



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Kesubos Daf Yud

- **R' Nachman in the name of Shmuel in the name of R' Shimon ben Elazar** said, the **Chachomim** instituted the giving of a kesubah, and they also said that a man is believed to have her lose the kesubah if he comes with a claim that he found an "open entrance".
 - **Q:** If so, the whole institution of the kesubah, which was done to help the women, is of no help, since a husband can easily get it dismissed!? **A: Rava** said, we have a chazaka that a person would not bother going through with the whole wedding party if he just intended on getting rid of her.
 - A Braisa says, since the kesubah is a fine (which the Gemara later explains to mean an enactment) instituted by the **Rabanan**, the woman may only collect it from the "ziburiyes" (inferior land). **R' Shimon ben Gamliel** says that a kesubah is a Halacha D'Oraisa.
 - **Q:** A Braisa says that kesubah is D'Oraisa and **R' Shimon ben Gamliel** says it is D'Rabanan!? **A:** We must flip the shitos of this Braisa.
 - **Q:** Why do we flip the shitos of the second Braisa and not the first Braisa? **A:** We find elsewhere in a Mishna that **R' Shimon ben Gamliel** says that a kesubah should be paid from high quality coins (because it is a D'Oraisa obligation). **A2:** The entire second Braisa is the view of **R' Shimon ben Gamliel**, and he means to say that the kesubah of a besula is D'Oraisa, but the kesubah of a widow is only D'Rabanan.
- A groom came to **R' Nachman** and made the claim that he found an "open entrance". **R' Nachman** instructed that he get lashes. He explained that the only way the groom could claim to know what an "open entrance" is, is by having been mezaneh previously.
 - **Q:** **R' Nachman** had said that we believe a groom who makes this claim!? **A:** We believe him, but he gets malkus. **A2:** **R' Achai** said, we believe him if he was previously married. We give him malkus if this is his first marriage.
- A groom came to **R' Gamliel** and made the claim that he found an "open entrance". **R' Gamliel** told him, maybe you entered at an angle, and that is why it seemed to be open to you.
- A groom came to **R' Gamliel the son of Rebbi** and made the claim that he had bi'ah but saw no blood. The bride said that she was a besulah. **R' Gamliel** asked for the sheet that they were on. He washed it and found that the zerah had covered the blood.
 - **R' Ashi** said, in Bavel this method wouldn't work, because the washing process is different than it was in Eretz Yisrael.
- A groom came to **R' Gamliel the son of Rebbi** and made the claim that he had bi'ah but saw no blood. The bride said that she was still a besulah. **R' Gamliel** took a besula maid and a non-besula maid and had each sit over a barrel of wine. The non-besulah's breath began to smell like wine, and the besula's breath did not. He then sat the bride on the wine, and her breath also did not smell like wine. He said, this shows she is still a besulah.
- A groom came to **R' Gamliel Hazaken** and made the claim that he had bi'ah but saw no blood. The bride said that she was a besulah but was from the Durkiti family, who don't have nidah blood or besulah blood. **R' Gamliel** investigated and found that she was from that family and told the groom, you are lucky to have married into such a family.
 - **R' Chanina** said, **R' Gamliel** was just saying that, but in truth, it is not good that he married into that family, because we have learned that such a woman will have difficulty having children. Others say that he meant it as a good thing, because there would never be any niddah issues with this woman.

- A groom came to **Rebbi** and made the claim that he had bi'ah but saw no blood. The bride said that she was a besulah. This took place in a year of famine. **Rebbi** directed that they be bathed and fed. They then had bi'ah and there was blood.

MISHNA

- The kesubah of a besulah is 200 zuz, and the kesubah of a widow is 100 zuz. A besulah who is a widow, divorcee or chalutzah from the eirusin gets a kesubah of 200 when she remarries, and the new husband can state a claim of failing to find besulim.

GEMARA

- **R' Chana** of Baghdad explained, the root of the word "almanah" is "ahl shem maneh" (she gets 100 zuz for a kesubah).
 - **Q:** An almanah from the eirusin does not get 100 and is still called an almanah!? **A:** Since the other widow gets 100, we call all widows by the term almanah.
 - **Q:** The pasuk refers to a widow as an almanah, and the kesubah was a later, Rabbinic enactment!? **A:** The Torah writes this for the future, when there would be a kesubah of 100.
- **R' Chana** of Baghdad explained the various virtues of rain – it waters, saturates, fertilizes, gives shine, and adds growth.
- **R' Elazar** stated the benefits of the Mizbe'ach – it removes bad gezeiros, brings sustenance, causes the Yidden to be loved by Hashem, and brings kapparah.
- **R' Chana** of Baghdad stated the benefits of dates – they warm the body, satiate, loosen the stomach, give energy, and do not cause one to become overly particular.
 - **Rav** said, one who eats dates should not pasken. Although a Braisa says they are very healthy, they are somewhat intoxicating and one may therefore not pasken after eating them.
- **Rava** said, a door is referred to as "dasha" based on the words of "derech sham" (the way is through there). A ladder is called a "darga" based on the words of "derech gag" (the way to the roof). **R' Pappa** said that a bed is called a "purya" because it leads to having children. **R' Nachman bar Yitzchak** said, a woman who can't have children is called an ailunis, because she is like a male ram ("ayil") who can't give birth.