

Yevamos Daf 21 is Dedicated

לרפ"ש אחינו בני ישראל



הערות של רב יחיאל גרינהויז

יבמות דף כא

1. The Gemara says that if a כהן גדול does Yibum on a יבמה מן הנישואין it doesn't help for her or the צרה because he violated an עשה ולא תעשה. Does this mean that when someone does a Mitzva while at the same time doing an עבירה he doesn't get credit for the מצוה? Or is this unique to יבום?
2. When the גמרא asks a question to ר"ל from קנו אם בעלו חליצה is not a מצוה if one can do יבום. Why doesn't he simply say, that it's better to try and accommodate both, namely do the Mitzva without violating any איסור, but that doesn't invalidate the יבום קנין, if he did it. In the same way that קידושין work with עבירה even though its an עבירה?
3. Why is the גמרא looking for a source for שניות? We have many איסורים without a specific source?
4. Are שניות an ערוה דרבנן, or are they just an איסור דרבנן? The difference would be with regards to her צרה. If she is not an ערוה than it would not impact her צרה at all but if she is, it might.
5. Ones Grandmother in law is an ערוה but his own Grandmother is only שניות. Why is it this way?
6. רב חסדא heard from רב אמי that they only prohibited a כלה משום כלה, but he didn't know why. How come he didn't ask רב אמי to explain it to him?
7. Further to the above רב חסדא heard from star gazers that he will be smart, how is this connected to כלה משום כלה?

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

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רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל