



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

### Kesubos Daf Yud Aleph

#### MISHNA

- A woman who is a convert, or who was a captive, or was a maidservant, who was converted, or ransomed, or freed when she was less than 3 years old, would get a kesubah of 200, and their husbands would be able to make a claim if they are found not to be a besulah.

#### GEMARA

- **R' Huna** said, if a minor is to convert, the tevila can be done on the knowledge of Beis Din.
  - **Q:** What is the chiddush here? That it is considered a benefit to convert and they can therefore do so for the child? We have a well-established principle that one may do something of benefit for a person even if he is not there (and without his knowledge)!?  
**A:** We would think that a goy rather continue the less restrictive life of a goy. He is teaching that is true only for an adult goy, who has lived with no restrictions. However, for a child, it is still considered to be a benefit to convert to being a Jew.
  - **Q:** Maybe we can say our Mishna is a proof to this, because it discusses a minor who converts, and presumably this was done on the knowledge of Beis Din? **A:** The Mishna may be discussing where they converted along with their parents, and it was therefore done based on their knowledge (they want to be together with their parents), and not on that of Beis Din.
- **R' Yosef** said, if a minor was converted, he may renounce the conversion when he becomes an adult.
  - **Q: Abaye** asked, our Mishna says that we give a minor convert a kesubah. If she may renounce the conversion, why would we give a kesubah to then spend it as a goy? **A:** We would only give it to her after she became an adult, had the chance to revoke, and did not. At that point she can no longer revoke.
  - **Q: Rava** asked, a Mishna says that a convert who converted before she was 3, who is then raped, collects the penalty like any Jewish girl. Why would we give her the penalty if she can then take the money and spend it as a goy if she revokes the conversion? **A:** We would only give it to her after she became an adult, had the chance to revoke, and did not. At that point she can no longer revoke.
  - **Abaye** didn't ask from **Rava's** Mishna, because we would say that in that case we give it to her so that the sinner not make out free. **Rava** didn't ask from **Abaye's** Mishna, because it may be that she gets the kesubah to prevent her husband from easily divorcing her, which we don't want to happen as long as she has not renounced the conversion.

#### MISHNA

- If a man had bi'ah with a girl under 3 years old, or if a minor (less than 9 years old) had bi'ah with a woman, or a woman who lost her besulim due to injury, **R' Meir** says they get a kesubah of 200. The **Chachomim** say the injured woman only gets a kesubah of 100.
- A besulah who becomes a widow, divorcee, or chalutza from nissuin gets a kesubah of 100 when she remarries, and their husbands cannot make a claim that they were not a besulah.
- A convert, a captured woman, or a slavewoman, who converted or was freed when more than 3 years old, gets a kesubah of 100 and their husbands cannot make a claim that they were not a besulah.

## GEMARA

- **R' Yehuda in the name of Rav** said, a minor who has bi'ah with an adult woman gives her the status of a woman who lost her besulim due to injury. However, **Shmuel** said that one cannot get that status from an actual bi'ah.
  - **Q: R' Oshaya** asked, our Mishna lists the case of a minor who has bi'ah with an adult woman, and the case of besulim lost due to injury as 2 separate cases!? **A: Rava** said, the Mishna means to say that when a minor has bi'ah with a woman, it gives her the status of losing besulim due to injury, which itself is a machlokes between **R' Meir** and the **Chachomim**.
- **Rami bar Chama** said, the machlokes between **R' Meir and the Chachomim** is only where he knew that she had lost them due to injury. In that case, **R' Meir** says she is like a bogeres, who gets a full 200 kesubah even though some of her besulim are gone, and the **Chachomim** say she is like a be'ulah. However, if he did not know that she was so injured, all would agree that she gets no kesubah at all.
  - **R' Meir** compares her to a bogeres rather than to a be'ulah, because her besulim were not lost because of a bi'ah, similar to a bogeres. The **Rabanan** say she is more like a be'ulah, in that an act was done to her, whereas a bogeres had no act done to her at all.
  - **Q: R' Nachman** asked, a Mishna says that if a woman says she lost her besulim to injury and the husband says it was lost to a bi'ah, **R' Gamliel and R' Eliezer** say she is believed. This suggests that she is believed and gets some kesubah!? **A: Rava** said, **R' Meir** says that a woman who lost her besulim to injury gets a kesubah of 200 whether or not the husband knew about it. The **Rabanan** hold that if he knew about it she gets 100, and if he didn't, she gets nothing at all.
    - **Rava** ultimately retracted his view and said that the **Rabanan** say she gets a kesubah of 100 in either case. We see this because **Rava** answered a contradiction between a Mishna and a Braisa by stating that a woman who was married under the pretense of being a besula, and had in fact lost her besulim to injury, gets a kesubah of 100.
- A Braisa says, if a woman entered nissuin, but there are witnesses that she was never secluded with her husband for enough time to have a bi'ah, a second husband can still not make a claim that she was found not to be a besulah, because she was a fully married woman to the first husband.
  - **Rabbah** said, we can see from here, if a woman was married under pretense of being a besulah and was actually a beulah, she gets a kesubah of 100. **R' Ashi** said, it may be that only in this case of the Braisa does she get a kesubah, because since she was previously fully married, the second husband should have expected her to be a be'ulah.
    - **Q: Why aren't we concerned that she was mezaneh while an arusah to the second man? A: R' Shrivya** said, the case is where he gave her kiddushin and immediately had bi'ah with her.
    - **Another version** has this same statement of **Rabbah** and the ensuing discussion, but based on our Mishna instead of the Braisa.
      - According to the first version, clearly it could be said on the Mishna as well. According to the second version, it may be that in the case of the Braisa he would not have to give a kesubah, because he can claim to have relied on the witnesses.