



# Points to Ponder

הערות של רב יחיאל גרינהויז

## יבמות דף קט"ו

1. The גמרא questions what would be the הלכה if a lady came to report about a war and claim that her husband died in battle. Do we say מגו because she didn't have to tell us about the war, or not. The concern when a lady says that her husband died in war is that she "believes" that he died although she didn't confirm it herself. Since מגו only helps to believe that she is not lying, how can it address the concern that she is assuming?
2. What is גמרא looking to show from the case of עלינו הבית? Is it that we believe her about the fire and smoke, or that we believe her that her husband died?
3. רש"י ד"ה פסתא דידא writes that it's the hand of the person who tried to save him. Why didn't רש"י learn that it's her husband's hand?
4. When debating whether עד אחד is believed the גמרא says that it's a מילתא דעבידא לאיגלויי. Why is this reason necessary, we believe עד אחד for איסורים regardless of the circumstances. For example that something is kosher, where it will never be known if he was lying?

5. When finding a container with the word תרומה written on it, we don't assume that it's תרומה but rather we assume that the תרומה was removed and it now contains חולין. Since its a ספק דאורייתא shouldn't we be מחמיר?
  
6. When news came that יצחק ריש גלותא passed away, the גמרא asked whether we should check to see if there was more than one יצחק. In explaining this רש"י writes היכא דלא הוחזקו שני יוסף בן שמעון יצחק? Why is רש"י mentioning a totally different name than יצחק?

If you have any comments or suggestions please email me at

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