



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

Kesubos Daf Daled

- The Gemara previously quoted a Braisa that said that if the wedding was already prepared and the father of the groom or the mother of the bride died, we quickly make the wedding and delay the burial until after the wedding. **Rafram bar Pappa in the name of R' Chisda** said, this is only true if the meat has already been put into water (at which point it can no longer be sold and will therefore go to waste). However, if that was not yet done, the meat must be sold and the wedding must be postponed. **Rava** said, if they are in a large city with a ready market for meat, even if the meat was already placed into water, it must be sold and the wedding postponed. **R' Pappa** said, if they are in a small village (with no ready market), even if the meat was not yet placed into water the wedding is not to be postponed.
 - **Q:** Based on the above qualifications, when would **R' Chisda's** Halacha apply? **A: R' Ashi** said, in a city that is not large, but not very small, like the city of Mata Mechasya.
 - A Braisa says like **R' Chisda** as well. The Braisa says that if the wedding was prepared, including the meat having been placed into water, and the father of the groom or mother of the bride died, we make them have the wedding, do the first bi'ah, and then we bury the meis. They then have the 7 days of sheva brachos, and then the 7 days of aveilus, but during all these 14 days, they do not sleep together, rather he sleeps among other men and she sleeps among other women, which would also be the case if she was a niddah (they would sleep separate). We also would allow the bride (who was an aveila) to adorn herself for 30 days from the wedding. In any case, a couple may not do the first bi'ah on Friday night or Motzei Shabbos.
 - The Braisa is a proof to **R' Yochanan**, who says that although one does not observe aveilus on Yom Tov, he must do so in private (in the Braisa they don't sleep together during sheva brachos, which is a private observing of aveilus).
 - **R' Yosef the son of Rava in the name of Rava** said, they only must sleep separate if they have not yet had bi'ah. If they have, they may sleep together.
 - **Q:** The Braisa says that even after they had the first bi'ah they must sleep separate!? **A: Rava** made his distinction regarding a woman who got married and became a niddah.
 - **Q:** The Braisa says "and similarly" in regard to a niddah, which suggests that the same Halacha applies regarding aveilus!? **A:** The Braisa does not mean to say they are the same, the Braisa means to say that they are somewhat similar in that they have to separate, but regarding a niddah they must only separate if they did not yet have bi'ah.
 - **Q:** From here it seems that people are more careful regarding niddah, and that's why they may sleep together, but are not so careful with aveilus, which is why they may not sleep together. However, we find that a woman is allowed to serve her husband in less ways when she is a niddah as compared to when she is an aveila, which suggests the opposite!? **A:** Our Braisa is discussing when he is an aveil, which we are concerned he will treat more lightly, and therefore need to be goizer even more. This other Braisa is discussing when she is an aveila, in which case we need not be concerned, because she will stop him from doing anything that is not permitted.
 - **Q:** Our Braisa said these rules apply whether his father or her mother died!? **A:** That is referring to the other halachos of the Braisa.
 - **Q:** A Braisa says that whether he is in aveilus or she is in aveilus they must act with the same restrictions!? **A:** The Braisa should state that a difference would be that when he is an aveil they must sleep separately.

The fact that the Braisa says they are similar refers to the other halachos.

- **R' Ashi** said, we can't compare the case of aveilus of newlyweds to the case of aveilus of others. In the case of newlyweds, since the **Rabanan** were meikel, we have to be concerned that the couple will be meikel as well, and they therefore must separate.
 - **Q:** In what way were the **Rabanan** meikel? It can't be based on the fact that we allow them to do the first bi'ah, because that is allowed based on the fact that the aveilus did not yet take effect. **A:** It must be that they were meikel in allowing sheva brachos before 7 days of aveilus.