

**Just as her 'becoming' married is – אף יציאתה בכסף –
with money, so too her leaving should be with money**

OVERVIEW

After the גמרא derived קידושי שטר from ויצאה והיתה that just as she leaves with a שטר, she is also acquired with a שטר, the גמרא asked that with the same היקף, she should be יוצאה בכסף. Our תוספות explains why the same question was not asked concerning ביאה.

anticipates and resolves a difficulty:

ולענין ביאה ליכא למימר מה הויה בביאה אף יציאתה בביאה –

However concerning ביאה we could not say; just as her הויה is with ביאה, so too her leaving the marriage should be accomplished with ביאה. This reasoning is absurd -

שלהתרחק ממנה הוא מגרשה –

Since he is divorcing her in order to distance himself from her; how can this distancing be effected through ביאה!

An additional reason for rejecting this proposal:

ועוד משום שמצא בה ערות דבר¹ רגיל לגרשה² ואז יש לו לפרוש:

And in addition, one usually divorces his wife because he found by her an ערות דבר, and then he should separate himself from her.

SUMMARY

There was never any thought of effecting גירושין through ביאה, for his intention is to distance himself from her, and in addition she may be suspect of acts that require him to abstain.

THINKING IT OVER

What are the relative advantages of each answer of תוספות?

¹ An ערות דבר refers to an impropriety related to adultery, where she becomes forbidden to him.

² The תורה writes (דברים [תצא] כד,א) concerning גירושין that וגו' מצא בה ערות דבר וגו' indicating that the reason for גירושין is that מצא בה ערות דבר.