

Yevamos Daf 9 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף ט

1. The Gemara discusses the possibility of having separate קרבנות for יחידים who did ע"ז versus many people who did same. When it says that יחידים are פלט ממנום פלט, as opposed to מרובים who are בסייף. How is the punishment related to loss of property? Is the reason why רבים are בסייף causing their property to be lost as well? When it comes to property in עיר הנידחת everyone losses their belongings even צדיקים who did not participate in the עבודה זרה.
2. Further to the above, how are we comparing שוגג to מזיד? Even if we say that the punishment of קילה is affecting the loss of property and if a few people are guilty it's different than many people worshipping עבודה זרה, how is a מעשה בשוגג different when many make a mistake versus a few making a mistake? The גמרא discusses a question about adding an ערוה which would make a total of 16 instead of 15 cases. In answering the question the Gemara says that the Mishna only lists universally agreed cases and this case of אביו אנוסת is in dispute. We than question this from a Mishna in the second perek, and when the Gemara answers that only in the first perek we list universally agreed cases, it is further questioned from the next Mishna which quotes בית שמאי who argue with בית הלל. Why didn't we ask the second question first? It is the most obvious and literally the next Mishna?
3. רבי שמעון maintains that אשת אחיו שלא היה בעולמו is only possible when לוי is born before his brother שמעון did יבום, but if שמעון married her before לוי was born she would be eligible for יבום by לוי. This position makes sense since she never became אסור to לוי and when לוי was born she was already שמעון's wife. Why than do חכמים argue? How can she become אסור to לוי who wasn't even born when her first husband died?
4. When 2 sisters marry 2 brothers and both of their husbands die, we don't allow יבום, since each one is considered like his "wife's" sister. Is this true only when both brothers died at the same time? Otherwise shouldn't we say that the first is already like his wife and the second is completely exempt?

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

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