

**Yevamos Daf 28 is Dedicated**

**לרפ"ש מלכה רייזא בת מילדרד**



הערות של רב יחיאל גרינהויז

## יבמות דף כח

1. The גמרא discusses why ר' יוחנן said מי שנאן ר' יוחנן. One suggestion made is that of אסור לבטל מצות יבמין we are afraid that after one brother does Yibum with one sister his brother will die, before doing יבום with the second sister. The גמרא responds that ר' יוחנן is not concerned about someone suddenly dying. Since ר' יוחנן is an אמורא, why can't he say that the משנה was authored by someone who is למיתה? Just because ר' יוחנן isn't concerned, that doesn't mean that someone else can't disagree?
2. Another suggestion made is that we don't know which brother died first, on which the גמרא asks from יוציא ונכנסו יוציא. Assuming that זיקא is דאורייתא why is able to tells us that maybe he married the "first" wouldn't it be דאורייתא?
3. אבא שאול said, that it was EASY for בית הלל, in this case. What does he mean "it was easy in this case" throughout ש"ס with a few exceptions, בית הלל is more lenient than שמאי?
4. If one of the sisters is an ערוה to one of the surviving brothers, he can do Yibum on the other sister. The גמרא asks as follows, assuming that the Mother-in-law fell first, why can't he do יבום with the other sister, and his brother will do יבום with the first (mother-in-law). Why aren't we concerned with ביטול מצות יבמין? Maybe after the first does יבום on his mother-in-law's sister, his brother will die prior to doing יבום on the mother-in-law?
5. The משנה on ע"ב כח דף lists a few עריות, sisters, mother/daughter, etc. why did it limit us to these examples?

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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