

*Yevamos Daf 13 is Dedicated*

**לרפ"ש אחינו בני ישראל**



הערות של רב יחיאל גרינהויז

## יבמות דף'ג

1. The גמרא asks מנהני מילי on the Mishna which says 'וכו' פוטרות צרותיהן וכו'. This part of the משנה is towards the end, why didn't the גמרא question the beginning of the משנה which first introduced the concept of 15 נשים etc.?
2. If we hold נישואים ראשונים מפילים, than even if the late brother divorced the ערוה prior to his death, her צרה is still considered a ערוה צרת. What would happen if two brothers married 2 sisters and one of the sisters died without children and then her husband died, would her צרה be considered a ערוה צרת, since there was a time when they were צרות?
3. אין איסור חל על איסור, is because of a ערוה צרת, is because of איסור. What is בית הלל's counter argument?
4. אין איסור חל על איסור is not relevant if the second איסור is adding in some way to the first (either in severity or in people who are effected). For example if the deceased brother married one of two sisters after his brother was already married to the other sister, the איסור of אשת אח is adding in the fact that she is now also an ערוה to the other brothers. Until now only the one who is married to her sister can't marry her, but now all of the brothers can't marry her. Why then don't בית שמאי learn לצרור in such a case? Further to the above, what would happen if both איסורים occurred at the same time? For example what would happen if 2 brothers married two sisters simultaneously? Would both איסורים take effect at the same time?
5. אשת אח איסור is hovering over her, and should the איסור of אשת אח disappear than the איסור of אשת אחות would be in full effect. Why then isn't she considered an ערוה now, because it's hovering? תוס' ד"ה לעולם דף י ע"א suggest this exact concept in relation to the איסור of אשת איש, which would take effect if she violated a תנאי.

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

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