



Points to Ponder

הערות של רב יחיאל גרינהויז

THE SIXTH PEREK OF YEVAMOS IS DEDICATED:

לע"נ גרשון בן החבר מרדכי

YEVAMOS DAF 64 IS DEDICATED

L'ZECHER NISHMAS DOVID BEN YITZCHOK EIZIK

יבמות דף סז

1. The משנה says that a man who is married and remained childless for 10 years, can't continue to live with his wife. The בריתא says that he needs to divorce her, but from the משנה it seems that he can continue to live with her and take an additional wife with whom he will hopefully have children. Is there a מחלוקת between the משנה & the בריתא?
2. Is this הלכה applicable to someone who has children from a previous marriage? How about someone who only has one ten year old child with this wife, and was not מקיים the מצוה full?
3. The Gemara brings a reference to the הלכה that a man who is married for ten years and is childless should divorce his wife, from the story of אברהם who took הגר after 10 years. The Torah tells us that שרה urged him to take הגר, which is why he did it, so how do we see that אברהם wouldn't have waited longer if שרה didn't say anything?
4. Only the ten years when אברהם lived in ארץ ישראל, counted towards the above mentioned הלכה but not the time which he spent outside of ארץ ישראל. Since the Mitzva of פרו ורבו is not dependent on ארץ ישראל why would it make a difference? Is someone living in חוץ לארץ exempt from this הלכה?

5. The גמרא asks why we don't learn from יצחק instead of from אברהם, which would mean that one may wait 20 years. Why don't we say תפסת מרובה לא תפסת?
6. The גמרא says that the אבות were childless because הקב"ה מתאוה לתפלתן של יצחק. Does this refer to אברהם as well as יצחק? We actually don't find that אברהם davened for children. He took הגר and was told by the מלאכים about יצחק?
7. Further to the above, רש"י says that יצחק waited to daven for ten years. Was this the original intent? Shouldn't we daven right away?
8. The גמרא says that יצחק was answered because he was a צדיק בן צדיק while רבקה was a צדקת בת רשע. Since the מצוה of פרו ורבו is on the man, why can't we simply say that יצחק was answered because he has the מצוה?
9. A lady whose 3 sisters each had a son who died shortly after the ברית, should not circumcise her own son right away. Since we see a pattern in the sisters we consider it a חזקה. How about 4 brothers who experienced a similar tragedy? Would we similarly say that it's a חזקה?

If you have any comments or suggestions please email me at

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רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל