

Yevamos Daf 2 is Dedicated

לע"נ רחל בת אסתר



הערות של רב יחיאל גרינהויז

יבמות דף ב

1. The Mishna says, 15 נשים פוטרות צרותיהם 15. Since these fifteen are all עריות, why doesn't the Mishna say 15 עריות exempt the rival wives, instead of using the generic נשים?
2. On the ערוה of חמותו Rashi says that his mother-in-law's husband died and she then married his brother. Why doesn't he choose a simpler case, where he married his niece and then his wife died, before his brother.? Even though his brother had a child, since when his brother died he did not leave children there is still a יבום מצות?
3. תוס' asks why a נדה is not considered an ערוה for יבום and suggests that even while she is still a נדה he can fulfill the mitzva of יבום. Why isn't it a מצוה הבא בעבירה?
4. When the משנה says that אילונית is אילונית פטור מיבום it says that they were "found to be unable to have kids" why is this necessary, since the מצוה is לאחיו שם, even if we knew all along that she is an אילונית there shouldn't be a מצוה?
5. When it says ואי אתה יכול לומר בחמותו וכו' that they were found to be an אילונית, since they obviously had children already, what is it telling us? Isn't it obvious without the משנה pointing it out?
6. On בעולומו rashi explains that if there is no יבום of מצוה she is an ערוה on the brother just like she would be if his brother died and left kids, and the same way that she is an ערוה her צרה is also פטור. If every time that there's no יבום she becomes an ערוה for that brother forever, why do we need a special פסוק to tell us that subsequent times that a צרה falls for יבום she is פטור? Since there's was no מצוה in the prior time, she became forever an ערוה of בנים לו שיש לו בנים and her צרה is in the same boat. (This is similar to the famous question of רבי עקיבא איגר).

If you have any comments or suggestions please email me at Ygrunhaus@gmail.com

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