



הערות של רב יחיאל גרינהויז

Yevamos Daf 27 is Dedicated

לע"נ איטא נחמה בת משה נחום הלוי

יבמות דף כז

1. (משובחות) explains that the חליצה of the צרות is better. How come he doesn't simply explain that since the חליצה of the אחיות is inferior it doesn't help for the צרות.
2. We learned in the first פרק that when one brother does חליצה or יבום he does it as a שליח for the others, and the יבמה is doing the שליחות of all the יבמות. If we assume that חליצה פסולה is too weak to be done on behalf of others, and that's why ALL the brothers need to do חליצה, why don't we say the same for the יבמות and require ALL to do חליצה, when it's a חליצה פסולה?
3. When discussing גמרא's opinion that חליצת צרות shouldn't help for the אחיות either. Why don't we say that since the חליצה of the צרות is clearly better than the חליצה of the אחיות, we do the best we can?
4. If himself hold זיקה, why would he tells us a הלכה that he himself doesn't believe in?
5. If one יבמה got a גט and the other got מאמר, the גמרא concludes that they are the same regarding חליצה. Rashi says that both are considered חליצה גרועה. How can a בעלת מאמר be חליצה גרועה? Isn't her זיקה in full force, as opposed to בעלת הגט, whose זיקה may have been reduced with the גט?
6. The גמרא on ע"ב says that in case one יבם has 2 sisters that are awaiting his חליצה, if the second sister (one who became a widow second) dies he can do יבום with the first, but if the first one dies, he can't do Yibum on the second because of שעה אחת. Same would be true regarding חליצה, if one brother does חליצה with the second sister another brother can marry the first, but if he does חליצה to the first, another brother can't marry the second. According to רש"י on Daf ע"ב כג that חליצה removes the זיקה retroactively, why wouldn't he be able to marry the second sister once his brother did חליצה to the first? (רש"י ד"ה אין מוציאין) (מידם).

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