



כתובות דף צ"ו

POINTS TO PONDER

1. The גמרא writes that מעשה ידיה which was instituted the יורשים get as well. What is רש"י adding/explaining? מציאה is unrelated to מזונות.
2. The גמרא says that all the מלאכות that a wife does for her husband a אלמנה does for the יורשים. Is the גמרא suggesting that she should do all except for the more personal ones, or is the main point only that she shouldn't do the personal ones, but she doesn't have to do any מלאכות for them?
3. The גמרא says that a אלמנה who didn't ask for מזונות for 2 or 3 years after her husband died, loses her מזונות. She only loses the מזונות for the past but not for the future. Why would there be a difference? If not asking is considered forfeiture.
4. The גמרא asks who needs to bring a ראיה that a אלמנה received מזונות if she claims that she didn't get any. The גמרא suggests that maybe the assets are in "her possession". How can they possibly be in her possession? The יורשים inheritance of the assets obviously means that they own them just like their father owned them. Would there be such a discussion regarding a husband paying his wife מזונות?
5. The גמרא brings a בריתא which says that a lady should write these assets I sold for מזונות and these I sold for my כתובה. The גמרא then suggests that this is a עצה טובה. If it's meant to help her avoid being perceived as a רעבתנית why did the בריתא combine selling for מזונות and the כתובה, it should just say if she sells for her כתובה write it, so that people shouldn't assume that it was all for מזונות?

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