



Points to Ponder

הערות של רב יחיאל גרינהויז

יבמות דף קיג

1. The גמרא says that a קטנה whose mother and brother married her to a כהן can eat תרומה. Why aren't we concerned about her ability to eat בטהרה? In addition to the fact that this is נישואין בספק because she can be מומא, doesn't her lack of דעת effect her ability to keep it from becoming טמא?
2. רב חייא בר אשי אמר שמואל said that someone who lived with an אשת חרש will not have to bring a אשם תלוי, which is usually brought when it's a ספק whether he violated a איסור. At the conclusion of its discussion the גמרא says that his reasoning is due to the fact that it's not like eating one of two pieces, whereby one of them is for sure אסור. Since this seems to be his main point, why choose a case of a חרש to bring it out? He could have chosen many examples where the איסור is not like one of two pieces?
3. If a חרש is lucid sometimes and not at other times, why can't a גט work מטעם a ספק ספק? If he was lucid at the time of קדושין maybe he was also a בר דעת at the time of גירושין, and if he is not lucid at the time of divorce, maybe she doesn't need a גט because he was similarly not lucid when he was מקדש her? (See רבי עקיבא רבי איגר).
4. When רבי יוחנן בן גודגדא says that a deaf girl whose father married her, can be divorced via a גט, is it because the father can accept it on her behalf, or because she accepts? Would the same apply to a שוטה?
5. רבא said that we can learn from רבי יוחנן בן גודגדא that if a man said to עדים see this גט and than told his wife here is your שטר חוב, it a good גט. What would happen if he said nothing to her or to the עדים and just gave it to her?

6. Further to the above, דאשה בגירושין רש"י ד"ה לאו אמר ר' יוחנן, What is he explaining with this? Isn't it clear that the whole סוגיא is discussing not needing her דעת?

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

לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל