

Yevamos Daf 18 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף יח

1. The Gemara says that a father can't marry his mother-in-law after she died, without Yibum. He specifically said this Halacha regarding marrying her after she died, to also teach us that when a mother-in-law dies without Yibum, the Zikah doesn't automatically disappear. Since he holds that Zikah is considered like she is the wife of the Yavam (ככנסה). Why would this relationship disappear after her death? Once she is his wife, she should be the same as a regular wife who dies, and her husband can't marry her mother?
2. The Gemara wants to bring a Braita from a Rabbi from a Braita which says that a mother-in-law is exempt from Yibum. In the ensuing discussion it says that a father-in-law is not exempt from Yibum. What does the Gemara mean with this statement? Isn't it clear that a father-in-law is exempt from Yibum?
3. When asking on a Rabbi from the next Mishna the Gemara asks from a Braita. Why not ask, from a Braita which should make the second wife a full wife and exempt her from Yibum?
4. A Rabbi is concerned in case two sisters became Yibumot at the same time to the same 2 brothers and one does Yibum with one sister, the other brother may die before doing Yibum on the other sister, and he therefore says that both should do Yibum. Why doesn't he have the same concern regarding Yibum? Maybe one brother will do Yibum first and then the other brother will die before doing Yibum to her sister?
5. The Gemara says that according to a Rabbi it's not a problem and ties it to the fact that he also holds that a father-in-law is not exempt from Yibum. How come here we connect it with Zikah and earlier we had that a Rabbi holds that a father-in-law is not exempt from Yibum while still maintaining that a father-in-law is not exempt from Yibum?

! שנה טובה

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

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