



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קיב

1. רש"י writes that this is a case whereby he said בעלתי after 30 days. Even if it's before 30 days, shouldn't he have to give a גט because it's שוויה? What does רש"י mean when he says that after 30 days he is believed?
2. רב אשי answers that there are 2 types of גיטין one is for the זיקה while the other is for the marriage. If he already gave her a גט for the זיקה why isn't he believed even after 30 days that he didn't live with her? Living with her after a גט would be an איסור which we should assume he didn't violate?
3. Further to the above, does he have to specify לזיקתו in the גט? Or do we believe him that this is what he meant it for?
4. The גמרא discusses the case of a married lady who made a נדר הנאה מן היהודים, and we are not sure if she had in mind the יבם as well. In case she didn't consider the יבם in her נדר would she be allowed to live with him?
5. רש"י writes that we are concerned that she will move elsewhere and marry someone else. Why is he only saying it on 1 of the 3 cases? All three are because we suspect her intentions?
6. In a case of a יבמה, why don't we ask her to go to a חכם and be מתיר her נדר so that we can fulfill יבום מצות?

If you have any comments or suggestions please email me at

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