



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 60 IS DEDICATED:

L'ZECHER NISHMAS R' YOSEF B"R YITCHOK ZEV ALPERT

יבמות דף ס

1. The Gemara discusses a גדול כהן marrying a בוגרת, who he shouldn't marry לכתחילה but if he did he can stay married to her, and compares this to אנוסת עצמו. The Gemara continues that since she will eventually become a תחתיו בעולה it should be okay to marry a lady even if she is already בעולה. Why than would he not be able to marry חבירו אנוסת using the same reasoning that she would anyway become בעולה תחתיו?
2. Further to the above, according to רבי אלעזר בן יעקב who holds that the child born from a גדול's marriage to a בעולה is a חלל, why isn't it only if married someone else's בעולה? It should be the same in the case of אנוסת עצמו, since he violated the requirement of marrying a בתולה?
3. The גמרא discusses the story of בנות מדין and how they were passed by the ציץ and any girl who was old enough to be with a man, her face turned green. The גמרא continues by saying that any one who sins, their face turns green. How are these 2 things related? The בנות מדין didn't sin, they were just old enough to be with a man.

4. The גמרא discusses the story of 400 women from יבש גלעד who were tested using wine barrels. The גמרא then asks why didn't they use the ציץ instead, like with the daughters of Midyan. Since in the case of יבש גלעד they had a natural way of testing, why rely on a נס by using the ציץ?

If you have any comments or suggestions please email me at

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לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל