



כתובות דף ל"ט

1. On the בריתא of רש"י, שלש נשים משמשות במוך בריתא, writes that they are "allowed" to do it. Since the בריתא explains that not doing so, would pose a danger, why isn't she obligated to use a מוך?
2. Further to the above, assuming that she doesn't have a איסור השחתת זרע, would her husband be allowed to be with her?
3. רש"י writes that the אונס is במה שבידו. Since we are suggesting that there is no claim because she died, why doesn't רש"י simply say that he is פטור, instead of saying that he is "זכה במה שבידו"?
4. The משנה writes why doesn't it say דברים וכו' המפתה נותן שלשה דברים? The way it is it written it sounds like it's not a חיוב?
5. The גמרא says that according to רבי שמעון an אונס shouldn't pay צער because it would happen anyway when she gets married. How does this change the fact that right now he caused her צער and should pay? If someone for example breaks someone else's dish, can he claim that it would have broken anyway in the future?
6. רב נחמן אמר רבה בר אבוה says "פקחות שבהן אומרות מפותה אין לה צער" what does this statement have to do with פקחות?

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