



## כתובות דף ט"ו

1. The גמרא says that the case in the משנה occurred at the time when there was a group of כשרים traveling in the area, but otherwise if one person left ציפורי and was בועל a lady the ולד is a שתוקי. How about she herself, can she still marry a כהן?
2. What is the benefit of having 2 רובי? Isn't it an enlarged רוב?
3. The גמרא says that even in a city where most people are כשרים, we don't assume that a lady who is pregnant is carrying a child of a כשר, because we don't know if he went to her or she went to him. If he went to her we have a רוב of פריש מרובא פריש but if she went to him it's קבוע which is considered 50/50. Why can't we assume that the child is כשר because of a ספק ספקא? Did she go to him or not, and even if she went to him, it's still a ספק if he was כשר or פסול.
4. If a child is found in a city where an equal number Jews and non-Jews live, he is not considered Jewish for יוחסין. If the child is a boy and we see that he is מהול, can we assume that he must be Jewish?
5. Further to the above, since we know that a דין בית דין על דעת אותו מטבילין אותו, why don't we suggest that is a child is found?
6. רש"י writes that להחיותו means to give him food, why didn't he simply say that it's in case he needs medical help? Which would be the more straight forward פשט.

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