



לע"נ ברוך בענדיט וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

# Points to Ponder

הערות של רב יחיאל גרינהויז

**THE SIXTH PEREK OF YEVAMOS IS DEDICATED:**

לע"נ גרשון בן החבר מרדכי

**YEVAMOS DAF 59 IS DEDICATED:**

**L'zecher Nishmas Rachel Leah bas Moshe Ezra**

## יבמות דף נ"ט

1. The Gemara discusses a case of a כהן גדול who was מקדש a קטנה and didn't marry her until she became a בוגרת. How about a regular כהן who was מקדש a קטנה and was then appointed to be a כהן גדול before marrying her but after she became a בוגרת?
2. The גמרא brings a proof that אלמנה means a widow who was married, not just engaged from תמר. Since it so happened that תמר was married before her husbands died how does this exclude other widows?
3. The גמרא says that a כהן גדול who forced himself onto a נערה can't fulfill the Mitzva of "ולו תהיה לאשה" if she is a widow. Because a כהן גדול is prohibited from marrying a widow he cannot fulfill this mitzva. How about a case where he wasn't a כהן גדול when the obligation occurred? (He was with her and later became a כהן גדול). In both cases why don't we ask him to resign as a כהן גדול so that he will be able to marry her and fulfill the מצוה?

4. The גמרא suggests that רב holds like אליעזר רבי with regards to the definition of בתולה and asks if so, why isn't she already a זונה since רבי אליעזר says that פנוי הבא על פנוי הפנויה שלא לשם אישות makes her a זונה. Why can't רב hold like רבי שמעון who agrees with the same definition of בתולה yet doesn't agree that פנוי הבא על הפנויה עשאה זונה?
5. Why can't we learn רב in case of אונס, for example נפל מראש הגג, whereby there was no intent for בעילה? Would רבי אליעזר still consider her a זונה?
6. When it says פנוי הבא על הפנויה, is it excluding cases where the parties were not single, for example a יבם who did אישות שלא לשם אישות. Would she become a זונה, even though he is קונה for certain things according to רב?

**If you have any comments or suggestions please email me at**

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