



## כתובות דף יד'

1. When an ארוסה and ארוס came to רב יוסף and both admitted that she became pregnant by him, רב יוסף said that we don't have any concerns, one reason is because they both admitted, and secondly because we hold like רבן גמליאל. When hearing these reasons רב יוסף asked אביי, saying if he didn't admit it and we only had רבן גמליאל, how can we rely on only this reason. Why didn't he assume that רב יוסף is using both reasons together?
2. רש"י writes that here it's בדיעבד because she is pregnant and if we don't believe her she would be אסור to ארוס and the child would be פסול. Since the ארוס believes her would he be allowed to stay with her?
3. The גמרא says that according to 2 ספקי רבי יהושע would be מותר. Since רבי יהושע said that even when there is רוב כשרים we don't believe her, how do we understand the difference between רוב and ספק ספקא? Especially since some explain that ספק ספקא is מטעם רוב.
4. רש"י on the משנה of תינוקת writes that רוב כשרים means that most of the people in the city are not of the kind that would make a lady לכהונה פסול, which means that 50/50 would be ok. How about a situation where it's half פסולים and half כשרים and the כהן who wants to marry her is part of the 50%, do we exclude him, because he knows that he wasn't the one who was מאנס her?
5. Why did רש"י learn this way in the משנה? Having a רוב is not satisfied by 50/50

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