



## כתובות דף יב'

### THIS WEEK'S DAF IS DEDICATED

#### לע"נ שרה בת אשר

1. The *משנה* writes that the question is on the *משנה* and it concerns his not coming to *בית דין* which may help us find out what really happened. Why doesn't *רש"י* learn that this is only regarding the *כתובה* and not regarding *איסור*? If he suspects that she is *אסור* he should not live her regardless of any money issues.
2. Further to the above, if the second husband is a *כהן* would he be able to claim *טענת בתולים*? Since even if she didn't live with the first husband, she could have been *פסול לכהונה* to someone who is *באונס* before she was married.
3. How do we reconcile the testimony of the *עדים* with his factual claim that she is not a *בתולה*?
4. The *משנה* writes that in *יהודה* they used to be *מייחד* the *חתן* and *כלה* before they got married. Why was this only done in *יהודה*?
5. Further to the above, the *משנה* doesn't comment on what was done in *יהודה*. Why would this be permitted? We find many times where the *משנה* describes something that was done improperly and criticizes it.
6. The *משנה* writes that if she claims that she was *נאנס* after the engagement, *רבן* *גמליאל* *ורבי אליעזר* say that she is believed. If she is married to a *כהן*, whereby she is now *אסור* on him, is she still believed? Or do we say that since she caused him to do an *איסור* she is not trustworthy?



7. According to רבי יהושע she isn't believed. The words of the משנה are לא מפיה "אנו חיין" why doesn't he simply say אינה נאמנת? What does it mean, "we don't live on her words"?

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