

THE FOURTH PEREK OF YEVAMOS IS DEDICATED

לע"נ דוד בן יצחק איסאק

L'Zecher Nishmas

ר' שלמה זלמן בן ר' חנוך הכהן עהרנשטרייא



הערות של רב יחיאל גרינהויז

יבמות דף מד

1. The משנה says that in case a יבם has a choice of 2 יבמות he should give חליצה to the פסולה, who is anyway unable to marry a כהן. But if he does יבום he should do so with the כשירה. Why shouldn't he do יבום with the פסולה, so that the כשירה will be able to marry a כהן?
2. The גמרא says that if he has the wherewithal a brother can do יבום for 4 יבמות. He should not marry more than 4, because we want him to be available at least once a month for each יבמה. Rashi explains that a תלמיד חכם has a weekly obligation to his wife. Since the משנה is for everyone, how can this apply to someone who is not a תלמיד חכם and is obliged to be available daily?
3. Further to the above, if a husband has a weekly obligation to his wife, than each wife should get to spend one day a week with the husband, why than is רש"י saying that each wife will get at least once a month?
4. לא ישפך אדם מי בורו ואחרים צריכים להם. Rashi in the משנה adds that he doesn't need the water, why did he add this? Why did רבי choose this משנה to teach us this concept of not spilling water?
5. תוס ד"ה כל שאינו עולה asks why a חרש וחרשת can do יבום even though they are unable to do חליצה because what's preventing חליצה is the fact that they can't hear the words of the חליצה, but otherwise they are capable. What would happen if the יבם had no legs, would he not be able to do יבום because he can't do חליצה?
6. רבי עקיבא says that if a יבם marries his חלוצה the child born to them is a ממזר. He adds that the same would be if he married her relative. Why did he leave out צרת חלוצתו?

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

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