



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

Kesubos Daf Gimmel

- **Q:** Can we really say that although D'Oraisa the get should not take effect, the **Rabanan** can come along and say that it does take effect? **A:** We can say that, because anyone who gets married does so according to the will of the **Rabanan**, and the **Rabanan** therefore remove the entire marriage altogether.
 - **Q:** **Ravina** asked **R' Ashi**, that makes sense when the original kiddushin was done with money, because the **Rabanan** can treat that transfer of money as a gift. However, what happens if the person did kiddushin with bi'ah? **A:** The bi'ah is given the status of a bi'ah of zenus.
- **Another version** of the Gemara says that **Rava** said the same would be for a get (that an oneis would prevent it from taking effect).
 - **Q:** The Gemara asks from the previously stated Mishna that says if he dies within the 12 months it is not a get. This suggests that if he got sick it would be a get, because an oneis does not help!? **A:** It may be that if he was sick it would also not be a get, and the reason the case of death is given is to teach that there is no get after death. Although the earlier part of the Mishna already teaches that, the Mishna may be teaching that we do not follow the **Rabanan** who say that even in the case of death within the 12 months, the get is effective.
 - **Q:** The Gemara asks from the second Mishna quoted earlier, when he said the get should take effect now if I don't return within 12 months, and he died within the 12 months, the get takes effect. Presumably the same would be true if he had gotten sick, and we see that an oneis does not prevent the get from taking effect!? **A:** It may be that only in the case of death does the get take effect, because it is in that case that the husband wants it to take effect so that his wife not have to fall to yibum.
 - **Q:** We see from the case of the person who was prevented from returning because of the river, and yelled that he wants to be considered as having returned and have the get become batul, and yet **Shmuel** said that the get still takes effect!? **A:** This is a common oneis, and he should have taken that into consideration when making his stipulation.
- **R' Shmuel bar Yitzchak** said, a besula must get married on a Wednesday only after the establishment of Ezra that Beis Din be in session on Monday and Thursday. Before that time, a besula could get married on any day, because Beis Din was in session every day.
 - **Q:** Why are we giving a psak for before the establishment? Whatever happened at that time has already happened!? **A:** He means that if a place has Beis Din that is in session every day, a besula may get married on any day.
 - **Q:** We also gave a reason to wait for Wednesday to allow for time to prepare the wedding!? Why are we not concerned for that? **A:** He is discussing a case where the person was able to fully prepare before Shabbos, so he could then get married any day after Shabbos.
- **Q:** What is the Tannaic source for saying that the **Rabanan** were concerned for the respect of the Jewish women and wanted to make sure that sufficient preparation would be put into their wedding? **A:** A Braisa says like our Mishna, as to why a besula should get married on Wednesday, and then says that she could not get married on Sunday because the **Rabanan** wanted to allow sufficient time to prepare for the wedding. The Braisa says, in the time of danger, they allowed her to get married on Tuesday, but not on Monday, unless there is a real oneis. The Braisa concludes, that if the first bi'ah will be done on Friday night, we separate the couple to prevent the bi'ah, so that he not create a wound with the act.
 - **Q:** What was the danger that the Braisa refers to? **A:** **Rabbah** said, the goyim had instituted that any besulah must first be mezaneh with the governor before marrying.

