



# Points to Ponder

הערות של רב יחיאל גרינהויז

**YEVAMOS DAF 94 IS DEDICATED:**

***L'Zecher Nishams Yenta Rivka bas R' Yaakov Halevi***

## יבמות דף צד

1. The גמרא discusses the משנה which says that if 2 witnesses told a lady that her husband died and then her son, and later she is told that it was actually her son who died first and she needs יבום, she can't stay with her current husband. The difficulty is why are we believing the second testimony more than the first. The גמרא suggests that the second pair, were עדי הזמה which means that they are believed because of a גזירת הכתוב. Since עדי הזמה are testifying that the first pair were not in the purported place at the purported time, but are not addressing the actual facts of the case, how can this fit into the משנה which says ואמרו לה וחילוף היו הדברים?
2. The גמרא says that we don't believe a lady who says that she doesn't need יבום, because maybe she dislikes the יבם and is worried that she will need to marry him. Would the הלכה change today, since we only do חליצה and not יבום?
3. The גמרא says that רבי אלעזר could have learnt a מרגניתה from the פסוק of גרושה מאשה but instead he learnt a חספה. Why is the second דרשה so much better than the first?
4. If a man hears from 2 witnesses that his wife as well as her sister's husband died, and he married his wife's sister and then both come back alive, he can return to his wife. His sister in law can't return to her husband, because of a קנס. What did she do wrong if there were 2 witnesses? (There must be 2 witnesses, because otherwise he couldn't marry her).

If you have any comments or suggestions please email me at

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