



## כתובות דף ע"ב

### POINTS TO PONDER

1. The משנה says "אלו יוצאות שלא בכתובה וכו'" does the משנה mean even if she did one of these things only once? Does the husband have to give her a warning?
2. The משנה mentions וחלה נדה, מעשר assuming that תרומה was already removed than eating before מעשר is a לאו, but eating before חלה is taken is a חיוב מיתה. If a לאו is enough isn't it a קל וחומר that a איסור כרת or מיתה would be a reason to divorce her?
3. Further to the above, why doesn't the משנה simply say על איסור תורה?
4. אבא שאול says that if she curses his parents it's יהודית לאו. Isn't it a לאו to curse one's parents? Why describe it as יולדיו? And why is it only a problem if it's בפניו?
5. The גמרא that the case of מעשר is talking about a scenario whereby she says that a specific כהן helped her take off מעשר and the כהן denied that he help her. Why does it have to be a כהן? Anyone can take מעשר?
6. Further to the above, why is the כהן believed more than she is believed? It seems that there is only one כהן so he is only a עד אחד.
7. The משנה says that if someone is מקדש a lady on the condition that she has no נדרים and it turned out that she has נדרים or if he says בה מומין and it turns out that she has מומין she is not מקודשת. Why does the משנה need 2 different examples?
8. Further to the above, why are נדרים picked as an example? Wouldn't ANY תנאי nullify the קידושין if it not fulfilled? The גמרא in other places gives examples regarding a קידושין on the תנאי that he is a צדיק or that her father will give a certain dowry.

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