

By *Terumoh* it is possible

תרומה אפשר –

OVERVIEW

אביי posed a contradiction where in our משנה by a גט we are not concerned that the husband died, but by תרומה we are concerned that the כהן husband died and she may not eat תרומה. To which רבא answered that by תרומה if we are חושש למיתה it is not that much of a problem since it is possible for her to eat חולין. The גמרא then contradicts two משניות regarding תרומה whether or not we are concerned for מיתה.

תוספות asks:

תנימה וכי לא היה יודע המתיר מתניתין דתרומה¹ ואיכא לאקשוויי תרומה אתרומה כדבסמוך - **It is astounding; is it indeed so that רבא (who answered אפשר תרומה) did not know of the other משנה regarding תרומה** where it states that we are not חושש למיתה, **so we can contradict the two משניות of תרומה on each other as the גמרא shortly asks; why did the תרצן ignore the other משנה?!**

תוספות answers:

ויש לומר דכן דרך הש"ס שאינו חושש אלא מתיר קושיא שמקשה לו:
And one can say; that this is manner of the גמרא that the תרצן is only concerned to answer the question which he was asked, even though his answer will not explain another obvious contradiction.

SUMMARY

An answer to a direct question need only address the question.

THINKING IT OVER

Was רבא trying to answer אביי's question, or was רבא saying to אביי, why do you even ask such a question (for which there is an obvious answer), when you can ask a much better question (from אתרומה)?²

¹ That משנה states, אוכלת בתרומה בחזקת שהוא קיים, This contradicts the first cited משנה which states that אסורה לאכול בתרומה.

² See תפארת יעקב.