

Yevamos Daf 26 is Dedicated

לרפ"ש רפאל מרדכי בן גיטל



הערות של רב יחיאל גרינהויז

יבמות דף כו

1. The Gemara says that in case a חכם told a lady that she has to get divorced, he can't marry her, but if the חכם was married when he ruled for her and became a widower he can marry her, or if he divorced his wife after she started a fight. Since we are concerned about what people may say, why doesn't the Gemara add that people need to know what happened, between the חכם and his wife?
2. The Gemara offers 2 ways to understand the Mishna of 4 brothers etc. If we don't hold of זיקה the problem is the potential of not being able to do יבום on one of the יבמות. The Gemara asks if so, three brothers should also present a problem, since if the third brother married one יבמה he wouldn't be able to marry her sister. In the case of three brothers there is no way that the third brother can be מצות יבום with both, so maybe there is no ביטול if he was never able to be מקיים? And that's why the Mishna picked 4?
3. The Gemara says that the Mishna of ארבעה אחים proves that there is Zika. Rashi explains this by sighting a Gemara in נדרים regarding a יבם doing a הפרת נדרים for his יבמה. Why is this reference necessary? We just had a discussion about זיקה in the previous Perek, so why bring a far away Gemara in נדרים?
4. In case of 3 sisters who are יבמות to 2 brothers, The middle one needs חליצה from both brothers. Rashi explains that because of זיקה they can't do יבום and therefore it's a חליצה פסולה. Rashi then continues and says "דלא מיפקא זיקה בלחיצה דחדא וכו'". Since Rashi already explained the reason why it's considered a חליצה פסולה, why is the end necessary, we already know that any חליצה פסולה needs all the brothers?

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

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