

**And let him teach; I forced her**

**וליתני אנסתי -**

### **Overview**

The משנה stated that if one admitted to seducing a woman he pays כנס but not בוש and פגם (for קנס פטור). The גמרא asked why the משנה did not teach אנסתי (instead of פתיתי). Our תוספות explains why would אנסתי be better than פתיתי.<sup>1</sup>

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דהוי חדוש טפי דפטור<sup>2</sup> אע"ג דמודה שעשה פריצות:

**For אנסתי is a greater novelty that he is פטור from paying קנס, more than פתיתי; he is פטור by אנסתי even though he admits that he acted promiscuously**

### **Summary**

There is a greater חידוש by אנסתי than by פתיתי regarding the פטור of קנס.

### **Thinking it over**

There seems to be a חידוש both by אנסתי (regarding קנס), and by פתיתי (regarding בוש);<sup>3</sup> why did the משנה choose one חידוש (of פתיתי) over the other (אנסתי)?!

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<sup>1</sup> The question becomes much stronger in light of the גמרא's answer that there is a greater novelty by פתיתי more than אנסתי, so why should the משנה state אנסתי?!

<sup>2</sup> It turns out that regarding the non-payment of קנס the greater חידוש is by אנסתי, and regarding payment of בוש the greater חידוש is by פתיתי. See 'Thinking it over'

<sup>3</sup> See footnote # 2.