



כתובות דף מ"ז

Points to Ponder by: Rabbi Yechiel Grunhaus

1. מציאתה שלה writes that since he is not obligated to feed her if we say ד"ה משום איבה there is a concern of תו לה זיין. What is רש"י mean when he says "תו"? He should have just said לה זיין לה.
2. The גמרא says that מעשה ידיה of a נערה must belong to her father, because otherwise how can he give her to the חתן for a חופה. Since there's is no doubt that the father can be מקדש her, how would she benefit by not having a חופה? Since the חופה is an inevitable part of the process, the father's involvement doesn't hurt her in an way?
3. רש"י writes that the way we know that the father is the one who is מוסר her לחופה is from the פסוק את ביתי נתתי פסוק. Why can't we separate the two, and say that he can only be מקדש?
4. The גמרא brings a בריתא which says, וכו', it is listing things that are tangible and currently in existence. How about non tangible assets? For example if someone owes her money and will pay in the future. Is this included in the כתובה?
5. תוספות ד"ה שלא כתב לה אלא על מנת לכונסה discuss the difference between this case, and cases where someone bought a cow and the cow died right after the purchase. Why can't we say that לא כתב לה means that the trigger for the תוספות כתובה is the נשואין, which is different than a purchase?
6. The גמרא says that קבורתה כנגד כתובתה and תוספות says that it can not be the מנה ומאתים because an ארוסה doesn't get קבורה. How can קבורה be כנגד the מנה ומאתים? They are both obligations from the husband to his wife?

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IN MEMORY OF MR. HERBY STAVSKY



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