

Yevamos Daf 10 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף י

1. **אשי** says that Rebbi doesn't hold of these rules (which were just discussed) and he does consider things which are in dispute. (לעולם בפלוגתא קמיירי). Why is **אשי** saying this? He can just as well say that the Mishna does not list any cases which are not universally agreed, and that's why the **משנה** didn't include **אנוסת אביו**?
2. **רש"י** writes in **ד"ה דאסר באנוסת אביו**, that it not possible for a lady to fall as a **יבמה** to her son from his brother and father. (**מאחיו ומאביו**) why is he including the father? The main point is that his brother can not marry his father's **אנוסה**?
3. The Gemara suggests the possibility of an additional case in our Mishna, even according to **רבי יהודה**, if one is **עובר** and marries a lady who was raped by his father. The Gemara answers that the **משנה** doesn't list cases that can only occur through someone doing something wrong. Immediately following this the Gemara asks about another case whereby a father-in-law raped his daughter in law. Why is this better? We just got done saying that the **משנה** doesn't consider cases which can only occur if someone does something wrong?
4. **ע"ב** When the Gemara says that. **חליצה ויבום נינהו**. **אחות אשה** Rashi writes that they have **Yibum** because they are different than **אחות אשה**. Why doesn't he just say that **עשה דוחה ל"ת** and that's why there is a **יבום מצות יבום**?
5. The one brother who does **Yibum** is doing so **בשליחות** of all the brothers and the **יבמה** is doing it for all the **צרות**. We understand the **יבום** since he is doing it on his own, but how is the **יבמה** representing anyone? We learned that **יבום** can be done against her will. How can she represent others when she herself has no control?

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

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