

**Yevamos Daf 5 is Dedicated**

**לרפ"ש מתתיהו ירד בן מרים**



הערות של רב יחיאל גרינהויז

## יבמות דף ה

1. The גמרא brings a בריתא that a מצורע needs to completely shave his head even though he would be violating the איסור of לא תקיפו. The עשה of מצורע is דוחה the לאו of הקפה. Would someone else be allowed to shave the מצורע? The איסור of לא תקיפו is on both the shaver as well as the one being shaved, but the Mitzva is only on the מצורע, would this mean that someone else can't help him?
2. Rashi בכל שוה writes that women are not obligated in לא תקיפו unlike אחות אשה whereby both the man and the woman are obligated. Since at this point of the גמרא, we are no longer discussing יבום or any כרת בו שיש בו, why is Rashi explaining אחות אשה?
3. The גמרא explains that we can not learn from נזיר that עשה דוחה ל"ת since אפשר בשאלה since it's is possible to undo the נזירות, why wouldn't we ask a נזיר who becomes מצורע to do a שאלה on his Neziros rather than violating a איסור?
4. Rashi ראשו ד"ה writes that נזיר is not שוה בכל. Why is he adding this, to the גמרא's reason of ישנו בשאלה? Additionally, since נזיר applies to everyone, men, women, Kohanim, etc, why is he calling it אינו שוה בכל?
5. The Mitzva of מילה ברית מילה has a כרת if one doesn't perform it. The baby can't violate it, but if he grows up without a ברית he is violating the Mitzva every second, how does this relate to מילה בשבת, which is only possible on the 8th day?
6. Since the baby is not performing a מצוה, how can the Mohel violate שבת for someone else's מצוה?

Thank you to Aharon Grunhaus for contributing to this week's questions!

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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