



## כתובות דף נ"ז

### POINTS TO PONDER

1. שטר כתובה writes רש"י ד"ה אירכס כתובתה. What is he trying to clarify? What else could this mean?
2. The גמרא says that according to רבי מאיר if a lady doesn't have a physical כתובה it's a בעילת זנות. Presumably she had the כתובה when they got married and lost it later. Since they were definitely married, how can a relationship with a married wife be considered בעילת זנות?
3. The גמרא says that the הלכה is like רבי מאיר בגזירותיו. A גזירה means that we don't do one thing because it may lead to something worse, how does this apply in this case? רבי מאיר simply holds that a lady doesn't feel that she is properly married without a כתובה, why is that a גזירה?
4. רשי ד"ה הא קמ"ל writes that since the 2 אמוראים each have a reason for their position we can say אלו ואלו דברי אלוקים חיים. What is רש"י adding with this statement? We find many מחלוקות in ש"ס and we don't find the גמרא or רש"י make such a statement. Why is this case different?
5. The משנה writes that just like we give a lady time to get ready for her wedding, we also give a man time. Does this mean that a man gets 12 months just like she gets?
6. The גמרא says that we learn the time frame given to a ארוסה to prepare for the wedding from רבקה, where רבקה לבן suggested that she wait a year. Was רבקה engaged at that point? Otherwise how can we bring a proof from this to a ארוסה?
7. Further to the above, the פסוק says עשור או ימים which the גמרא explains to mean a year or 10 months. Why would we pick the longer time frame from this פסוק instead of the shorter time frame?



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8. תרומה that it means רש"י דה שמא ימזגו לה כוס of תרומה which what the גמרא is discussing.
9. Why don't we have the same concern, of her giving a drink to her family members, when they come to visit her after she is married?

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IN MEMORY OF MR. HERBY STAVSKY