



כתובות דף צ"א

1. The גמרא says that the argument is whether we need a דינר מקרקעי or is it enough if there is a דינר worth of מטלטלין. Since the concern is to preserve ירושה דאורייתא, and everyone agrees that מטלטלין would be part of any ירושה, what is the סברא that it shouldn't work?
2. רש"י writes that there is קרקע to pay off the 2 כתובות and leave over a דינר worth of קרקע. Why does he need to spell it out this way? Isn't it clear that a מותר דינר mean one דינר extra.
3. The משנה says הוא מת ואחר כך מתו. Why does it have to say "הוא" isn't it obvious that if they died and then he died we are talking about the husband?
4. רש"י writes that the reason why one group wants to get their mother's כתובה is because it's larger. Even if both are equal it also makes a difference if the other wife's son was a בכור so he will take a double portion and leave them with less, if they inherited normally.
5. The משנה writes that if the children of the larger כתובה say that they will value it at a דינר more we don't listen to them. Isn't it self-understood that they shouldn't be able to do so? What is the חידוש?
6. Can the children of the larger כתובה be מוחל on a דינר worth of their mother's כתובה thereby leaving a דינר for ירושה דאורייתא? This should work like סילוק or הפקר.

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 Z"L