



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

Kesubos Daf Yud Zayin

- A Braisa asks, with what praises do we dance in front of a kallah? **B" S** say we praise her according to her actual attributes. **B" H** say, in all cases we say that she is a beautiful and charming kallah. **B" S** asked, if the kallah is lame or blind are we to say this as well? The Torah says one may not lie!? **B" H** said, when we see one who made a bad purchase, surely we praise the purchase so that he not feel bad. The same is for a kallah. From here the **Chachomim** said, a person's mind should always be with the people (if the kallah found favor in the chosson's eyes we should praise her to him).
 - **R' Dimi** said that in Eretz Yisrael they would praise a kallah by saying that she is beautiful without makeup or braids in her hair.
 - When **R' Zeira** got smicha, the **Rabanan** said this quote as well (meaning that he didn't need nice clothing to make him who he was).
 - When **R' Ami** and **R' Assi** got smicha, the **Rabanan** said, it is people like this who deserve smicha.
 - The Gemara says that the maids of the Caesar would praise **R' Avahu** when he would arrive at the palace.
 - **R' Yehuda bar Illai** would dance in front of the kallah with a hadas, and would say "kallah na'eh v'chasudah".
 - **R' Shmuel bar R' Yitzchak** would juggle 3 hadassim. **R' Zeira** though it was improper for a talmid chochom to do this. However, when **R' Shmuel bar R' Yitzchak** died, a pillar of fire came near him, which was a showing of great honor.
 - **R' Acha** would dance with the kallah on his shoulders. When the **Rabanan** asked if they should do so as well, he told them, only if when you carry her it is in your mind as if you are carrying a beam.
 - **R' Shmuel bar Nachmeini in the name of R' Yonason** said that it is mutar to look at the kallah during the 7 days of sheva brachos. The Gemara says that we do not pasken this way.
- A Braisa says, if the paths of a funeral and a kallah going to her wedding cross, the funeral must allow the kallah to proceed first. Both of these need to allow a king to pass first. King Agripas once stopped to allow a kallah to proceed, and the **Chachomim** praised him for doing so.
 - **Q:** How could a king do that? **R' Ashi** has said that a pasuk teaches that a king may not be mochel on his honor!? **A:** The story happened at a crossroads, so it was not very obvious that he was allowing her to go first. Therefore, it was allowed to be done.
- A Braisa says, we stop learning to go and participate in a funeral, and to bring a bride to the wedding. It was said about **R' Yehuda the son of R' Ilai** that he would stop learning to do these activities. This ruling is only when the person is needed to help bury the dead. However, if there are sufficient people without him, he may not stop his Torah learning.
 - **Q:** How many people are considered sufficient to bury the meis? **A: R' Shmuel bar Inya in the name of Rav** said, 12,000 men and 6,000 men with shofars. Others say that it is 12,000 men of which 6,000 have shofars. **Ulla** said, it is sufficient if there are enough people to take up the space between the city and the cemetery. **R' Sheishes** said, just as the Torah was given with 600,000 people, so too when it is being taken away (when a talmid chochom dies) it should be with 600,000 people.
 - This is for one who learned Tanach and Mishna. For one who taught Mishna, there is no limit.

V'IHM YEISH EIDIM SHEYATZISAH B'HINUMA...

- **Q:** What is a hinuma? **A: Surchav bar Pappa in the name of Ze'iri** said, it is a round chupah of hadassim. **R' Yochanan** said it is a veil covering the face of the kallah.

R' YOCHANAN BEN BROKA OMER...

- **Q:** The Mishna taught the customs for the wedding of a besula in Yehuda. What would be some customs for such a wedding in Bavel? **A: Rav** said, the rubbing of oil on the heads of the **Rabanan**.
- **Q:** What would they do if the kallah was a widow? **A: R' Yosef** taught, they would not throw the dried grain.

U'MODEH R' YEHOShUA B'OMER L'CHAVEIRO...

- **Q:** Why didn't the Mishna give the case where one tells another, "This field was yours and I bought it from you", and say that **R' Yehoshua** would agree that he is believed based on a miguy? Why give the case where he claims to have bought it from the person's father? **A:** The Mishna later says, if there were witnesses that it belonged to the father, the person is not believed. This statement could not have been said about a previous owner directly, because if the purchaser has had it for 3 years, he has a chazaka and would be believed against the witnesses, and if he did not yet have it for 3 years, it would be obvious that he would not be believed.
 - **Q:** Why don't we ask the same question regarding the claim that he purchased it from the father (if he had it for 3 years he is believed no matter what, and if he had it for less, it is obvious that he is not believed)!? **A:** The case of the father is a chiddush for when the purchaser had the field for 2 years during the father's lifetime and one year during the minor son's lifetime, in which case it is not considered to be a chazaka.
 - **Q:** Why couldn't the Mishna say we are discussing where he claims to have bought it from the other person himself, but the case is where he had it for 2 years in the previous owner's presence and one year when he wasn't there (he had to flee), and this will also teach that this is not considered to be a chazaka!? **A:** This can't be the case. If he had to flee to save his life, it is obvious that it would not be a chazaka. If he had to flee for monetary matters, he still should have gone to Beis Din in any place to protest the chazaka, which would prevent it from taking effect, because we find in a Mishna that a protest made to prevent a chazaka may be made in any place.