



Points to Ponder

הערות של רב יחיאל גרינהויז

THE EIGHTH PEREK OF YEVIKOS IS DEDICATED:

יבמות דף פא

1. The משנה says that a טומטום who has been verified to be a male, shouldn't do חליצה because he is like a סריס. Rashi writes "אם יש אח אחר". Why would it make a difference if there are other brothers? Since the reason given in the משנה is that he is like a סריס, it should apply in all circumstances.
2. According to ר"ל who maintains that אדרוגינוס is a ספק זכר, why doesn't the משנה discuss the actual marriage? If the marriage itself is a ספק it would have other implications far and beyond that of תרומה (For example if she accepted קידושין from someone else).
3. רש"י ד"ה שאני שונה explains that although תרומה of figs is דרבנן they wouldn't be בטל. Since the whole הלכה of things that are counted, is דרבנן why isn't it a problem of גזירה לגזירה?
4. Further to the above, even if ר"ל had a ספק regarding תרומה בזמן הזה, wouldn't it be the same הלכה because of ספק דרבנן?
5. Is לימנות a סימן or a סיבה meaning does it indicate something which is חשוב and is therefore not בטל, or is there something specific which prevents things that are counted from ביטול?

6. The גמרא brings a בריתא about a piece of meat which gets mixed up with other pieces of meat. The first scenario is a piece of חטאת טמאה which gets mixed in with 100 pieces of טהורה and the בריתא says that it מותר. In the second case of a חתיכה טהורה it says that it not בטל. Since we are equating pieces of meat to chunks of figs, and saying that both are usually counted, why would it make a difference if it is טהור? Is the criteria dependent on this particular piece of meat, or is it pieces of meat?

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