



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

Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קח

1. writes that even though it would make sense for to get off the wagon, if she is not interested in this marriage, it is nevertheless a good מיאון. Why don't we ask her now if she really meant it?
2. The next on אורחים writes that the חידוש here is because there is no בית דין. Why didn't he mention this in the previous case? than writes that they will be quiet, why is this relevant?
3. The גמרא says that there are various ways in which a קטנה can do מיאון including agreeing to marry someone else. According to רבי אליעזר that a קטנה בת כהן can even continue to eat תרומה after marrying a ישראל, what is the relevance of מיאון? She can marry someone else without saying anything, and even before she does anything she continues to enjoy the benefits of being single and part of her father's family?
4. The גמרא says that רבי sent 2 students to check on אבדן's daughters-in-law, and Rashi explains that he wanted to check if they will stick to rebelling. Why do we need to check? If they want to come back, they can always do so.
5. On the words of the Mishna לחזור לו, Rashi writes that the מיאון shows us that she is a קטנה וכו'. Isn't every מיאון only relevant by a קטנה? Why is this necessary to understanding the משנה?

6. The גמרא says that a נתיאון by a second husband can't undo a גט given to her by her first husband. How would it have worked? What is the הוה אמינא? What would connect the 2 marriages?

7. The גמרא has 2 versions of what was asked of רבי עקיבא and רבי יהודה בן בתירה. In the first version they sent one person, why did he ask 2 חכמים? Isn't one פסק sufficient? (In the other version 2 people were sent).

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