



כתובות דף ג'

1. writes that we find טענת אונס in the תורה where it writes דבר תעשה לא ולנערה why is he quoting this פסוק? Since אונס doesn't constitute a קיום התנאי the גט is automatically בטל?
2. Why is רבא more concerned about פרוצות וצנועות and not with the husband who is now divorced against his will?
3. asks why we don't have a concern in case the husband did not die before the 12 months, yet she is concerned that he did die and will not remarry. Why would she not remarry if he died? She is no longer married because of הבעל.
4. When we say that חז"ל were מפקיע the קידושין and she is no longer considered an אשת איש, would she be allowed to marry a כהן?
5. If there is always a possibility that a קידושין will become למפרע, how can we give an אשת איש התראה? It will always be a התראת ספק, because maybe in the future her קידושין will become undone by the חכמים.



6. They גמרא says that prior to תקנת עזרא the בתי דינין used to be available everyday. Why would עזרא institute that they should only meet twice a week?
7. When the גמרא writes וּלְדְרוֹשׁ לְהוֹ אֹנוֹס שְׂרִי, does it mean that there is nothing wrong with it? Or does it only mean that there is no ענין to give up a life?
8. Further to the above, if it is מותר because its a אונס shouldn't we tell them that it's אסור to be מוסר נפש? As opposed to just telling them that it's מותר because of אונס?

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