

## THE FOURTH PEREK OF YEVAMOS IS DEDICATED

לע"נ דוד בן יצחק איסאק



לע"נ ברוך בנימין וברכה גרוס ע"ה  
by Mr. & Mrs. Duvy Gross

הערות של רב יחיאל גרינהויז

### יבמות דף מו

1. The גמרא says that if a Jew buys a גוי slave and the slave is טובל to become Jewish than the buyer loses him as a slave. What happens to the money which the Jew paid the seller?
2. Further to the above the גמרא compares it to ושהרור which undo a lien. In case of a loan the obligation to repay survives the שחרור since it only effects the lien on this particular object. How can this be compared to our situation whereby the slave himself is undoing the slavery?
3. The גמרא retells an incident whereby רב אשי asked two אמוראים to immerse his slave in a Mikva and ensure that he doesn't become a free Jew in the process. He warned them that if they are not careful and the slave becomes a free man, he (רב אשי) will hold them responsible. How would we assess the damages in such a case? What is the definition of their responsibility, how is this defined as a היזק? Would they be responsible even if רב אשי didn't warn them?
4. Further to the above, when the slave emerged from the water they put a load on his head and asked him to deliver same to his master. Was this necessary for the קנין or was it purely symbolic?
5. The גמרא asks why ר"א doesn't learn from the fact that the women who left Egypt became Jewish without מילה, that a non Jewish male can convert with טבילה alone, just like we see that we can learn a הלכה regarding פסח קרבן from the first פסח in Egypt. The two situations seem very different! In the case of גירות we want to compare a man to a woman, when we have a direct comparison of a non Jewish man today to the men who left Egypt, why compare them to the women who left and could only do טבילה? This is very different from the פסח קרבן where it's the exact same קרבן today that it was originally.
6. The גמרא says that a non Jew shouldn't be טובל on שבת because it's like מתקן. Who would be violating an איסור, the גוי or בית דין? If it's the גוי, why would he need to be concerned about an איסור whilst he is still a גוי?

Thank you to Aharon Grunhaus for contributing to this week's points!

If you have any comments or suggestions please email me at [Ygrunhaus@gmail.com](mailto:Ygrunhaus@gmail.com)

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