

*Yevamos Daf 8 is Dedicated*

לרפ"ש

**SHOLOM BORUCH BEN RINA MIRIAM**



הערות של רב יחיאל גרינהויז

## יבמות דף ח

1. The גמרא in one answer says, that עליה is needed in case the childless brother died and then, his brother married the widow's sister. Since the brother has the Mitzva of Yibum as soon as his brother dies, is he allowed to marry the widow's sister to avoid the Mitzva?
2. In the above case, whereby there was a Mitzva of Yibum before she became איסור, why would we say הואיל ואשתרי? The איסור אשת אח was already gone before the אשה אחות איסור arrived?
3. רבא concludes that we don't need a special פסוק to exempt an ערוה from Yibum, since אין עשה דוחת. Rashi on ע"ב ב דף writes that in case there is no Mitzva of Yibum, his brother's wife becomes to him like a wife of a brother who left children, since there is no Mitzva of Yibum. How about according to רבא? Since there is no specific exemption from מצות יבום, would she become an ערוה of אשת? If he decides to perform the Mitzva despite the לאו is it considered Yibum?
4. According to רבא we don't need a פסוק to exempt a צרה from Yibum, we only need a דרשה to permit her marrying a brother מצוה במקום מצוה. Why than did the משנה write that an ערוה is פוטר her צרה? The צרה has her own איסור?

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

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