

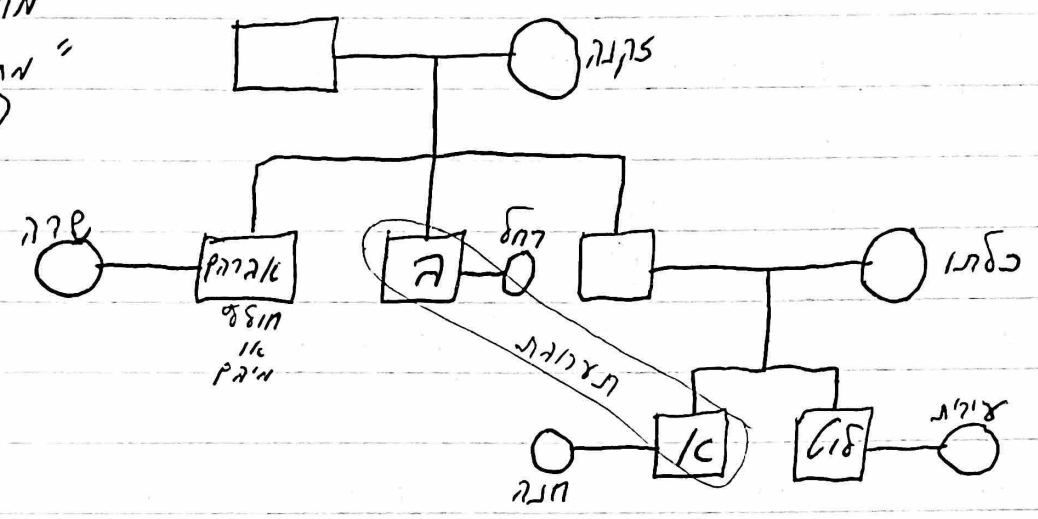
אבנא דאבנא

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אבנא:

"נחמא התצורג"

"נחמא כספא"
(i.e. פ"א/כ"א)



If the תצורג die childless → (א and א die) →

אבנא (i.e. אבנא) can do either פ"א or תצורג to א and א, but only after א has done תצורג on both. Why? א can not do פ"א because maybe א or א is his uncle's wife and is thus אבנא. But can't let them go off with nothing because one is definitely his אבנא. So, first he is אבנא both, and then אבנא can do either תצורג or פ"א with both. Why? One is definitely his אבנא; the other was his nephew's wife, who is permissible anyway. (But first א must be אבנא to be אבנא the אבנא).

"נחמא כספא": Similar scenario, but אבנא and א die (childless). The תצורג must both do תצורג with א, because maybe she is their אבנא, maybe she is the uncle's wife who is always אבנא. Once they both give תצורג, then they address א. One first gives תצורג, and thus is אבנא her from אבנא status. The second one can then either אבנא or פ"א → Why? Either she is really his אבנא, or she is the אבנא of his nephew, who is permissible post תצורג.