



Points to Ponder

הערות של רב יחיאל גרינהויז

THE EIGHTH PEREK OF YEVIKOS IS DEDICATED:

לזכר נשמת שלמה בן יהושע והחבר דוד בן החבר מרדכי

יבמות דף עא

1. The Gemara says that someone who is an ערל is מאיס but someone who is a heretic is not. How can we understand why someone who doesn't observe any מצוות is better than someone who is observant but not circumcised?
2. According to רבי עקיבא a טבל ולא שמל and a baby who was born circumcised are precluded from קרבן פסח. A baby who is נולד מהול needs ברית דם הטפת דם while a גר שמל only needs טבילה. Is the holdup in both due to the ערלה שם?
3. Further to the above if the reason for הטפת דם by a מהול הנולד מהול is due to a ספק איסור רמב"ם that ספק איסור is due to a ספק ערלה כבושה, how would this be מעכב if we hold like the ספק איסור רמב"ם that ספק איסור is due to a ספק ערלה כבושה and only מדרבנן?
4. The Gemara says that it's possible for a father to be capable of שחיטת קרבן פסח through a שליח but not be able to eat it, because of his uncircumcised son. One way that this can happen is if both parents were incarcerated when it was time for the שחיטה, and were released in time for the אכילה. Rashi explains that they appointed a שליח to slaughter the animal but couldn't do the bris because they were in jail. Why can't they appoint a mohel to do the bris on their behalf the same way they are able to appoint one for the שחיטת קרבן פסח?

5. Further to the above, why is it necessary for the mother to be in jail? The חיוב חילה is only on the father?

6. רב פפא suggests a case where the baby's eye was bothering him. Why wasn't he satisfied with the previous suggestions?

If you have any comments or suggestions please email me at

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