



כתובות דף נ"א

POINTS TO PONDER

1. The משנה says that if a husband didn't write his wife a כתובה she collects either 200 or 100 depending on whether she was a בתולה. The משנה then lists details in the כתובה that are enforced even if they were not written into the כתובה. Why didn't the משנה just say that every detail of the כתובה is enforceable regardless of what was written?
2. The משנה says that if a wife is captured, the husband has an obligation to free her and he can't give her a גט and tell her to free herself. Does the משנה mean that the גט is invalid, or does it mean that the גט is a good גט, but he still has to pay for freeing her?
3. רש"י ד"ה רשאי writes that a husband doesn't have to provide מזונות to his ex-wife. What does he mean to explain? The same argument could be made regarding freeing her from her captives, namely that he is not obligated to free his ex-wife.
4. The גמרא says that the סיפא which says that if he wrote into the כתובה a field which is only worth 100 as collateral, she can collect from all of his assets, is according to רבי יהודה who said מפני שהוא תנאי בית אחריות טעות סופר. If the סיפא is according to רבי יהודה why does it say אחריות טעות סופר? It should say that it's because אחריות טעות סופר.
5. The גמרא says that according to אבוב דשמואל if a lady is forced into living with someone other than her husband we suspect that it wasn't completely באונס. The גמרא than says ופליגא "אומר" who says that as long as the beginning was אונס she is מותר. Since רבא is clearly arguing, why doesn't it just say רבא אמר? Usually the גמרא uses the expression of ופליגא only where the argument isn't obvious and has to be deduced.
6. Further to the above, according to אבוב דשמואל why don't we say that she has a חזקת כשרות and she probably didn't do it ברצון?
7. The גמרא in ע"ב עד ע"ב writes that "אסתר קרקע עולם" which means that she is not "doing" anything. Why didn't תוס' cite this גמרא when he asked on אבוב דשמואל from אסתר?

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IN MEMORY OF MR. HERBY STAVSKY