



כתובות דף י'

1. The גמרא says that חכמים were מתקן a כתובה and they also said that if he claims פתח פתוח he is believed. If כתובה is דאורייתא why isn't he believed? Every time two people have a dispute the one who is in possession is always believed when he has a firm claim. Here too, she wants to collect and he claims ברי that he doesn't owe her because she was not a בתולה?
2. Further to the above, the גמרא asks הועילו חכמים בתקנתם, since the purpose of the כתובה is so that it would be difficult for him to get out of the marriage, what is the גמרא asking? We need the כתובה for everyone, not only for the rare occasion when he claims פתוח פתוח.
3. Being that the reason for כתובה is להוציאה בעיניו קלה, שלא תהא קלה בעיניו להוציאה, why would a בתולה get more than a אלמנה?
4. רבן גמליאל ב"ר רבן tested a lady and verified that she was a בתולה. Since the husband claimed that there was no blood, he obviously lived with her, and if he did than she is no longer a בתולה, so how would the test resolve the question?
5. The משנה writes that an האירוסין מן אלמנה gets 200 and has a טענת בתולים. Why is the טענת בתולים adding the משנה?

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