



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

### Kesubos Daf Kuf Daled

- On the day of **Rebbi's** death (when he was very ill), the **Rabanan** were goizer a fast and said that whoever tells them that **Rebbi** has died will be killed (they wanted to continue davening for his recovery and would have to stop if they knew he had died). **Rebbi's** maidservant went to the roof and said, the Heavens want **Rebbi** and the people on earth want **Rebbi**, let it be the Will of Hashem that the people on earth should win out. When she saw that **Rebbi** was suffering greatly, she said, let it be the Will of Hashem that the Heavens win out. She saw that the **Rabanan** would not stop davening, and this was preventing **Rebbi** from dying. She took a keili and threw it off the roof. When it shattered, the **Rabanan** stopped davening for a second. In that second **Rebbi** died. When that happened, the **Rabanan** sent **Bar Kappara** to check on **Rebbi**. When he saw that he had died he tore his clothing and turned the tear to the back. Then he went to the **Rabanan** and told them, the Malachim and the tzaddikim are fighting for the Aron HaKodesh, and the Malachim have won. They asked him, has he died? He answered, it is now you who have said that, and not me.
- As **Rebbi** was dying, he lifted his 10 fingers towards Heaven and said, Hashem, you know that I toiled in Torah with my 10 fingers, and that I have not benefitted from this world even in the amount of my little finger. May it be Hashem's Will that I have shalom in the place that I am going. A bas kol went out and said "yavo shalom yanuchu ahl mishkivosam".
  - The word in the pasuk "mishkivosam" is plural. This teaches that when a tzaddik passes away, all the tzaddikim who have passed come out to greet him and then return to their resting places in peace.

### MISHNA

- **R' Meir in the name of R' Shimon ben Gamliel** said, if a widow is being supported while living in her father's house, she may claim her kesubah forever. If she is living in her husband's house, she may only claim her kesubah for up to 25 years. After than time she loses her right to collection of the kesubah, because we assume that within that time she likely used enough of the assets of the heirs for others, that it probably equals her kesubah payment. The **Chachomim** say, when she lives in her husband's house she may claim her kesubah forever. When she lives in her father's house she may only claim it up to 25 years (after which time we assume that she was mochel the payment). If she dies, her heirs must remind the other heirs of the kesubah obligation, and then retain the right to collect it for 25 years.

### GEMARA

- **Q: Abaye** asked **R' Yosef**, how can it be that the kesubah of a poor woman and that of a wealthy woman will both be equally used up after 25 years of using the assets (the kesubos are for different amounts)!? **A: R' Yosef** said, the wealthy woman gives more assets to others over the 25 years, so they both end up using the equivalent of their kesubah in a 25 year period.
- **Q:** According to **R' Meir**, do we prorate the kesubah over the years of the marriage? **TEIKU.**

### VACHACHOMIM OMRIM KOL ZMAN

- **Q: Abaye** asked **R' Yosef**, does this mean that a minute before the 25 year mark she is not mochel, but a minute after she is? **A: R' Yosef** said, all measurements of the **Chachomim** are given in absolute form, and therefore a minute before and a minute after are treated very differently.
- **R' Yehuda in the name of Rav** said, **R' Yishmael the son of R' Yose** said to **Rebbi** that his father said, that the **Chachomim** only said that she loses her claim after 25 years of silence in the father's house when she no longer has the kesubah document. If she does have it, she can

collect forever. **R' Elazar** said, they would hold that she loses her claim after 25 years even if she still has the document.

- **Q: R' Sheishes** asked, a Braisa says that a creditor can collect a debt even if he was silent about it for 25 years. Now, this must be talking about where he has a document (because if he doesn't he could not collect), and seems to say that only a creditor with a document is not mochel through silence of 25 years, but a woman would be deemed to have been mochel even if she still had the document!? **A: R' Sheishes** answered, the Braisa may be talking about where the creditor does not have the document, and the reason he could collect is because the case is where the debtor admits to the loan.
- **Q:** A Braisa taught by **R' Illa'a** says that a divorcee is like a creditor in that 25 years of silence does not mean she is mochel. As explained above, this must be talking about where she has her kesubah document (if not, how can she make the claim), and suggests that a widow cannot make a claim after 25 years, even with a document!? **A:** Here too the Braisa is discussing where the debtor (the ex-husband) admits to the liability.
- **R' Nachman bar Yitzchak** said, **R' Yehuda bar Kaza** taught a Braisa that says that if the woman has her kesubah document she can make the claim even after 25 years. This is a clear proof to **Rav's** Halacha.
- **Q: R' Nachman bar R' Chisda** asked **R' Nachman bar Yaakov**, is the machlokes between **R' Meir** and the **Chachomim** in the Mishna regarding a widow living in her father's house only when she no longer has the document, or even if she has the document? Second, who do we pasken like? **A:** He answered, the machlokes is only where she no longer has the document, but if she had it all would agree that she could collect forever, and we pasken like the **Chachomim**.
  - In the name of **Bar Kappara** it was said that the **Chachomim** meant that after 25 years she loses her claim to the basic kesubah amount, but she would still have a claim to any amount promised above and beyond that. **R' Avahu in the name of R' Yochanan** said, she would even lose any claim to those amounts, because such amounts are considered stipulations to the kesubah, which are also considered to be part of the kesubah.
    - We find that **R' Huna in the name of Rav** held like **Bar Kappara**, although **R' Abba** held that **Rav** did not hold that way.
  - The Gemara tells the story of **R' Chiya Aricha**, who supported his brother's wife from his brother's estate for 25 years and she made no claim for her kesubah. After the 25 years he stopped supporting her and told her she has lost all claims. They went to **Rabbah bar Shila** and **R' Chiya** explained that he personally had brought her food for 25 years, but that now the period for claims has passed. **Rabbah bar Shila** said, the **Chachomim** say that even after 25 of silence it does not show that a woman was mochel when she is living with the heirs, because her silence is just because she is embarrassed to make a claim to the hand that is feeding her. Here too, this woman's silence stemmed from embarrassment, and therefore she may still make the claim.
    - The Gemara continues the story and tells how **R' Chiya** at first did not listen to the psak. He had a collection document issued against him. When the woman gave the document to **Rava** so that he enforce the collection, he explained that the language in the document was written incorrectly, which actually rendered the entire document to be invalid.

**HADRAN ALACH PEREK HANOSEI!!!**