



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

Yevamos Daf Gimmel

- **Q:** Now that we explained, that arayos learned via a drasha are more dear to the Tanna, and are therefore listed first, why isn't the ervah of his sister's wife, which is taught clearly in a pasuk even with regard to the halachos of yibum, listed last? **A:** Since the Tanna listed the arayos that contain an aspect of sisters (a maternal sister, etc.) he listed the wife's sister at that point as well.
 - **Q:** Why wasn't that entire group listed at the end? **A:** The order of the Mishna is based on the closeness of the relationship to the person. The Mishna began with listing his daughter and granddaughters, because they are his own blood relatives. Once those are listed, the Tanna listed the parallel generations of his wife. Once he mentions that, he mentions the generation above his wife. The Tanna then lists his sister and his mother's sister, who are his blood relatives. Since he mentioned the arayos of sisters, he then mentioned the ervah of his wife's sister. Really, the ervah of his daughter in law should have been mentioned before the wife of his brother who died before he was born, which is not assur because of a blood relationship, but since the Tanna had begun listing arayos of siblings, it mentions that one next. After that, the Tanna finally listed the ervah of his daughter in law.
- **Q:** Why did the Mishna say that these women "patur" their co-wives from yibum? It seems more appropriate to say that these women make yibum "**assur**" for their co-wives!? **A:** If it would have said "assur" we would think that yibum is assur for them but chalitzah must be done.
 - **Q:** Why doesn't the Mishna say that she makes her co-wives "assur for chalitzah"? **A:** The term "assur" is not really fitting for chalitzah, because going through the motions of chalitzah can't be said to be "assur".
 - **Q:** Why isn't it appropriate to say that chalitzah is assur? We should say that it is assur, because if it is allowed, it may lead people to think that yibum is mutar as well!? **A:** The Mishna uses the verbiage of "patur" to teach that it is only in this case of the mitzvah of yibum that a co-wife becomes assur. In any other situation, the co-wife of an ervah would remain mutar.
- **Q:** Why didn't the Mishna just say that they are patur from yibum, and we would know that chalitzah would not be needed either? Why does the Mishna have to specifically say that they are patur "from chalitzah and yibum"? **A:** We would have thought that even when yibum can't be done, chalitzah must still be done. The Mishna teaches that whoever is subject to yibum is subject to chalitzah, but whoever is not subject to yibum is not subject to chalitzah.
 - **Q:** Why doesn't the Mishna mention yibum before chalitzah, or only mention chalitzah altogether? **A:** The Mishna follows **Abba Shaul**, who says that the mitzvah of chalitzah takes precedence over performing the mitzvah of yibum.
- **Q:** When a Tanna gives a number, it usually comes to exclude something. If so, when our Mishna mentions "15" in the beginning, what is it coming to exclude, and when it mentions "15" at the end, what is that coming to exclude? **A:** They come to exclude the halachos of **Rav** (that the co-wife of a sotah is patur) and **R' Assi** (that the co-wife of an ailunis is patur).
 - **Q:** According to **Rav** and **R' Assi**, what do the numbers in the Mishna come to exclude? **A:** If they agree with each other, one number would exclude the co-wife of minor who did miyun to the yavam, and the other number would exclude the co-wife of one who remarried her first husband after having been divorced from him and marrying another man in the interim. If they don't hold of each other, then one number would exclude the Halacha of the other one, and the second would exclude one of these cases.

- **Q:** According to **Rav** and **R' Assi**, why doesn't the Mishna mention the cases that they stated? **A:** Those women don't patur the co-wives of their co-wives, and therefore couldn't be listed in the Mishna.
- **Q:** How do we know that these arayos, their co-wives, and the co-wives of the co-wives are all patur from yibum? **A:** A Braisa says, the pasuk says "Isha ehl achosa lo sikach litzror ervasa aleha b'chayeha". This pasuk says "aleha" and the pasuk by yibum says "aleha". A gezeirah shava teaches that one may not marry his wife's sister (and from there we learn to every ervah) even in a yibum situation. The word "litzror" teaches that even her co-wife is patur as well. The fact that the pasuk says "litzror" instead of "latzur" teaches that the co-wives of the co-wives are patur as well.
 - The Braisa continues, that we learn out all other arayos from a wife's sister. Just like a wife's sister is an ervah, which carries the kares penalty for a meizid and a chatas for a shogeg, and is assur to the yavam, so too any ervah which carries the kares penalty for a meizid and a chatas for a shogeg, is assur to the yavam.
 - We learn that all their tzaros are assur from the same comparison to a wife's sister.
 - The Braisa says, from here the **Chachomim** said, that there are 15 women who patur their co-wives and the co-wives of their co-wives from chalitza and yibum, forever and ever.
 - The Braisa says, we would think to include the 6 more stringent arayos (arayos who are assur to the person and to all his paternal brothers) into this list as well. However, we say that we must compare it to the wife's sister. Just as the wife's sister is an ervah which carries the kares penalty for a meizid and a chatas for a shogeg, and is mutar to the other brothers, and is assur to the yavam, and her co-wife becomes assur to the yavam as well, so too any ervah which carries the kares penalty for a meizid and a chatas for a shogeg, and is mutar to the other brothers is assur to the yavam, and her co-wives become assur as well. This excludes these 6 arayos, who are never mutar to the other brothers, and therefore these arayos are assur for yibum, but their co-wives remain mutar.
 - The Braisa ends off, that the punishment for one who takes one of the 15 women or their co-wives as a yevama is learned from the pasuk of "ki kol asher yaaseh mikol hato'eivos..."