



לימוד פרק ט"ז ממסכת יבמות מוקדש ע"י משפחת הלמן

לע"נ: מרת רבקה בת ר' אליהו ז"ל

הח"ר אברהם בן ר' מאיר הלוי ז"ל, מרת האלע בת הח"ר משה הלוי ז"ל

DAF 119 IS DEDICATED L'ZECHER NISHMAS CHAYA RIVKA BAS R' DOVID

יבמות דף קי"ט

1. The גמרא regarding the question of whether a lady needs to be concerned with her צרה having a baby, says that רבי מאיר חייש למיעוטא. Is he חייש מדאורייתא or is it only דרבנן?
2. רש"י ד"ה לצרה אחריתי writes that we are not concerned that he may have married an additional wife. Why doesn't he learn the גמרא literally that we are not concerned about another צרה giving birth?
3. The גמרא cites an example of a רוב דאיתיה קמן as nine stores selling kosher meat, etc and סנהדרין. Rashi in the case of סנהדרין gives an example of 12 against 11. Why pick such an example that would not really work in a normal רוב situation, for example 12 pieces of kosher meat versus 11 pieces of non kosher?
4. When the גמרא says that even רבי מאיר is not חושש for מיעוטא דמיעוטא, is that because it's an insignificant percentage, or is it a ספקא ספקא?
5. When the גמרא says that a lady whose husband and co-wife went away can't do חליצה because if it turns out that her צרה had a child she will need a כרוז that the חליצה was בטעות. Since we are trying to help her, wouldn't she be better off marrying now, rather than waiting to find out if her co-wife had a child, which may take many years?(לעולם). Just so that she would be able to marry a כהן?



6. The next גמרא says that the משנה in the last פרק is talking about a case, where she says that they were both in a cave. Why is she believed to say where they were? חז"ל only gave her נאמנות to say that her husband died, but not for anything else?
7. Further to the above, if they were not in a cave and she is not a גרושה, would she stay an עגונה forever, because maybe one day witnesses will come and say that the husband died first?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל

לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל