

Since they saw that they scorned them

כיון דחזו דמזלזלי בהו –

OVERVIEW

(כתובה ד' מאות בתולת כהן taught that initially (even after the received בתולת כהן the אלמנות received only a מנה; however when the חכמים saw that they מזלזלי בהו enacted that she should receive מאתיים. There is a dispute between רש"י and תוספות as to the meaning of מזלזלי בהו.

פירש בקונטרס¹ שהיו קלות בעיניהן להוציאן לפי שהיתה כתובתן מועטת -
explained that it was easy in the eyes of their husbands to divorce these אלמנות כהנים, since their amount was small –

פרש"י asks on תוספות:

וקשה דמעיקרא נמי הוּו ידעי שקלות בעיניהן להוציאן כיון דמנה חשיב דבר מועט² -
And this is difficult for initially (when they were מתקן a כתובה of מנה for an אלמנה (כהן), they also knew that it would be easy in their eyes to divorce them since a מנה is considered a small amount –

ונראה לרבינו יצחק לפרש דמזלזלי בהו שמקצת בני אדם היו נמנעים מלנושאם³ -

And it is the view of the ר"י that מזלזלי בהו means that some people were refraining from marrying the אלמנות כהנים -

לפי שהיו קלות בעיניהן שאין לה כתובה אלא רביע ממה שיש לה לבתולה⁴ -
Since these אלמנות were deemed insignificant in their eyes, for their כתובה was only a fourth of what a בתולת כהן received -

ותקינו לה מאתן -

So the חכמים enacted that the אלמנות כהנים should receive two hundred for their כתובה, however -

כיון דחזו דפרשי מינייהו לגמרי והיו קופצים קודם על בתולות ישראל⁵ -

¹ בד"ה דמזלזלי.

² Why did they first realize this only after they were מתקן a כתובה of מאות ד' for a בתולה (if we assume that a מנה is a מנה, then the people were always not hesitant to divorce the אלמנות כהנות [even when the בתולות received מאתיים], since a מנה is a מועט)?!

³ does not mean they would easily divorce them as רש"י explains, but rather they would be reluctant to marry them.

⁴ The fact that their כתובה was so low (in comparison to כהנים) indicated that their value is minimal. However before the תקנה of מאות ד' for a בתולת כהנות, the אלמנות כהנות (whose כתובות were a מנה) were 'worth' half of the בתולות (whose כתובות were מאתיים) and were not deemed קלות so the people were not reluctant to marry them.

⁵ The people preferred ישראל over אלמנות כהנים since their כתובה is the same. The people were willing to marry

Since the חכמים saw that people avoided them completely and they would rather spring and give priority to marry the בתולות ישראל -

ולא היה שום אדם קופץ עליהם אהדרינהו למילתייהו -

And no one was eager to marry them; the חכמים reversed it to the initial ruling that she receives a מנה -

היינו⁶ דנקט מעיקרא מזלזלי שהיו נמנעים ולא לגמרי פורשים ובתר הכי נקט ופרשי:⁷

This explains why initially the גמרא mentioned מזלזלי which means they were reluctant to marry them but they did not avoid them completely, but afterwards (when their כתובה was מאתיים) the גמרא states ופרשי, meaning that they avoided the אלמנות כהנים completely and no one would marry them.

SUMMARY

According to רש"י the term מזלזלי בהו meant they were quick to divorce them, while according to תוספות it means that some were reluctant to marry them.

THINKING IT OVER

Are the different expressions of 'מזלזלי בהו' and 'פרשין מיניהו', more readily understood according to רש"י or according to תוספות?⁸

the בתולות ישראל only if the כתובה payment is less than for a אלמנה.

⁶ See 'Thinking it over'.

⁷ In summation; initially when the בתולות received מאתיים and the אלמנות received מאה there were no problems. When the בתולות were raised to מאות ד' and the אלמנות remained at מאה, fewer people were eager to marry אלמנות (so it was difficult for אלמנות to get married). They therefore raised the אלמנה to מאתיים (to bolster her status), but that had the opposite effect; now no one wanted to marry them (they would rather marry בתולות ישראל instead, who also received (only) מאתיים). Therefore they reverted back to מאה for the אלמנות כהנות.

⁸ See פנ"י.