



לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

# Points to Ponder

הערות של רב יחיאל גרינהויז

**THE SIXTH PEREK OF YEVAMOS IS DEDICATED:**

לע"נ גרשון בן החבר מרדכי

**YEVAMOS DAF 55 IS DEDICATED:**

הרב גרשון הרב יעקב משה ז"ל L'Zecher Nishmas

## יבמות דף נ"ה

1. The גמרא discusses which sisters in law are permissible after a brother's death and suggests that perhaps a half brother's wife where these two brothers shared a mother would be permitted to marry the surviving brother. ואימא אשת אח מן האם כאשר. We learnt earlier on ע"ב ע"ז דף י"ז that the גמרא uses the פסוק of אחים to exclude a half brother from the same mother. Why doesn't our גמרא bring this same פסוק which explicitly excludes half brothers who don't have the same father?
2. Further to the above the גמרא than suggests that we need a separate way to know that if the brother had children and divorced his wife she can't marry his brother. Why would having children or not make any difference? We don't find this by any other עריות. We can understand continuity of the brother's family if he died without children, so that he will have a namesake, but here he is a live and can remarry someone else and build a family.
3. If the brother died and left children, the גמרא suggests that even if there is no Mitzva of יבום it would be רשות to the יבם. Why is he even called a יבם if his brother left children?

4. We learn that העראה is לאוין בחייבי אסור from שפחה חרופה. Why don't we use this דרשה for שלא כדרכה?
5. The גמרא lists a separate לימוד for העראה of כהונה איסורי because they are non universal איסורים, since they only apply to כהנים, but why would we assume that a חייבי לאוין is any different than a חייבי עשה?
6. גמר ביאה is שפחה חרופה by הכנסת עטרה says that רבה בר בר חנה אמר רבי יוחנן. If he is teaching us the definition of גמר ביאה why is he saying it regarding a שפחה? He should just say that הכנסת עטרה is גמר ביאה. And if this is only true by a שפחה how do we learn העראה for other איסורים?
7. When רב דימי said in the name of רבי יוחנן that העראה is הכנסת עטרה he was told that רבה בר בר חנה, said something different in the name of רבי יוחנן. He responded by saying that one of them is lying. Why suggest such an extreme explanation? Maybe one of them is making an honest mistake?

**If you have any comments or suggestions please email me at**

**[Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)**

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל  
רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל