

Yevamos Daf 3 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף ג

1. The Gemara says that בתו מאנסתו. is mentioned first since it is derived from a drasha and may be considered less severe than other עריות. Why doesn't the Gemara question the fact that בתו is learnt from אחות אשתו? Since we are saying that she is less severe maybe she can't be learnt from אחות אשתו?
2. The Gemara says that the Mishna did not say אוסרות, since that may imply that יבום is אסור but חליצה is possible, it therefore said פטרות which means completely exempt. Why couldn't the Mishna say אוסרות? The Mishna mentions both anyway and the only change would be switching between פטרות and אוסרות whilst keeping the rest as is?
3. Rashi on the words שריא מצוה שלא במקום מצוה שריא gives an example whereby someone married 2 unrelated women, and one dies. His father in law can marry the unrelated widow (not his daughter). Why not give an example from our own Mishna when one of the wives was אילונית?
4. חכמים argue with אבא שאול and are not concerned with someone doing יבום לשום נוי. What is their counter argument to his concern?
5. The Gemara questions what would be if we did not have a drasha from the word "עליה" telling us that in case the יבמה is an ערוה for the יבם there is no יבום מצות. Would we say that the mitzva of Yibum supersedes the prohibition of the ערוה. Why can't we say that even though Yibum isn't possible due to the ערוה איסור it is possible to do חליצה, and that is why we need a drasha to teach us that there is no mitzvah at all? Just like we find earlier on the daf, when explaining why the Mishna said פטרות and not אוסרות?

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

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