

## בתולה אלמנה גרושה חלוצה<sup>1</sup> –

A בתולה, who is either a widow, a divorcee, or a *Chalutzah*

### OVERVIEW

The משנה teaches that a woman who is still a בתולה (even though she was מקודשת), since she became widowed, divorced, or received חליצה while she was an ארוסה; her כתובה is זוז מאתיים. Our תוספות explains the need to mention חלוצה.<sup>2</sup>

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נראה לפרש דלרבנותא נקט חלוצה -

It seems to תוספות that the explanation is that חלוצה is mentioned for its novelty -  
דסלקא דעתך אמינא כיון דשומרת יבם<sup>3</sup> לא מיחסרא כניסה לחופה -

For it may have entered our minds, since a שומרת יבם is not lacking entering into a חופה -

שהרי יבמה יבא עליה בעל כרחה -

For based on the פסוק of עליה יבא<sup>4</sup>, יבמה can acquire her as his wife even against her will (there is no need for the חופה process) -

והוה אמינא דכנשואה דמיא<sup>5</sup> קא משמע לן:

So I would have thought that she is like a נשואה (whose כתובה is a מנה even if she is still a בתולה),<sup>6</sup> the משנה teaches us that nonetheless כתובתה מאתיים.

### SUMMARY

A חלוצה receives מאתיים, even though she is not lacking לחופה.

### THINKING IT OVER

Why is it necessary to mention גרושה and אלמנה (besides חלוצה)? Why does the סיפא mention חלוצה (יא,א)?<sup>7</sup>

<sup>1</sup> This means she was מקודשת to one brother (ראובן) who died while she was an ארוסה, and then her husband's brother (שמעון) gave her חליצה; her כתובה when she remarries (anyone) is זוז מאתיים, since she still is a בתולה מן האירוסין.

<sup>2</sup> Seemingly a חלוצה is the same as an אלמנה (just that she also received חליצה); there seems to be no חידוש in mentioning a חלוצה (see מהרש"א). Others explain that חלוצה is the same as גרושה; both of them are not wanted as wives (see אבירם).

<sup>3</sup> A שומרת יבם is a woman whose husband died childless, and she is waiting (שומרת) for her husband's brother (the יבם) to either be מייבם her or release her with חליצה. He can be מייבם her against her will.

<sup>4</sup> דברים (תצא, כה,ה).

<sup>5</sup> By a חלוצה she completed the חופה process but there was no ביאה and nevertheless her כתובה is a מנה, similarly this חלוצה (who was a שומרת יבם) was only lacking ביאה (but not חופה), therefore we may have thought that she is like a נשואה מן הנשואין.

<sup>6</sup> See מהרש"א on יא,א (at the very bottom).

<sup>7</sup> See מהרש"א.