



Points to Ponder

הערות של רב יחיאל גרינהויז

THE SIXTH PEREK OF YEVAMOS IS DEDICATED:

לע"נ גרשון בן החבר מרדכי

יבמות דף סו

1. The משנה outlines the הלכה of עבדים who belong to a widow who married a כהן תרומה or a divorcee who marries a regular כהן, with regards to being able to eat גדול. The משנה then explains what would be if a בת ישראל married a כהן and there is no איסור in their marriage. Since the end of the משנה explains the usual הלכה that applies in most cases, why doesn't the משנה lead with the regular case and then discuss the exception for כהונה איסורי?
2. Further to the above when the משנה says אע"פ שהוא חייב במזונות it seems to indicate that they eat because of him, so why does the גמרא compare it to שקנה which refers to her ownership?
3. רבא says that מדאורייתא all slaves can eat, but רבנן made a גזירה because they are living in sin. Why isn't the fact that she can't eat enough of a motivation?
4. רש"י ד"ה שמא תאכיל writes that עבדי צאן ברזל are not an issue because they eat due to the fact that they are his slaves. Since we are talking about לאחר מיתה and her husband is no longer their owner, how do they continue to eat תרומה?

5. The Gemara discusses the מחלוקת between רב אמי and רב יהודה with regards to a lady who is getting divorced and wants to take back the physical property that she brought with her into the marriage and the husband wants to just give her the monetary value. One of the proofs which the Gemara mentions is from the fact that if the husband knocks out the tooth of one of the slaves the slave goes free. Since everyone agrees that while they are married the husband is responsible for the property and it is therefore considered his, what is the proof from שן ועין of the slaves?
6. The Gemara says מכרו שניהם לפרנסה. If they both agreed to sell how can the husband undo the sale at a future time?

If you have any comments or suggestions please email me at
Ygrunhaus@gmail.com

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל
רפואה שלימה לרב רפאל צבי ליפא בן אסתר רכאל