



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

Yevamos Daf Daled

- **Q:** The Gemara said that we learn from a gezeirah shava that one cannot do yibum with his wife's sister (or any of the arayos). However, we would know that one could not do yibum with his wife's sister based on the fact that yibum is a mitzvas assei and the ervah is a mitzvas lo saasei which carries a kares penalty, and the rule is that an assei overrides a simple lo saasei, but not one that carries the kares penalty!?
 - The Gemara now goes off on a tangent to explain how we know that an assei overrides a typical lo saasei, but does not override a lo saasei that carries the kares penalty.
 - We learn that an assei overrides a lo saasei from the pasuk regarding tzitzis, which is written right next to the pasuk of shaatnez, to teach that the assei of tzitzis overrides the lo saasei of shaatnez. We find that we darshen pesukim in this way – that when the Torah puts them next to each other, it does so to teach something. In fact, even the shitos (including **R' Yehuda**) who say that we generally don't darshen in this way, would agree that we do darshen this way for pesukim in Chumash Devarim (which is where the pasuk of shaatnez and tzitzis are written). We find clear instances where **R' Yehuda** refused to darshen pesukim in this way (regarding darshening the pesukim to teach that one who practices kishuf is put to death by stoning), but did darshen pesukim in this way when the pesukim were in Chumash Devarim (to teach that one may not marry the woman who was raped or seduced by his father).
 - **Q:** Why is Chumash Devarim treated differently in this way? **A:** Either because the placement of the pesukim (not in the place where you would expect them to be) makes it evident that it should be darshened (with regard to tzitzis, the pasuk should have been stated in the parsha of tzitzis). Or, because the pesukim seem to be extra, and are therefore available for this drasha. The pasuk of shaatnez is extra, because a pasuk already says "Ubegeg kilayim shaatnez lo yaaleh alecha", so the pasuk of "Lo silbash shaatnez" is therefore extra.
 - **Q:** These pesukim are not extra, because if only the first pasuk ("lo yaaleh alecha") was stated, we would think that even putting on clothing of shaatnez as a salesperson would be assur. The pasuk of "lo silbash" teaches that only wearing it to have hana'ah from it is assur. And, if only the pasuk of "lo silbash" was stated, we would think it is only assur when formally wearing shaatnez, but not assur to simply cover oneself with shaatnez. Therefore both pesukim are needed!? **A:** The words "wool and linen" are extra, because **R' Yishmael** has taught that whenever the Torah says "begeg" it means a garment of wool or linen. Therefore, there is no reason for the pasuk to specify that the begeg must be of wool and linen.
 - **Q:** The words wool and linen are needed, because we would think that when covering oneself with shaatnez, since there is little hana'ah, it must be made of wool and linen to be assur, but when *wearing* clothing, any mixture would be assur!? **A:** We could have learned it out from a gezeirah shava on the word "shaatnez".
 - **Q:** According to **R' Yishmael** we should learn that tzitzis overrides shaatnez from the fact that the Torah says to put "techeiles", which is wool, on the corners of "bigdeihem", which he says means wool or linen. If so, we have a clear pasuk that teaches that shaatnez is

overridden by tzitzis, so why do we need the extra words of “wool and linen”!? **A:** If we only had this pasuk as the source, we would think, like **Rava** darshened, that wool tzitzis should be used for wool clothing, and linen tzitzis for linen clothing (based on the pasuk of “hakanaf”, which suggests the tzitzis should be made from the same material as the corner itself), but would not know that shaatnez is allowed. That is why we need the source of the pasuk of tzitzis being written right next to the pasuk of shaatnez, and the extra words of “wool and linen” to tell us to darshen in this way to teach that shaatnez is allowed for the mitzvah of tzitzis.