs of "that place" (*the organs which will prevent him from procreating*).

The Gemora asks: Perhaps the reason his succeeding generations are not mentioned is because only the *petzua daka* is prohibited from entering the congregation, but his children are eligible to enter the congregation?

The Gemora answers: Rather, the way we know that *petzua daka* is referring to the organs of procreation is because it is mentioned together with the disqualification of one who is a *kerus shofchah*. Just as a *kerus shofchah* is referring to the

severed organ of "that place," so too, the *petzua daka* is referring to the organs of "that place."

The Gemora asks: How do we know that *kerus shofchah* is referring to the organs in "that place," perhaps it is referring to his lip?

The Gemora answers: It is written: *shofchah*. This indicates that we are referring to an injury in an area that spills its liquids (*saliva from the lip does not spill, rather, it is ejected*).

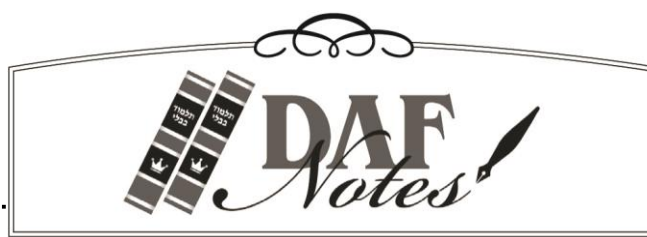
The Gemora asks: Perhaps it is referring to his nose (*where the mucus spills*)?

The Gemora answers: It is not written, "Severed at the organ that spills (*from beforehand*)," but "a severed organ that spills;" thus implying that the organ which in consequence of the injury spills, and in the absence of an injury does not spill, but flows out. This excludes the nose which in either case spills its liquid.

A Tanna taught in a braisa: It is written [Devarim 23:2]: *One who has wounded or crushed testicles should enter into the congregation of Hashem*, and the next verse states: *A mamzer should not enter the congregation of Hashem*. Just as a *mamzer* is created because of "that place," so too, a *petzua daka* is referring to the organ of "that place." (75b)

In a case where a puncture beginning below the corona terminated²¹ at the other end of it above the corona, R. Hiyya b. Abba desired to declare the sufferer as fit.²² Said R. Assi to him: Thus ruled

R. Joshua b. Levi, '[A perforation of] any size in the corona constitutes a bar [against fitness]'.



The Mishna had stated: What is a *kerus shafchah*? Any man whose member was cut off; however, if a hairsbreadth of the corona remained, he is permitted to marry into the congregation.

The Gemora states: Ravina was sitting and he inquired: Must the hairsbreadth which is remaining extend over the entire circumference of the corona or only over a majority of the corona?

Rava Tosfaah said to Ravina: It would be sufficient if it extended over the majority of the corona, provided that it is along the upper side of the corona. (75b)

Rav Huna ruled: If his member is cut (*diagonally*) like a reed pen, he is not disqualified; if it is cut like a gutter (*deep and wide through the center*), he is disqualified. The rationale is: In the latter case, the air penetrates (*cooling the area, thus preventing the semen from becoming potent*), whereas in the former case, it does not.

Rav Chisda, however, ruled: If his member is cut like a gutter, he is not disqualified; if it is cut like a reed pen he is disqualified. The rationale is: In the former case, friction may be produced (*since the outer walls of the member remain intact, and the sperm is ejaculated into the womb*); whereas in the latter case, it cannot.

Rava said: It is reasonable to adopt the view of Rav Huna, for in the latter case, the air penetrates, whereas in the former case, it does not. And in regard to friction, it is similar to the spigot of a barrel (*the contact produced by the back part of the member is sufficient for the generation of the heat required for fertilization*).

Ravina said to Mereimar: Mar Zutra said in the name of Rav Pappa: The halacha is that whether it is cut like a reed pen, or like a gutter, he is qualified to marry into the congregation. However, he inquired whether such a cut must be below the corona (*it did not cut through the corona*) or may even be above it?

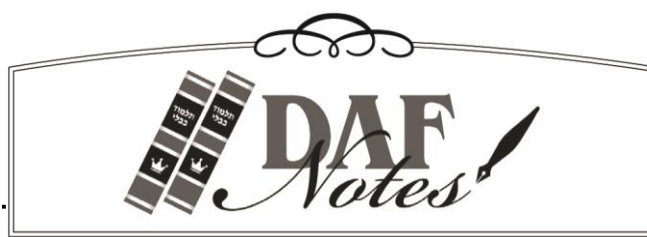
It is obvious that the cut may even be above it; for were it to be below the corona, he would be qualified even if the entire member was severed (*since we learned that if a hairsbreadth of the corona remained, he is permitted to marry into the congregation*). Ravina, however, only desired to test Mereimar.

There was an incident that occurred in the city of Mechasya, and Mar bar Rav Ashi arranged for the corona to be cut into the shape of a reed pen, and then permitted the man to marry into the congregation.

There was an incident in Pumbedisa that a man had his semen duct blocked, and the discharge of the semen made its way through the urinal duct. Rav Bibi the son of Abaye intended to permit the man fit to marry into the congregation. Rav Pappi said: Because you are because you are descendants of short-lived people (*Rav Bibi was a descendant of the house of Eli the Kohen Gadol, who were condemned to die young*), you say false statements. When the semen passes through its proper duct, it fertilizes, but when not passing through its proper duct, it does not fertilize. (75b – 76a)

INSIGHTS TO THE DAF

REASONS FOR PROHIBITING A PETZUA DAKA TO MARRY INTO THE CONGREGATION



A *petzua daka* (one whose testicles are wounded or crushed) cannot marry into the Congregation of Hashem.

What is the reasoning behind this prohibition?

The Rambam in Moreh Nevuchim writes that it is because his cohabitation is meaningless since he cannot father a child. Furthermore, his wife will be seduced by other men; she will be a stumbling block for others.

The Raavad in Issurei Bi'ah (15:2) writes that it is because she will commit adultery, and thus produce *mamzeirim*.

The Chasam Sofer (E"H I, 17,19) asks: If so, why is a *petzua daka* on account of Heaven (*thunder, hail or from birth*) eligible to marry into the congregation, he also cannot father a child?

Shoel U'meshiv proves from this question that a *petzua daka* on account of Heaven can indeed father a child.

The Chinuch (559) offers a different reason: He says that it is to prevent people from destroying their organs of reproduction. It was common practice for the kings to cause their male servants to become sterile, and they would then be appointed as the guards for the women. Some people would do this to themselves in order to become a servant of the king. The Torah prohibited a *petzua daka* from marrying into the congregation; this served as a deterrent for these people. It is now understandable why there is a distinction between a *petzua daka* by human intervention, or one that came about because of Heaven.