Yevamos Daf 24 is Dedicated

לרפ״ש ל'שמואל יעקב בן עטא זלעטאע וחנה רחל בת יענטה



הערות של רב יחיאל גרינהויז

יבמות דף כד

- 1. The אמנה discusses the difference between the case in the משנה, where 2 strangers married 2 sisters and died childless and we don't know which sister was married to which husband, and the case of 2 out of 4 brothers who married 2 sisters. The גמרא answers that when we don't know which יבמה belongs to which יבח they may end up with the correct יבמה. If we are trying to prevent a ביטול מצות יבחים, isn't this case exactly the same as the case of ארבעה אחים, if one marries the wrong sister than he not only lost his own מצות יבום, but also caused the other sister to lose out. On the other hand if they each do חליצה, we insure that everyone at least had a מצות חליצה?
- 2. The משנה says that the בכור is on the בכור. What would happen if the בכור is only willing to do hot but his younger brother is ready to do יבום? Is it still preferable to have the הליצה, or do we let the younger brother do יבום since that is the יבום?
- 3. The אשר תלד learns from אילונית doesn't have a מצות יבום, and from מצות ימחה שמו that a סריס doesn't do מצות יבום. Why can't we learn אשר תלד which tells us that the main objective of יבום is to have a namesake for the deceased brother?
- 4. גמרא הנטען על השפחה וכוי, how can anyone marry her, isn't it a conversion for marriage only. Since the one who she is interested in can not marry her, doesn't that confirm that her intention is genuine?
- 5. The Gemara says that כי ניים ושכיב רב אמר להאי, is this meant to discount what he said, or is it a compliment?

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

לע"נ אבי מורי הרב יעקב בן ר׳ קיים משה יצחק ז"ל רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל