

Yevamos Daf 4 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף ד

1. The Gemara discusses wearing ציצית containing כלאים, and brings a drasha that the mitzva of ציצית supersedes the איסור. We know that some מצוות are obligatory while some are not, for example wearing תפילין is obligatory, but wearing ציצית is only obligatory if one wears a four corner garment. We have no obligation to wear a four corner garment. Why then is the mitzva of ציצית דוחה the איסור כלאים?
2. When a יבמה is faced with the possibility of marrying a מוכה שחין, she is allowed to refuse and say no. What would be if she doesn't like him or feels uncomfortable marrying the yavam, for other reasons? Is the Mitzva only on the Yavam, or does she also have a Mitzva?
3. תוס' ד"ה דכתיב suggests that women may be obligated in wearing Tzitzit since they are forbidden from wearing כלאים. They bring a ראיה from מנחות that רב יהודה tied תכלת to his daughter's clothing. This shows that Rav Yehuda held that his daughters were obligated to wear Tzitzit. Why can't we say that they are not obligated, but can still do the mitzva? Just like sitting in a Sukkah and many similar mitzvos?
4. The גמרא says that the איסור of wearing כלאים is only if someone intends to benefit from the garment. מתכון להנאת חימום. Would this help according to רב יהודה who holds that מלאכות שבת is אסור? אינו מתכון.
5. Based on the need to have הנאה from כלאים, how can we explain the need for עשה מצות לאו להינות ניתנו since we hold ציצית in דוחה ל"ת?
6. When evaluating whether a Mitzva is דוחה לאו we always consider ways of fulfilling both (אפשר לקיים שניהם), why don't we say the same regarding ציצית? If one has 2 garments, one wool where he doesn't violate שטנז, and the other linen where he would violate it, should he have to wear the wool garment, rather than violate the שטנז איסור?

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

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל