



POINTS TO PONDER

1. When a יבם found out that his brother is planning to give the יבמה a גט he offered him half of the assets. Why didn't he just do יבום or give the מאמר right away and preempt his brother?
2. When the יבם offered his brother half of the assets, the גמרא says that he was concerned that his brother would change his mind. Why didn't he ask him to write him a שטר?
3. The גמרא says that there is a difference between saying קני לאחר ל יום, and adding the word מעכשיו. Since in both cases the קנין doesn't take effect until after the 30 days, how does saying מעכשיו help?
4. The גמרא says that יבם ואח"כ חלק doesn't work. If that's the case why did the גמרא compare it to משיכה whereby after 30 days he is קונה? Here he can never be קונה.
5. Further to the above, we can understand why a יבם can't share assets prior to יבום since they are not his. But after יבום when he inherited his brother's assets why can't he sell?
6. רש"י ד"ה היו כותבים writes that they didn't obligate their assets. Aren't the assets automatically obligated?
7. The בריתא says וזהו מזקינין ולא היו נושאים נשים. Since the problem was that they were not getting married, why does it say that they were getting old? It seems like an irrelevant detail.

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