



## כתובות דף כ"ט

1. משנה writes that a man forced them. Why did he limit the משנה to cases of אונס and not פיתוי which has the same דינים?
2. The משנה writes "הבא על הממזרת וכו'". Why does it refer to them as "ה" meaning **the** ממזרת, נתינה, etc. as opposed to just writing ממזרת, נתינה etc.
3. Why did the משנה repeat "הבא על" every time, instead of just listing them.
4. רש"י regarding אשת אחיו writes that she was engaged and got divorced. What would happen if she got married and got divorced before they lived together and she was still a בתולה?
5. The גמרא says that according to שמועון התימני a ממזרת would not get קנס because she is not considered אשה הראויה לו. Since there is a לאו for him to marry her he can't fulfill the obligation of לאשה לאשה. What about a ממזר who was אונס a ממזרת? Do we say that he is חייב because he is allowed to marry her?
6. The גמרא discusses אלמנה לכהן גדול according to רבי עקיבא. Since a כהן הדיוט is allowed to marry a אלמנה, why isn't a כהן גדול required to resign so that he can be מצוה of לאשה the מקיים?

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