*בס"ד אלול התשע"ו*

**עזר לקידושין**

**פרק האשה נקנית**

**Sheet #6**

**דף יז עמוד ב עד יח עמוד א**

**I. Not Missing the Boat Questions**

1) Is an אדון obligated to provide an עבד עברי with הענקה if his household did not experience ברכה during the עבד עברי’s stay? Explain both שיטות brought in the גמ'.

2) If an עבד עברי’s אדון dies, which family member, if any, would he have to serve in his place? And why this person as opposed to another relative?

3) What two דינים (derived from the פסוק of ואף לאמתך תעשה כן) do אמה העבריה and עבד הנרצע have in common?

4) What are the three potential sources for ירושת הגוי מן התורה?

5) If an עבד עברי stole in the amount of 100 dollars from one person at one time, and is only worth 50, does he get sold? If he does get sold, how many times is he sold?

6) Can we force a father to be פודה his own daughter?

**II. ידיעות that Emerge from the דף Questions**

1) Who is more likely to be קם תחת האדון, the son or brother? Why?

2) Is the דין of הענקה dependent upon the performance or services offered by the עבד עברי?

3) When is רוח חכמים נוחה on someone for returning borrowed money to the “children” of a deceased גר? When is רוח חכמים not נוחה? Why?

4) Is the עבד עברי’s debt calculated based on the principle that he stole or also the כפל?

5) After the אדון or his son performs יעוד, is the once-שפחה now a full fledged אשת איש or does she still possess a residue status of שפחה? To answer this question, consider the way in which she is divorced after יעוד.

**III. The תוספות List with Questions**

**ד"ה: כאן שהורתו**

Is it problematic to repay the “children” of a גוי when הורתם was קדושה, or just the opposite? Why would it be problematic to repay הורתם שבקדושה? After answering these questions, consider whether there is theoretically a positive value in paying back the children of a גר (בין שהורתם בקדושה בין שהורתם לאו בקדושה).

**ד"ה: אמר אביי**

Who is forced to pay for the פדיון of the שפחה if there is sufficient funds to do so?