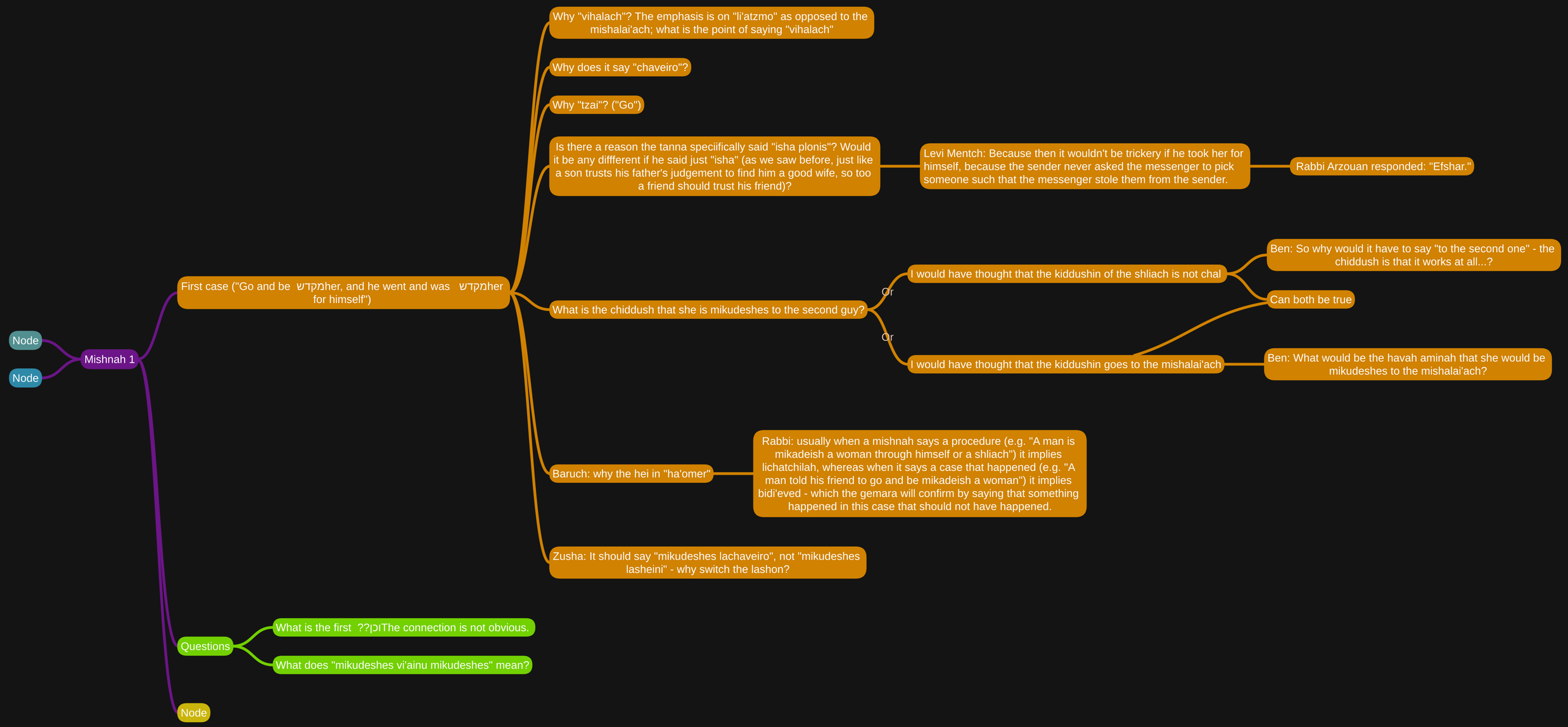
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Mishnah 1
First case ("Go and be מקדשher, and he went and was מקדשher for himself")
Why "vihalach"? The emphasis is on "li'atzmo" as opposed to the mishalai'ach; what is the point of saying "vihalach"
Why does it say "chaveiro"?
Why "tzai"? ("Go")
Is there a reason the tanna speciifically said "isha plonis"? Would it be any diffferent if he said just "isha" (as we saw before, just like a son trusts his father's judgement to find him a good wife, so too a friend should trust his friend)?
Levi Mentch: Because then it wouldn't be trickery if he took her for himself, because the sender never asked the messenger to pick someone such that the messenger stole them from the sender.
Rabbi Arzouan responded: "Efshar."
What is the chiddush that she is mikudeshes to the second guy?
Or
I would have thought that the kiddushin of the shliach is not chal
Ben: So why would it have to say "to the second one" - the chiddush is that it works at all...?
Can both be true
Or
I would have thought that the kiddushin goes to the mishalai'ach
Ben: What would be the havah aminah that she would be mikudeshes to the mishalai'ach?
Baruch: why the hei in "ha'omer"
Rabbi: usually when a mishnah says a procedure (e.g. "A man is mikadeish a woman through himself or a shliach") it implies lichatchilah, whereas when it says a case that happened (e.g. "A man told his friend to go and be mikadeish a woman") it implies bidi'eved - which the gemara will confirm by saying that something happened in this case that should not have happened.
Zusha: It should say "mikudeshes lachaveiro", not "mikudeshes lasheini" - why switch the lashon?
Questions
What is the first ??וכThe connection is not obvious.
What does "mikudeshes vi'ainu mikudeshes" mean?
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