



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קי

1. תוס' writes that according to שמואל the קידושין of a קטנה do not grow with her, and therefore when he lives with her, his intent is for קידושין. If this is actually the קידושין how can it work without עדים?
2. When גמרא had a young bride who was grabbed away by someone else, the גמרא says that חז"ל void the second man's קידושין because כל המקדש על דעת חכמים מקדש. Is this because he said כדת משה וישראל? What happens if he doesn't say it?
3. תוס' ד"ה וחרשת write that a חליצה of a קטנה can work once she becomes an adult, without doing it again. Would the same be true by a חרשת who later became a פקחת?
4. If a man was married to 2 קטנות a יבום of one is פוטר both, but if one was a קטנה and the second a חרשת, than a יבום of one is not enough. The גמרא explains that we don't know which of them he prefers. Why wouldn't the same apply to 2 קטנות were one is older than the other, and he would prefer the oldest because she will be ראויה לביאה earlier?
5. When the גמרא writes that he is כונס החרשת ומוציאה בגט, does it mean right away or can she remain his wife until the קטנה grows up?

If you have any comments or suggestions please email me at

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