

## THE FOURTH PEREK OF YEVAMOS IS DEDICATED

לע"נ דוד בן יצחק איסאק

*Yevamos Daf 42 is Dedicated*

*L'Zecher Nishmas*

ברכה אביגיל בת שלמה יונה הכהן



הערות של רב יחיאל גרינהויז

## יבמות דף מב

1. The Gemara compares a חליצה after 3 months to יבום after 3 months, and says that if we permit Yibum right away at the end of 3 months even though it may be an איסור כרת if she is pregnant, than of course we should let her marry right after חליצה which is only an איסור לאו. The איסור which the Gemara must be referring to, is the איסור לשוק, but in case of a חליצה what kind of איסור would there be? If she is pregnant, than there is no יבום and she is מותר לשוק and if not, she just had חליצה which is also a מתיר, so what is the איסור לאו?
2. The גמרא explains that we need to know who is the child's father, to prevent a boy marrying his half sister. Why aren't we concerned about a child inheriting the wrong estate and shortchanging the real יורשים, which is a more likely scenario?
3. The גמרא suggests that she should wait one month and if she gives birth after seven months it must be the second husband's child, because a baby that's born after 8 months can't survive. Why can it be that she became pregnant 2 months before her husband died?
4. The Gemara asks why does a divorcee or widow need to wait 3 months to ascertain whether she is pregnant, if we can check by the way she walks. Rashi explains that we ask her to walk on sand and by looking at the footprints in the sand we can know if she is pregnant. The גמרא answers that she would hide the pregnancy, so that her child will inherit her husband estate. Since we are looking at the her footprints in the sand, how can she hide the pregnancy?
5. If a lady is pregnant the גמרא says that מעוברת למניקה קיימא. Why isn't it every מעוברת is going to nurse?
6. When it says וזה"כ מהלוקת אין הלכה כסתם does it mean that the Halacha is like the מהלוקת?

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

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