



# Points to Ponder

הערות של רב יחיאל גרינהויז

## יבמות דף קט

1. רש"י writes that a קטנה who's father married her off and got divorced, her father accepted the גט. Does it have to be the father who accepts the גט? Can she accept it herself?
2. The משנה writes that two sisters, one who is an adult and the other a קטנה who married 2 brothers and the older sister's husband died, we encourage the קטנה to do מיאון according to רבי אליעזר or we wait according to רבן גמליאל. Is the קטנה allowed to continue living with her husband prior to מיאון? Or is she אסור because she is אחות זקוקה?
3. When the גמרא writes that this is a מיאון דמצוה, is it because it facilitates a יבום, or because they can't live together anyway?
4. If the reason for avoiding מיאון is because she may regret it later, how is that relevant in our case? Here she can't come back to him, because she is אחות אשתו or אחות חלוצתו?
5. רש"י ד"ה גדלי בהדה ואע"ג דלא בעל writes that the original קידושין which were done when she was little, will now become fully binding and will remove the זיקה. Since the problem with doing a קנין with a קטנה is a lack of דעת, how can this work retroactively?

6. The גמרא writes that one should run after הבאת שלום. Since this is part of doing חסד, wouldn't one do it anyway?
  
7. When a קטנה stays married and becomes an adult, the גמרא discusses that if the husband lived with her after she became a גדולה, she is now married מדאורייתא. Do they need to have לשם קידושין?

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