



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

Kesubos Daf Kuf Gimmel

MISHNA

- If a widow says she does not want to leave the house that she lived in with her husband, the heirs cannot tell her to leave and they will support her in her father's house. Rather they must allow her to stay in his house, support her there, and give her accommodations befitting her status.
- If she says she wants to live in her father's house, they can tell her, if you live with us in your husband's house we will support you, but if you go to your father's house we will not.
 - If she says that she doesn't want to live with them because she is young and the heirs are young, and it would therefore be improper to live together with them, she can go live in her father's house and she must be supported there.

GEMARA

- A Braisa says, she is entitled to live in the house as she did during her husband's lifetime. She gets servants as she did then, she gets bedding as she did then, and she gets use of silver and gold utensils as she did then. This is based on the kesubah, in which a husband writes, "you can live in *my house* for as long as you are a widow...". "My house" means the way you lived during my lifetime.
 - **R' Yosef** taught a Braisa, that the words "my house" also teach that if the husband had very cramped living quarters, she is not entitled to remain there.
 - **R' Nachman** said, if the heirs sell the house while the widow is living there, the sale is ineffective.
 - **Q:** Why is this different than the case of where a small estate (which is supposed to be given to the daughters over the sons) is sold by the sons, in which case **R' Assi in the name of R' Yochanan** said the sale would be effective!? **A:** The daughters did not have the estate pledged to them during the father's lifetime. The widow did have these rights during his lifetime.
 - **Abaye** said, we have a tradition that if the house collapsed, the heirs would not be obligated to rebuild it for her to live in.
 - A Braisa says this as well, and then adds that even if the widow wants to rebuild with her own funds, we do not listen to her.
 - **Q: Abaye** asked, what if she repairs the house and prevents it from collapsing? Is she allowed to remain living there? **TEIKU.**

AMRAH EE EFSHI

- **Q:** Why don't we make them support her if she lives in her father's house? **A:** This is based on the concept of **R' Huna**, that more people in the house brings more bracha to the house (based on more mazal and less expenses per person).
 - **Q:** Why don't we make them support her, and just allow them to decrease the amount by the amount that they would have saved had she lived with them? **A:** That is actually what the Mishna means.
 - **R' Huna** said, when the **Chachomim** teach us halachos, we often find other teachings, regarding bracha, wealth, and healing, in the statements as well.
 - We have just shown how our Mishna's Halacha teaches that bracha increases with the increase of people in the house.
 - When teaching regarding the halachos of kinyan, they teach how a kinyan should be made to help one attain or keep his wealth.

- When teaching regarding the halachos of chametz, they teach that chewed up grain has healing benefit when placed onto a wound.
- A Braisa says, at the time of **Rebbi's** death, he asked for his sons. He told them: 1) be careful to honor your mother (the Gemara explains that he was referring to his wife, not their mother, and although the obligation to honor a father's wife is D'Oraisa, that is only during the father's lifetime); 2) make sure that my lamp remains lit, and that my table and bed remain set (after his death, **Rebbi** would return to make Kiddush for his family every Friday night, and continued to do so until someone outside the family found out about it, at that point it stopped so as not to make it look like other tzaddikim were not as great as he was); 3) Yosef of Chaifa and Shimon from Ephraim served me during my life and should do so after my death (the Gemara explains that they died when **Rebbi** died and he wanted people to realize they died not because they were in any way bad, but rather so that they can continue to serve him in Olam Habbah).
 - The Braisa continues, **Rebbi** then asked for the **Rabanan**. He told them: 1) do not make hespeidim for me in the small cities (he wanted there to be larger, centralized hespeidim, which would serve to increase the honor for the Torah); 2) make sure to resume the Yeshiva learning after 30 days of my death (stop the hespeidim and return to learning – the Gemara says that **Rebbi** felt it would be wrong to make hespeidim for longer than that, because 30 days was the amount of time that they mourned for Moshe Rabbeinu. After 30 days of **Rebbi's** death they either made hespeidim by day and learned at night, or made hespeidim at night and learned by day, returning to a full schedule of learning only after 12 months from his death); 3) my son Shimon is wise, my son Gamliel should be the Nasi, and Chanina bar Chama should become the Rosh Yeshiva.
 - The Gemara says, the day that **Rebbi** died, a bas kol went out and said that whoever was there with **Rebbi** (i.e. at the funeral and eulogies) is prepared to go into Olam Habbah. There was a launderer who would visit **Rebbi** every day, but was not there that day. When he heard of the bas kol, he went and threw himself off a roof. A bas kol went out and said this person is also prepared for Olam Habbah.
 - When **Rebbi** said his son Shimon is wise, he meant to say that although he is the wisest, still his son Gamliel should become Nasi, because he is the oldest. For although he was not the wisest, he had the most fear of sin, and that is a characteristic that is of utmost importance for one in a position of power.
 - Although **Rebbi** said that **R' Chanina bar Chama** should become Rosh Yeshiva, **R' Chanina bar Chama** refused to take that position, because he felt it would be disrespectful to take it over **R' Afeis**, who was older than he was. **R' Chanina** would therefore learn outside the Beis Medrash and **Levi** would learn with him there. When **R' Afeis** died, **R' Chanina bar Chama** then took over, and **Levi** went to Bavel to go learn there.
 - **Q:** Why didn't **Rebbi** appoint **R' Chiya** to become Rosh Yeshiva instead of **R' Chanina bar Chama**, since he was greater? **A:** **R' Chiya** died before **Rebbi**.
 - **Q:** We find that **R' Chiya** said he cried over **Rebbi's** death, and made comments with respect to **Rebbi's** death!? **A:** We must say that it was **Rebbi** who cried and made comments over **R' Chiya's** death.
 - **Q:** We find that **R' Chiya** had a conversation with **Rebbi** when **Rebbi** was on his deathbed!? **A:** Either we can say that it was when **R' Chiya** was on his deathbed, and not **Rebbi**, or we can say that although **R' Chiya** was around, because he was so great in his performance of mitzvos, **Rebbi** did not want to burden him with a leadership role that would take him away from doing the mitzvos.
 - We find stories of how great and detailed he was in his performance of mitzvos, and to what great esteem **Rebbi** held his performance of mitzvos.
 - The Braisa continues that **Rebbi** then called for his younger son, **R' Shimon**, and taught him keys to wisdom. He then called for his older son, **R' Gamliel**, and taught him the keys to leadership. He told him to surround himself with exalted people, and to cast fear upon the talmidim.

- Although we find that even kings should show respect to talmidei chachomim, that is only in private. In the public's eye he must cast fear onto others.
- A Braisa says, **Rebbi** died in Tzipori and was then taken to be buried in Beis She'arim.
 - The Gemara says, he used to live in Beis She'arim. When he got sick he went to Tzipori, where the air was fresher. He ended up dying there.