



Points to Ponder

הערות של רב יחיאל גרינהויז

YEVAMOS DAF 92 IS DEDICATED:

לזיין ר' אפרים דב בייר אהרן אליעזר זייל ור' נפטלי בייר יהודה שמואל זייל

יבמות דף צב

1. When it says that if she went to בי"ד and got permission to remarry it may be considered a הוראת בי"ד. Is it enough for her to go to a small בית דין of 3 judges or does it have to be a large בית דין of 23 or 72?
2. רב נחמן says that the case of our משנה where a lady came to בית דין with a עד אחד, and בית דין told her that she can remarry it's called a הוראה because everywhere else a single witness is not believed and here he is believed, so it must be because of בית דין. Since she can rely on a עד אחד even without coming to בית דין how does רב נחמן understand the difference when she comes to בית דין?
3. Further to the above, when בית דין makes a difference mistake regarding sunset which turns out to be a mistake, it called a טעות because they their mistake was factual. Rashi says that the same is true with עדות אשה, because it's now obvious that the עד was mistaken. How does רב נחמן answer this obvious fact and calls it a הוראה?
4. The גמרא discusses a situation where a lady had one witness who claimed that he knows that her husband died, followed by 2 witnesses who testified that he is still alive. The Gemara says that if then another witness comes and testified that her husband is dead we would believe him. Why don't the 2 single witnesses who both testified that her husband is dead combine as one כח of 2 witnesses, who are together testifying and contradicting the other 2 witnesses who claimed that he is alive?

5. The גמרא says that If she got permission to remarry and went ahead and lived with someone she can't claim that this was included in the היתר. The גמרא than says that if in this case she is wrong than of course if she was a divorcee and married a כהן, she can't claim that this was included in the היתר. Why is it of course? in this case she remarried which was explicitly permitted, whereas when she lived with someone it is not a marriage? (She is obviously not claiming that the איסור כהונה shouldn't apply).
6. According to רב who holds that אין קידושין תופסים in a יבמה. Will a child born to her from a marriage to someone other than the יבם, be a ממזר?
7. The גמרא says that a lady who married because she thought that her husband died before her son, and she didn't need to wait for יבום and subsequently it turned out that she needs יבום from a כהן, he should give her הליצה and she can stay married to the current husband. The גמרא than asks, how can we reward a sinner? (א"כ מצינו חוטא נשכר) Why is he/her called sinners? They got married based on testimony, which they had every right to assume was correct?

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