



## Ubar

The *Mishnah* (7:3) discusses a case where a *bat yisrael* married a *kohen* and was therefore allowed to eat *terumah*. Her husband then passed away and she was left expecting a child. *R' Yossi* teaches that any servants that she brought into the marriage would not be able to eat *terumah*. The *avadim* referred to are those that were brought in as *nechsei tzon barzel*. In other words, these *avadim* were given to the husband, yet their value was written into the *ketubah*. If he would divorce her, then despite any fluctuation in value, he would be required to pay her the value written in the *ketubah*. After the death of the husband, these *avadim* become the property of the heirs. *Rashi* explains that these *avadim* would not be able to eat *terumah* even if there were other children from that marriage; meaning even though the mother would be able to continue to eat *terumah*. The *Mishnah* explains that the *avadim* cannot eat *terumah* since the *ubar* – the unborn child – has a share in their ownership.

The *Gemara* (67a) probes the logic behind *R' Yossi's* position. One suggestion is that only a *yelud* – one that is born – has the capacity to allow others to eat *terumah*. This is based on the *pasuk* – "... one born in his house may eat his food" (*Vayikra* 22:11). Alternatively, the *Gemara* suggest that the reason is that the *ubar* is considered a *zar* – a non-*kohen* – until it is born. In other words, since the mother was not a born *kohen*, the *ubar* has the same status as the mother until it is born.

The *Gemara* explains that the practical difference between these two explanations is in the case where the mother is a *bat kohen*. According to the first understanding, only a *yelud* can enable others to eat *terumah*, in this case also, the *avadim* would not be able to eat *terumah*. According to the second understanding, since the mother is a *bat kohen*, the *ubar* would not be defined as a *zar* and the *avadim* would be able to eat *terumah*.

The *Tosfot* (s.v. *lemai*) argues that in truth everyone agrees with the above *derasha* that only a *yelud* allows others to eat. The reason is that we learn that this is the basis for another *halacha*. Consider that case of a *bat Yisrael* that is married to a *kohen*. The husband subsequently passes away, and she is left expecting the only child. The *ubar* does not allow her to eat *terumah*. The *Tosfot* argues that treating the *ubar* as a *zar* would not prevent her from eating *terumah* since we learnt that even if the only descendant from this marriage was a *mamzer* it would allow her to continue to eat *terumah*. Consequently, it is only because of the *derasha* that only a *yelud* allows one to eat *terumah* that explains why the pregnant *bat Yisrael* cannot eat *terumah*. The *Tosfot* continues that issue the *Gemara* addresses here is whether that exposition applies to *avadim* as well. In other words, one might think that that exposition only applies to the mother, the *bat Yisrael*, since it is from this *pasuk* that we derive that she can continue to eat *terumah* if she has offspring from the marriage. *Avadim* on the other hand, are allowed to eat *terumah* because they are considered the property of the *kohen*. Consequently, one may think that the requirement of a *yelud* in this case would not apply. Therefore, the *Gemara* present the two possibilities: either it does apply here as well, or the reason the *avadim* cannot eat *terumah* is because the *ubar* is considered a *zar*.

The *Rashash* (on the *Mishnah*) however explains that according to the understanding in our case that the *ubar* is a *zar*, it is also the reason why if there are no other children the mother would not be able to continue to eat *terumah* (until the child was born). He maintains that this does not contradict the rule that even a descendant that was a *mamzar* would allow her to eat *terumah*. The *Rashash* explains that while the *ubar* is in the mother's womb, it is considered like one of her limbs and not (yet) considered a descendant of her husband - the *kohen*.

## Revision Questions

יבמות ו' בי – ח' ג:

- If one had relations with in *issur arayot be'shogeg*, can the woman still marry a *kohen*? (ו' בי)
- Explain the debate regarding a daughter of a *kohen* who was a *gerusha* and got engaged (*kidushin*) to a *kohen*, whether she can eat *trumah*. (ו' ג)
- Regarding the previous case, when does everyone agree she can eat *trumah* and when does everyone agree that she cannot? (ו' ג)
- Can a *kohen gadol* marry a widow from *kidushin*? (ו' ד)
- If a *kohen* was *mekadesh* a widow and then was elected to be a *kohen gadol* can he still marry her? (ו' ד)
- If a *kohen's* brother dies (without children) leaving a wife, and this *kohen* performs a *ma'amar* and is then elected to be a *kohen gadol*, can he complete the *yibum*? (ו' ד)
- Explain the debate whether a *kohen* can marry an *aylonit*. (ו' ה)
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding the requirement of *pru u'rvu*. (ו' ו)
- According to *R' Yochanan ben Bruka* who is commanded to perform the *mitzvah* of *pru u'rvu* and what is his source? (ו' ו)
- If a *Kohen* marries a *chalutzah* can the servants that she brought with her eat *trumah*? (Be specific) (ו' ז)
- If a *Kohen* marries a *bat Yisrael* can the servants that she brought with her eat *trumah*? (ז' בי)
- If an *Yisrael* marries a *bat Kohen* can the servants that she brought with her eat *trumah*? (ז' בי)
- According to *R' Yosi* if a *bat Yisrael* that marries a *kohen* is widowed while pregnant (with no other children), can her servants eat *trumah* and why? (Be specific) (ז' ג)
- Which five people prevent a *bat Kohen* from eating *trumah*? (ז' ד)
- If a man had two wives, one of which was the daughter of his brother, and both he and the wife that was his brother's daughter were killed, but we are unsure who died first, what is the law regarding the remaining wife (with respect to *yibum/chalitzah*)? (ז' ד)
- Which people: (ז' ה)
  - "לא פוסלים ולא מאכילים"
  - "פוסל ומאכיל"
- Describe a case how a *kohen gadol* can invalidate one from eating *trumah*? (ז' ו)
- Can an *arel* eat *trumah*? (ח' א)
- Can an *arel's* wife eat *trumah*? (ח' א)
- What is a *petzua daka*? (ח' ב)
- What is a *cherut shofcha*? (ח' ב)
- Who can a *petzua daka* and *cherut shofcha* marry? (ח' ב)
- When can one marry a converted: (ח' ג)
  - *Moavi*?
  - *Amoni*?
  - *Mitzri*?
- Which of the above cases is the subject of a debate? (ח' ג)

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### Sunday -Thursday

10 minutes before *Mincha*  
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Melbourne, Australia

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*Shiur in English*

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Rabbi Mordechai Scharf  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 February י"א אדר	26 February י"ב אדר	27 February י"ג אדר	28 February י"ד אדר	1 March ט"ו אדר	2 March ט"ז אדר	3 March ט"ח אדר
Yevamot 8:4-5	Yevamot 8:6-9:1	Yevamot 9:2-3	Yevamot 9:4-5	Yevamot 9:6-10:1	Yevamot 10:2-3	Yevamot 10:4-5

