



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

# Points to Ponder

הערות של רב יחיאל גרינהויז

## יבמות דף פז

1. The גמרא compares a lady who had a child from her first husband and is childless with her current husband, with regards to תרומה where she can't eat because of the first child as opposed to יבום, where she needs יבום. The actual wording in the פסוקים is different for each case. One says וזרע אין לה while the other says ובן אין לו. Is there a difference in meaning between the two?
2. The גמרא discusses the status of a pregnant lady with regards to eating תרומה and compares it to her status regarding יבום. Rashi writes that a pregnant widow is פטורה from יבום. How can רש"י say this? We learnt earlier in פרק החולץ that a pregnant woman must wait until a child is born, and if she has a miscarriage there would be יבום, so obviously she is not פטורה.
3. When explaining נועם דרכיה דרכי נועם with regards to a lady who had a child with her late husband, and the child died after she remarried, רש"י writes that it would cause her to be מתגנה על בעלה. Why didn't he just write that once there is no זיקה it not דרכי נועם to bring it back? This how תוס' explains it on ב ע"א with regards to אחות אשה, and Rashi would have to explain it the same way by אחות אשה. Would she need חליצה in case she didn't remarry?
4. On the words of the ומזה ומזה גט מצריכה "וצריכה גט מזה ומזה" Rashi writes אם תרצה להנשא. What is he trying to explain? Why wouldn't she need a גט anyway?

5. The גמרא discusses the נאמנות of עד אחד regarding someone eating חלב, with regards to our משנה. What's is the גמרא trying to prove from איסור to עגונה?

6. If someone is told that they ate an איסור and they do not contradict the עד, they have to bring a קרבן. The גמרא says that maybe it's because שתיקה כהודאה. Does this means that he is sure that he ate איסור?

If you have any comments or suggestions please email me at

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