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CHARTS FOR LEARNING THE DAILY DAF

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(Charts are best viewed with Courier 8 or 10 pt, screen width 6.25in/16cm/ 75 characters. We include a vertical line in the last column of the chart as a marker for proper text alignment.)

Yevamos Chart #5
Daf 11b-15a

THE KESUVAH OF A WOMAN WHO WAS FOUND TO BE A
"MUKAS ETZ" OR A "BE'ULAH" AND THE HUSBAND
DID NOT KNOW ABOUT IT BEFORE THE MARRIAGE (1)

	(A) MUKAS ETZ	(B) BE'ULAH
	_____	_____
1) RAMI BAR CHAMA	0	0
2) RAVA (originally)	Rabanan: 0 R. Meir: 200 (2)	0
3) RAV SHESHES, REBBI YOCHANAN (13a)	Rabanan: 100 R. Meir: 200	100 (3)
4) RAVA (after he changed his view), REBBI ELAZAR (13a)	Rabanan: 100 (4) R. Meir: 200	0 (5)

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FOOTNOTES:

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(1) If the husband knew about it before the marriage, everyone agrees that the Kesuvah of a Be'ulah is 100. The Kesuvah of a Mukas Etz is 100 according to the Rabanan and 200 according to Rabbi Meir (Mishnah 11a). The Machlokes between Rabbi Meir and the Rabanan is that Rabbi Meir compares a Mukas Etz to a Bogeres (who does not have her full Besulim, but since she did not cohabit with her *is* a Besulah), and the Rabanan compare her to a Be'ulah (since an act was done to her to cause her to lose her Besulim).

(2) Rava argues with Rami bar Chama, based on the Mishnah (13a) of "Mukas Etz Ani," in which it is clear that one who claims she was a Mukas Etz receives more than a Be'ulah (at least according to Rabbi Meir).

(3) Rav Sheshes (and Rabbi Yochanan) hold that the Mishnah (13a) is in accordance with Rabbi Meir. The husband claims that she is entitled to only 100 since he found her to be a Be'ulah, and she claims that she is entitled to 200 since she is a Mukas Etz.

(4) According to Rava after he changed his view (and according to Rebbi Elazar) the Mishnah (13a) can be expressing the view of the Rabanan who argue with Rebbi Meir. The husband claims she deserves nothing (since he married her thinking that she was a Besulah and found her to be a Be'ulah), and she claims that she is a Mukas Etz and is entitled to 100.

(5) Rava's reason, after he changed his view, is that when the Mishnah (12b) says that the husband claims that she became a Be'ulah before the Erusin and "the Mekach is a Mekach Ta'us," the words "Mekach Ta'us" imply that she receives *nothing* for her Kesuvah since she was found to be a Be'ulah (in contrast to Rav Sheshes who says that she still gets 100). Nevertheless, if she was found to be a Mukas Etz, even though her Kesuvah is diminished to 100, it is *not* a Mekach Ta'us, "because he is not so particular about Mukas Etz" (TOSFOS DH l'Rabanan).