



# Points to Ponder

הערות של רב יחיאל גרינהויז

## יבמות דף צ

1. The גמרא discusses someone who ate תרומה בשוגג and repaid it with טמאים. Since the חולין will now become תרומה they are much less valuable to the כהן. According to the opinion that בשוגג he doesn't have to replace the חולין with חולין טהורים, doesn't he still owe the כהן the difference in value?
2. If a כהן gives these טמאים to a lady as כסף קידושין she becomes a איש איש. The גמרא asks how can the רבן undo her קידושין and permit an איש לשוק. Since the ישראל needs to exchange the original חולין with new חולין, why can't the כהן just exchange what he gave her, and she will remain engaged to him?
3. Further to the above, תוספות ask why we can't say הפקר בי"ד הפקר, as an explanation of why she is not considered an איש איש, and they answer that it's not fair to the כהן who did nothing wrong. Since we say that these חולין must be exchanged anyway, how is the כהן losing out? What is the status of the חולין prior to the exchange? Do they belong to the כהן? For example if the ישראל never exchanged the original חולין טמאים with חולין טהורים (for example he died, or was taken captive) can the כהן keep the חולין?
4. The גמרא lists seven examples whereby חז"ל ruled against doing a Mitzva because of a Rabbinic concern. Why do we need 7 examples, isn't one enough? Also why weren't these mentioned earlier and instead the גמרא choose תרומה טמאה to prove its point?

5. One of the examples listed is bringing a איזמל for a Shabbos Bris. Since the ברית can be performed on Sunday, why is it considered עקירת מצוה? For example לולב or שופר is עקירה because they can't be performed later but חילה can be done on Sunday.
6. Neither husband can be מיפר נדרים for a lady who remarried by mistake. The גמרא says that this because we don't mind if she will be בעלה על בעלה. This reason only applies to some נדרים, how about the rest? Why didn't the גמרא mention the reason of נודרת על דעת בעלה נודרת?.

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