



Points to Ponder

הערות של רב יחיאל גרינהויז

THE SIXTH PEREK OF YEVAMOS IS DEDICATED:

לע"נ גרשון בן החבר מרדכי

YEVAMOS DAF 53 IS DEDICATED:

L'Zecher Nishmas Yaakov Zev ben Baruch Leibish

יבמות דף נ"ג

1. The גמרא says that if we hold אין זיקה and a יבם tells the יבמה that he wants to be מקדש her after בזיקת יבמין חליצה it would help. How can there be anything left after חליצה?
2. If the יבם uses different language than התקדשי לי בזיקת יבמים, would it work? For example if he just says התקדשי לי.
3. On the גמרא's suggestion that there is בחליצה תנאי, Tosfot asks how is this possible since there is no שליחות for חליצה and we have a rule that any action which can't be performed via שליח, can't be conditioned via תנאי. Is this a סימן or a סיבה? Meaning is the fact that a שליח can't perform חליצה on behalf of the יבם proving that it's a type of action for which תנאי doesn't help. Or is the ability to appoint a שליח a prerequisite for תנאים? For example if the reason why שליח doesn't work is a side technicality, would we still say that תנאי doesn't work?
4. The משנה says that a יבם is קונה the יבמה even if the יבום happened באונס. Since we hold that מצות צריכות כונה how can he fulfill the מצוה without intent?

5. The משנה writes that whether he started or he finished, he acquired the Yevama. (אחד המערה ואחד הגומר). What does the משנה mean? If starting is enough than certainly finishing would be enough?
6. Is there a requirement to have עדים for יבום just like we need them for קידושין?
7. What would happen if a יבם says explicitly that he doesn't want to be קונה the יבמה while being forced to do ביאה?

If you have any comments or suggestions please email me at
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