



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קו

1. The Gemara says that a חליצה מוטעית is כשרה and ר"ל says that it means telling him that with the חליצה he will marry her. רבי יוחנן argued because in such a case his כונה is lacking. Why did ר"ל pick such a case in the first place? רבי יוחנן's case seems very straightforward?
2. The Gemara says that רבי חייא בר אבא tricked a יבם into doing a חליצה and then asked him to do a proper חליצה so that she can remarry. Would we be able to force a יבם to do a חליצה in such a case? Or can he refuse?
3. Further to the above why didn't he trick him like רבי יוחנן suggested by offering him money for the חליצה, and thereby avoid needing to do 2 חליצות?
4. The משנה describing the חליצה process should have been in the beginning of the פרק since it lays out the מצוה, why is it the last משנה in the פרק?
5. The קריאה must be בלשון הקודש, do the יבם and יבמה need to understand what they are saying?
6. The Gemara discusses writing the פרשה of חליצה on a גט חליצה and whether it's permissible, why is it written? If we want to give her a document that she can show another בית דין and remarry, wouldn't it be enough to just say that she received a חליצה?

If you have any comments or suggestions please email me at

Ygrunhaus@gmail.com

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל