



כתובות דף ע"ז

THE SEVENTH PEREK OF MASECHES KASUVOS

IS DEDICATED LEILUI NISHMAS

GOLDA RIVKA BAS YITZCHAK MORDECHAI HAKOHEN

POINTS TO PONDER

1. בני גד ובני ישראל says that a שליח needs to be שליח על ידי שליח. Was it possible for בני גד ובני ישראל to send a שליח to fight in their place?
2. רש"י writes that חליצה can't be done via a שליח and he gives an example of someone telling his friend "אם תתן לך פלונית מאתים זוז חלוץ לה", why doesn't he simply explain that a person can't ask someone else to do the חליצה itself in his place?
3. The גמרא says that if she goes to a חכם and is מתיר her נדרים she is מקודשת למפרע. According to those who maintain that קידוש על תנאי and afterwards we find out that she had נדרים, she goes out without a גט, and can remarry, why aren't we concerned that she will later go to a חכם and undo the נדרים which will make her מקודשת למפרע to the first guy?
4. רש"י writes: אחר קידושין אצל חכם. What is רש"י trying to explain? Of course we are talking in a case where she went after the קידושין. If she had gone before the קידושין there would be no issue.
5. The גמרא says that a person doesn't want that his wife will be shamed by going to בית דין. Since here she is not yet his wife because if she doesn't go to a חכם she is מקודשת, how can we apply this rule of בית דין אשתו בבית דין?
6. Further to the above, can she send a שליח to the חכם or does she have to do it in person?

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל
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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