

13.8.6

75a → 76b (למשמע מינה)

Note: in *הושע פ"ט*, the deception of the *גבעונים* is detailed. They manipulated *בני* into signing a treaty, but it turned out they were local residents of *בנימין*. As a result, they ended up being banned from the *קהל*, although their contemporary status is the result of a *גזירה דרבנן* – in our *סוגיא*, the question of whether the prohibition of marrying them (as members of the 7 nations of *כנען*) applies before or after their conversion

1. לא יבא פצוץ דכא ויכרות שפכה בקהל ה': דברים פרק כג פסוק ב
2. לא יבא ממזר בקהל ה' גם דור עשירי לא יבא לו בקהל ה': דברים פרק כג פסוק ג
3. ראובן בכרי אתה פחי וראשית אוני יתר שאת ויתר עז: בראשית פרק מט פסוק ג
4. ולא תתחתן גם בתך לא תתן לבנו ובתו לא תקח לבןך: דברים פרק ז פסוק ג
5. ויתחתן שלמה את פרעה מלך מצרים ויקח את בת פרעה ויביאה אל עיר דוד עד כלתו לבנות את ביתו ואת חומת ירושלים סביב: מ"א ג א
6. מן הגוים אשר אמר ה' אל בני ישראל לא תבאו בהם והם לא יבאו בכם אכן ישו את לבבכם אחרי אלהיהם בהם דבק שלמה לאהבה: מ"א א ב

- I Privilege of wives of דכא to eat תרומה (if they didn't have ביאה since the status change - from our משנה)
- a ביאה פסולה (pre-אירוסין) who allow ר"א ור"ש ר' אלעזר
 - i *contra*: ר"מ who maintains that one anticipating פסולה may not eat
 - b בהיתר (before the "accident")
 - i ר' יוחנן: even ר"מ agrees that אשת פ"ד eats, since she had already been eating
 - i ר' אלעזר: if so, even בת ישראל לכהן whose husband dies should "continue" eating
 - ii ר' יוחנן: in that case, the קנין (that ties her to כהונה) is uprooted
- II Definition of פצוץ דכא (expansion of משנה)
- a even if only one of his testes is smashed, punctured or defective
 - i *challenge*: story of man whose testes were punctured on a tree and later had children
 - ii *response*: רב challenged his paternity
 - b כשר and טריס חמה (in the name of ריב"ב): if he has one "stone", he is like a חמה
 - c פצוץ, not תפצוץ, i.e. formed that way (רבא): כשר – if the damage happened at birth – שמואל
 - d פסול – (wound, smash, cut off) any of these that happens creates פסול (רבא): all 3 organs are subject to דיכה וכריתה – פצוץ, דיכה וכריתה
 - e פצוץ דכא (undefined what is "smashed") refers to genitalia:
 - i רבא: since it doesn't mention generations (as in the juxtaposed ממזר – v. 2)
 - ii *challenge*: perhaps that omission means his children are כשר
 - iii *response*: parallel to כרות שפכה – which refers to genitalia, which, if cut, merely "spill" out
 - iv *tangent*: parallel to ממזר – caused by/related to genitalia
 - 1 ר' חייא בר אבא: any puncture of the corona creates פסול
 - 2 ר' אסי: thought to permit someone whose puncture went from one side below the corona to the other side above it; ריב"ל quoted ר' אסי
- III Details about location and formation of invalidating wound within context of כרות שפכה
- a מלא החוט – conclusion: can be majority, but must be on inside (towards body)
 - b כריתה:
 - i ר' הונא – if shaped like reed (thin but not exposed) valid; if like gutter (thick but exposed) invalid
 - ii ר' חסדא – if shaped like gutter valid (still friction possible); if like reed invalid (too thin)
 - 1 ר' הונא הלכה – רבא – either since not exposed, or since friction is possible (like cask-bung)
 - 2 מרימר – either is valid, but problem only exists from corona towards body
 - c stories
 - i man מתא מחסיא who was wounded; they shaped it like a reed and revalidated him
 - ii Man whose semen exited via urethra – invalid, since it can't "cook" in irregular location
 - d שמואל's ruling: if it was punctured and healed, if it doesn't re-tear when emitting semen, valid
 - i רבא – must refer to corona itself
 - ii test done by bringing hot barley into anus to "heat up" and create emission (not enticement, e.g. women's clothing, since most people aren't that easily excited, even though not all are like יעקב [v. 3])
 - iii form of healing: use barley to open wound, suet to fill it and use ant to "solder" it – then cut off ant's head
 - 1 only works with small wound; a large one re-tears
 - iv rejection of 2 הלכות of רב הונא / his son
 - 1 פסול – son: if someone urinates from 2 "portals" – פסול
 - 2 פסול – father: women who are מסוללות are invalid לכהונה

- IV 22 **משנה ב**: permissible marriages for שפכה וזרות שפכה
- a permitted to marry גיורת – ban is on בקהל as per v. 1
- b *associated question*: is פ"ד allowed to marry convert?
- i *Lemma1*: פ"ד loses his state of קדושה (evidenced by his allowance to marry נתינה [see note])
- ii *Lemma2*: still considered כהן
- iii *ר' ששת*: since פ"ד can marry נתינה → loses קדושה (otherwise v. 4 should apply)
- iv *challenge1* (רבא): v. 4 only applies when they are pre-conversion; concern that he will have a son who will worship ע"ז
- 1 after conversion, גזרה only applied to marriage that could produce (not פצוע דכא)
 - 2 *challenge*: ממזר may marry נתינה
 - 3 *rather*: גזרה only applies to כשרים
- v *rejection* (רבא): איסור חיתון cannot apply before conversion, since "marriage" isn't possible
- 1 *challenge*: v. 5 – שלמה "married" בת פרעה
 - 2 *defense*: he converted her
 - (a) *challenge*: converts weren't accepted during days of שלמה
 - (b) *block*: that was to avoid joining "royal table"; she was already royalty
 - (c) *challenge*: she was a מצרי ראשון
 - (i) *attempted defense*: her family was not part of original מצריים
 - (ii) *rejection*: student of ר"ע who was 'still' an original מצרי
 - (d) *answer*: שלמה isn't a model, as per v. 6, he entered in many inappropriate "marriages"
 - (i) v. 5: since he loved her so much, it is considered akin to ויתחתן
- vi attempted proof from omission of נתינה in our משנה
- 1 *rejection*: סיפא, which lists permitted relationships, also omits נתינה → inconclusive