



כתובות דף ס"א

POINTS TO PONDER

1. The גמרא asks why if a lady has one maid she still needs to do some of the chores. The words of the גמרא are עיילית לך איתתא בחריקאי which means I brought someone in my stead. Does this mean that the wife is no longer responsible for those chores? For example, if the maid doesn't do her job, is the wife still responsible for doing it?
2. The גמרא says that even though she brought 2 maids she still has to do certain chores, because the husband claims that someone needs to take care of guests. Does this mean that it's the wife's responsibility to take care of guests? We see on עמוד ב' that a husband can't force his wife to care for his father or his son. Why are guests different?
3. רש"י ד"ה אבל מוזגת לו כוס writes that it's not a difficult job, and it's not something that she can be forced to do. Why do we need 2 reasons? Wouldn't it be enough just to say that she can't be forced and it's good advice.
4. The גמרא cites the custom of 4 different אמוראים regarding their wife serving them a drink. Why do we need all 4 examples? Is one more stringent than the other?
5. The משנה writes 'העונה האמורה' this is followed by 'תורה בתורה' and then mention the exception of 'תלמידים'. Why didn't the משנה first discuss the 'תורה בתורה' and then mention the exception of 'תלמידים' who are going to learn?
6. The גמרא asks why ב"ה learn from a birth of a boy and not from the birth of a girl, like ב"ש, and answers that בית הלל learn from נידה. How does this answer the question of not learning from a birth of a girl? Since we find that sometimes a lady has to wait 2 weeks, like a לידת נקיבה she should be fine waiting 2 weeks here.

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל
ע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל

If you have any comments or suggestions, please email Rabbi Grunhaus at Ygrunhaus@gmail.com

לימוד מסכת כתובות מוקדש : לע"נ ר' חיים יהודה ב"ר אליעזר ז"ל
IN MEMORY OF MR. HERBY STAVSKY