



כתובות דף ט"ז

THIS WEEK'S DAF IS DEDICATED ***לע"נ Mordechai Ben Shaul Stromer***

1. The גמרא says that the case in our משנה is ברי וברי. If she is a גרושה it makes sense that both are sure in their claims, but in case of a אלמנה how can the ברי יתומים claim ברי?
2. רש"י writes that we don't say that she has a חזקה of being a בתולה due to her הגוף. Since the debate is over the amount of her כתובה, how can the חזקת הגוף help her? Even if she was still a בתולה when she got married, her כתובה may be only a מנה if she was a אלמנה or האירוסין. The husband is not saying that she wasn't a בתולה, he is just saying that she was a אלמנה.
3. רש"י writes that when the משנה says that היתה של אביך it means that the son of the original owner only knows about it because the current resident tells him about it. Why didn't רש"י learn like any other case of שאסר, that we only know it from him, not only the son of the owner?
4. The גמרא makes a distinction between this משנה where both parties are sure of their claim and the prior cases whereby the בעל is a שמא, and then suggests that since most women that get married are בתולות it's like ושמא ברי. At the bottom of the עמוד the גמרא says that since most women are בתולות when they get married, why does she need עדים, is this the same question of ושמא ברי? meaning we should believe her because the רוב makes him a שמא?
5. רש"י writes that in the case of a husband who found out that his wife is not a בתולה he was motivated to come to בית דין. Why would this impact the fact that she has a מיגו? Her מיגו is based on what she could have said not about his motives.
6. Further to the above רש"י says at the end that maybe מעמרא קא איערומי, what kind of a trick is he referring to?



7. The גמרא asks, why aren't we concerned that a lady will collect with witnesses in one בית דין and later collect again with her כתובה. Why isn't this a problem for every כתובה even when there no dispute about the amount and/or she is a אלמנה and will collect a מנה twice?

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