



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף צא

1. The גמרא says that it's פשיטא that she becomes לכהונה, and Rashi says that it's because she is a זונה. Since she got married because she assumed that her first husband died, why is she considered a זונה? Shouldn't this be considered אונס?
2. With regards to תרומה דרבנן which the גמרא says she can't eat, רש"י says that only תרומה דרבנן is a חידוש whilst תרומה דאוריתא is obviously אסור. Since she can't eat מעשר due to the קנס she for sure can't eat תרומה. If she is considered a זונה wouldn't she be barred from תרומה even without a קנס?
3. The גמרא discusses whether the husband get her מציאה ומעשה ידיה or not. Why do we need a special קנס for these benefits? Aren't they part of the overall תקנה of benefits which חז"ל established for a regular marriage but took away in this case to encourage them to separate?
4. When a lady has 2 witnesses and gets married based on their testimony and her husband returns she doesn't need a גט from the second husband. Is her needing a גט from the second husband dependent on her being allowed to return to the first husband?

5. The גמרא brings several cases where we may claim that she should have been more careful, before remarrying. Why is that relevant to a lady who relied on 2 witnesses? We had earlier explained that the reason for the קנס in the first place was "משום חומרא שהחמרתה בסופה הקלת בתחילתה". So the reason why one witness is believed is because of this motivating חומרא, but when we have 2 witnesses there is no חומרא?

If you have any comments or suggestions please email me at
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