



# Points to Ponder

הערות של רב יחיאל גרינהויז

## יבמות דף קט"ז

1. רבא brings a proof that we don't suspect that there are multiple people with the same name regarding a גט, from a case where money was collected with a שטר bearing a popular name. Since the שטר חוב is valid and the debt is valid, why don't we assume that the one holding the שטר is מוחזק?
2. Further to the above, since a שטר can be transferred/sold, how can we bring a ראייה to a גט which is פסול if it wasn't written לשמה?
3. רבא says that in case we know that there are 2 people in a town with the same name, and we find a גט bearing this name, we should not use it. Even though there are witnesses who testify that one of the 2 was with them on that day in a different city, we are concerned that he run very quickly, or flew in the air, or instructed them to write on his behalf. Since instructing someone is relatively simple and doesn't necessitate a גס, why does he need the first 2 reasons?
4. When a lady tells her husband גרשתני she is believed. Do we let her remarry?
5. The גמרא says that קטטה means a case where she tells her husband that he divorced her in front of two witnesses, and the witnesses deny it. Why doesn't she have to show us her גט?
6. רב שימי בר אשי and רב חנינא argue about the reason why נאמנת אינה and the גמרא gives an example where he started the fight. Why not say simply that if she says על מטתו, she would be believed according to רב שימי בר אשי?

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