



THE SEVENTH PEREK OF MASECHES KASUVOS

IS DEDICATED LEILUI NISHMAS

GOLDA RIVKA BAS YITZCHAK MORDECHAI HAKOHEN

POINTS TO PONDER

1. writes that we assume that he lived with her but with regards to the כתובה he is maintaining the original תנאי. If רב is saying that the current ביאה is for קידושין that means that she is only a ארוסה and a ארוסה doesn't get a כתובה. So why does רש"י write that he is maintaining the original תנאי? It's not necessary.
2. According to רב that בעילתו בעילת זנות is something that he needs to think about or is it a אומדנא? For example would a non observant Jew fall into this same category?
3. In the case of a girl who was married by her mother and brother when she was a קטנה the גמרא says that according to רב we assume that once she became a גדולה he was בועל לשם קידושין. Doesn't she have to agree to this "new" קידושין? Where are the עדי קידושין?
4. The גמרא says that in a case of תם וכנסה תם and then he finds out that she has נדרים she needs a גט מדבריהם. Next the גמרא says that the תנא has a ספק and therefore he is גט מספק regarding איסורים. What's the difference between a גט מדבריהם and a גט מספק?

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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