



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

**Yevamos Daf Beis**

**SEDER NASHIM**

**MESECHTA YEVAMOS**

**PEREK CHAMEISH ESREI NASHIM -- PEREK RISHON**

**MISHNA**

- There are 15 women who exempt their co-wives, and even the co-wives of their co-wives (if Sarah and Rivka are co-wives, and their husband dies, and Rivka then marries another man who is also married to Leah, Leah would be considered the co-wife of the co-wife of Sarah) from having to undergo chalitza or yibum (if their husband were to die without leaving any descendants) forever and ever (the exemption carries over to every new marriage and every new co-wife forever). The following is a list of these 15 women who would patur their co-wives, if these women had any of the following relationships with the brother of the deceased who stands to do yibum or chalitza (i.e. the "yavam"): the yavam's daughter, his daughter's daughter, his son's daughter, his wife's daughter, his wife's son's daughter, his wife's daughter's daughter, his mother in law, his mother in law's mother, his father in law's mother, his maternal sister, his mother's sister, his wife's sister, his maternal brother's wife, the wife of his brother who died before the yavam was born, and his daughter in law. These 15 women patur their co-wives, and the co-wives of their co-wives from chalitza and yibum, forever and ever.
  - However, if any of these 15 women died before their husband, had their marriage annulled through "miun", were divorced before their husbands died, or if the woman was found to be an "ailunis" (never fully matured and incapable of having children, thus rendering her marriage annulled as a "mekach taus", a purchase in error), their co-wives become mutar to the living brother for yibum. Obviously, the case of the mother in law, her mother, and the father in law's mother cannot be a case of ailunis (since they had children) or miun (since that may only be done by a minor).
  - How do these 15 women patur their co-wives? If a person's daughter or one of the other arayos were married to his brother who also had another wife, and his brother died without children, just as his daughter is patur from chalitza and yibum, so too is the co-wife patur as well.
    - If his daughter's co-wife then went and married a second brother who also has another wife, and this second brother then died without children, just as his daughter's original co-wife is patur, so too is the co-wife's new co-wife. This would be so even if there were 100 brothers and this pattern continued on.
  - How is it that if the arayos died the co-wives are mutar? If a person's daughter or one of the other arayos were married to his brother who also had another wife, and his daughter died or was divorced before his brother died, and then his brother died without children, the co-wife is mutar to the first brother for yibum.
  - Any of these arayos who could have gone through the miun process but did not, and then her husband died without children, the surviving brother must do chalitzah to one of the co-wives, but may not do yibum.

## GEMARA

- **Q:** We learn this Halacha regarding all the arayos from the case of his wife's sister. If so, why don't we mention that case first? If you will try to answer that the Mishna went in order of severity of punishment, and the first group are punishable by death of burning, which according to **R' Shimon** is the most severe of the punishments, then the case of his mother in law should be listed first, because the punishment of death by burning is actually written regarding the case of a mother in law, and learned out from there to the others to which it applies!? Also, after the case of his mother in law (and the others with a punishment of burning), it should then have listed the case of his daughter in law, since that case would be punishable by death of stoning, which is the second most severe form of death punishment!?  
**A:** The reason the case of his daughter is listed first is because it is learned out through a drasha, which causes it to be more dear to the Tanna of the Mishna.
  - **Q:** The fact that all the arayos are patur and make their co-wives patur from yibum and chalitza is all learned from a drasha, so why is the case of his daughter more dear to the Tanna?  
**A:** This Halacha of yibum for those arayos is learned via a drasha, but the underlying fact that the relationship causes her to be one of the arayos is explicitly stated in a pasuk. However, the fact that his daughter (out of wedlock) is considered to be an ervah is itself only learned via a drasha. That is why it is more dear to the Tanna and why it is listed first.