

Yevamos Daf 12 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף'ב

1. The Mishna says that in case there are 2 יבמות, one כשרה and one פסולה, if one does יבום he should do so with the כשרה and if he does חליצה he should do it with the פסולה. Our גמרא says that this is talking about כשרה or פסולה to a כהן. So although it makes no difference to him he should considerate to others. Why don't we tell him to do יבום as well with the פסולה for the same reason?
2. אמר רבי יוסף כאן שנה רבי לא ישפוך אדם מי בורו ואחרים צריכים להם. here is where רבי taught us that one should not spill out their water if others need them. Why would רבי choose this particular example? Why not say it explicitly?
3. Further to the above, the Gemara brings a בריתא regarding מחזיר גרושתו, and here it says that he can do חליצה to either one. What happened to not spilling out water which may be needed by others?
4. A girl who marries young (under 12), can declare that she is no longer interested in being married. The Gemara says that if her husband died and there are no children, she can do מיאון to the יבם. Wouldn't this be a catch-22? If she is no longer considered the wife of the deceased, than there is no יבום? And she can't do מיאון just for the husband, since he is not here.
5. שומר פתאים וכו' - According to חכמים she shouldn't because שלש נשים משמשות במוך. Is this unique to this situation or would we say the same in different dangerous situations? Why is she obligated to endanger herself, if she has no Mitzva?

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

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