



Points to Ponder

הערות של רב יחיאל גרינהויז

THE EIGHTH PEREK OF YEVIKOS IS DEDICATED:

לזכר נשמת שלמה בן יהושע והחבר דוד בן החבר מרדכי

יבמות דף עה

1. **ב** כתב writes that this is because it's not שכיח. According to this reasoning how do we understand סורר ומורה, which some say never happened?
2. The גמרא assumes that a ממזר can only come about through an עבירה. According to רבי יוחנן that ממזר הולד ממזר על בת ישראל, why wouldn't that be a case where it came about without an עבירה? (No לא or עשה).
3. The unborn child of a pregnant non Jewish lady who converts and goes to the מקוה, doesn't need טבילה when they are born. Does the mother or בית דין need to have כונה for the וילד in order for the טבילה to work?
4. The גמרא tells us that a ממזר who is not known to be a ממזר will not survive to have children. If there are rumours about a ממזר he or she may survive up to 3 generations but not more than that. (this is the הקב"ה way of insuring our sanctity). Can we use this for verification purposes? For example if there were rumours about someone's great great grandparent, can we assume that those were false given the fact that they survived more than 3 generations?

5. When רבי אליעזר said that a ממזר doesn't live 3 generations the גמרא asks from our משנה which says איסורם איסור עולם. Why didn't they ask from the פסוק which explicitly says אף דור עשירי?

6. When there was a 3 year famine in the times דוד המלך he asked if there are any עובדי עבודת כוכבים amongst you. The second year he asked about עוברי עבירה. Why didn't he ask all 3 questions right away in the first year?

7. After the third year דוד המלך asked the אורים ותומים. Why didn't he use the אורים ותומים right away?

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

לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל