



# 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 עד

1. The גמרא brings a בריתא which says that one who had a ברית but it was not complete, (ציצין המעכבין) because there are still some remaining fragments that need to be finished, can't eat תרומה or פסח. Why would I assume that he would be able to eat תרומה, that we need a special בריתא to teach us that he can't? Since these are part of the מילה it should be considered like he is not yet circumcised and of course he can't eat פסח or תרומה.
2. The גמרא says that if the בריתא would just mention קדשים and not פסח I would assume that קדשים means פסח because ערלות בפסח כתיבה. How do we actually know that an ערל can't eat קדשים?
3. The גמרא asks which תנא argues on עקיבא רבי who said ערל כטמא. Why doesn't the גמרא say that it's אליעזר רבי who we had on ע"ב ע"ב ע"ב ע"ב?
4. The פסוק says לא נתתי ממנו למת פסוק. Why would there be a difference between using it for a מת or using for non food items of a חי?
5. When discussing whether תרומה is equal in both boys and girls of כהנים the גמרא asks about a חללה not being able to eat תרומה. Why would this be a difference? A חן חלל is אסור just like a חללה?

**If you have any comments or suggestions please email me at**

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