



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

### Yevamos Daf Hey

- **Q:** We said that **R' Yishmael** says that the Torah's use of the word "begeg" means wool and linen, which is why the words "tzemer u'fishtim" were extra and available for a drasha. However, the **Rabanan** who don't say like **R' Yishmael** need the words "tzemer u'fishtim" to teach that shaatnez is made of wool and linen. They don't have these words as extra, so how will they learn that a mitzvah assei overrides a lo saasei? **A:** They learn it from the extra word by a metzora, which teaches that there is an assei for a metzora to shave his entire head, even though there is a lo saasei that one may not shave his entire head.
  - **Q:** We can say that we can't learn from there to all lo saasei's, because this lo saasei only applies to men, not women!? **A:** We will learn it from the pasuk that says that the metzora must shave his beard off as well, which a Kohen may not do based on a lo saasei. That is not needed to teach that a lo saasei that doesn't apply to all is overridden by an assei, because we already learn that from the case of shaving his head. Therefore, it must be teaching that even a regular lo saasei is overridden by an assei.
    - **Q:** We can't use this source for a regular assei, because it may be that this lo saasei is different in that it applies only to Kohanim. We would think that since Kohanim are subject to so many mitzvos, this lo saasei would not be overridden. That is why we are taught that it is overridden. However, this cannot be used as the source for a regular lo saasei!? **A:** The source for a regular lo saasei is from another drasha on the word "rosho" regarding a metzora. The extra word teaches that the assei to shave his head even applies to a nazir who is a metzora, although a nazir has a lo saasei that he may not cut his hair. It is from here that we learn out that an assei overrides a lo saasei.
    - **Q:** We can ask, that maybe only the lo saasei of a nazir is overridden, because one can be released his nezirus by being matir neder!? **A:** We must say that we learn that an assei overrides a lo saasei from tzitzis, and the extra word that teaches this to us is the fact that the Torah says "gedilim" instead of the word "tzitzis".
    - **Q:** The word "gedilim" is used to teach that we must use 4 strings on each corner, and as such, is not extra to teach this!? **A:** The extra word that we will use for the drasha is "yachdav" in the pasuk of "lo silbash shaatnez tzemer ufishtim yachdav".
    - **Q:** The word "yachdav" is used to teach that it is only shaatnez when the wool and linen are sewn together with at least a full stitch (the thread going through the materials twice), and once would not be enough!? **A:** The pasuk could have said "lo silbash tzemer ufishtim yachdav". The word "shaatnez" is extra, and teaches us that an assei overrides a lo saasei.
    - **Q:** The word "shaatnez" is needed to teach that the materials must be smoothed, spun and woven ("Shua, tavi, v'uz")!? **A:** We can learn out both things from the word shaatnez.
- **Q:** We have now learned that an assei overrides a simple lo saasei. How do we know that an assei also overrides a lo saasei that carries the kares penalty, which is why we needed the gezeira shava on the word "aleha" to teach that a wife's sister may not be taken in yibum? We can't say to learn it from the assei of milah which overrides the lo saasei of Shabbos (which carries the kares penalty), because it may be that the assei of milah is different than a typical assei, because the word "bris" is written in the Torah 13 times in association with milah. We also

can't say to learn it from the assei of Korbon Pesach, which overrides the lo saasei of Shabbos, because the assei of Korbon Pesach is different than a typical assei in that it itself is also subject to the kares penalty. We also can't say to learn it from the assei of Korbon Tamid, which overrides the lo saasei of Shabbos, because the assei of Korbon Tamid is different than a typical assei in that it is brought every single day. We also can't learn it out from a "tzad hashava" from any of these 2, because each pair is special in a particular way (milah and Pesach each carry a kares penalty, Pesach and Tamid were both brought for Hashem, milah and Tamid were both mitzvos given before Matan Torah). We also can't learn from all 3 together, because all 3 are unique in that they were all mitzvos that were given before Matan Torah. If so, we are left with the question, why would we think that an assei overrides a lo saasei that carries the kares penalty? **A:** We would learn it from kibud av v'eim. A Braisa says, the pasuk says "ish imo v'aviv tira'u v'es shabsosai tishmoru" to teach that this mitzvah does not override Shabbos (presumably this refers to where a parent asks a son or daughter to shecht or cook etc. for him on Shabbos). This suggests, that if not for the drasha in the pasuk, we would say that the assei overrides the lo saasei of Shabbos which carries a kares penalty.

- **Q:** It may be that the pasuk is referring to where a parent asks their child to lead an animal on Shabbos, which does not carry the kares penalty, and it is only for such a case that the pasuk is needed to teach that in this case the assei will not override the lo saasei!?
  - **Q:** If this assei does not override this lo saasei, we should learn from here to every other place that an assei does not override a lo saasei!?
- A:** It must be that the pasuk is discussing even where the parent asks the child to do something that carries the kares penalty. Still, we cannot say that we would learn out the case of arayos by yibum from here, because over here, doing what the parent asks is the only way to perform the mitzvah of kibud av v'eim, and that is why we would think it should override a lo saasei with kares. However, with regard to yibum, one can do chalitzah, and in that way not have to override the lo saasei with kares of marrying one's wife's sister. If so, we are left with the question as to why we need "aleha" to teach that the assei will not override the lo saasei with kares.