



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

Kesubos Daf Hey

- **Q:** The Braisa said, that the first bi'ah may not be done on Friday night or Motzei Shabbos. It is understandable why it can't be done on Friday night, because it creates a wound, but why can't it be done on Motzei Shabbos? **A: R' Zeira** said, if we allow that, the wedding would be held on Motzei Shabbos as well, and that would lead to him making calculations on Shabbos in preparation for the wedding.
 - **Q: Abaye** asked, we find a number of views that hold that making a calculation for a mitzvah is allowed on Shabbos!? **A: R' Zeira** said, we are concerned that he may shecht a bird on Shabbos in preparation for the wedding.
 - **Q: Abaye** asked, if so, when Yom Kippur falls out on Monday we should postpone it to Tuesday so that one not shecht on Shabbos in preparation for the special meal on Erev Yom Kippur!? **A:** When one is preparing only for himself, he is not so preoccupied so as to forget and be mechalel Shabbos. When he is preparing for others, it is a valid concern. **A2:** In that case the meal is not needed until Sunday, so he will have time to prepare. In this case, the wedding is Motzei Shabbos, so he is very pressed for time.
 - Once we give this reason, we can also say that the reason the first bi'ah may not be on Friday night is because we are concerned that the wedding will be Friday night and he will be mechalel Shabbos for the wedding.
- **Q:** When the Mishna says that a besula is to get married on Wednesday, does that mean that they can even have the first bi'ah on Wednesday, and we are not concerned that he will cool off by Thursday when he must go to Beis Din, or do we say that the first bi'ah should not be done until Wednesday night, because we are concerned that an earlier bi'ah will give him time to cool off and will cause him not to go to Beis Din? **A: Bar Kappara** taught a Braisa that says that a besula should get married on Wednesday and not have the bi'ah until Wednesday night (i.e. Thursday) because that is the day on which a bracha was given to the fish. We see that the reason is only based on the bracha, not on a concern of cooling off.
 - The Braisa also says that a widow should get married on Thursday and have the first bi'ah on Thursday night (i.e. Friday) because that is the day on which a bracha was given to man. The Gemara says, this bracha is more apropos than the bracha for the fish, which is why we have her do the bi'ah then. Another reason is, that we want the husband to spend time with his new wife (since she is a widow there is no sheva brachos), so we have her get married on Thursday, and he stays with her Thursday, Friday, and Shabbos, and then goes back to work.
- **Bar Kappara** darshened, that the "handiwork" of tzaddikim is thought of by Hashem as being even greater than the Creation of Heaven and Earth, because regarding their handiwork the pasuk uses the verbiage of "hands" and regarding Creation the pasuk uses the word "hand" (in the singular form).
- **Bar Kappara** darshened the pasuk of "v'yaseid tihyeh ahl azeinecha" as if it said "oiznecha" (your ears). The pasuk is teaching that if someone hears something improper he should place his hands into his ears and prevent himself from hearing it.
 - **R' Elazar** says this is the reason that a person's fingers are pointed, so that they can be placed into his ears to prevent him from hearing things he should not hear.
 - **R' Yishmael** taught, this is the reason that the earlobes of a person are soft, so that they can be bent up into the ears to prevent him from hearing something improper.

- **Q:** May the first bi'ah of a besulah be done on Shabbos? Is the bleeding of a besulah the result of the blood having been sitting behind her besolim, and are now able to exit after the bi'ah (but it is not a wound), or is the blood a result of an actual wound having been created?
 - **Q:** If we will say that the blood is just sitting there, do we say that the husband wants the blood, not to create the opening, and it is therefore mutar, or does he want to create the opening and it is therefore assur? If we say he does not intend for the opening, do we pasken like **R' Shimon** that an unintended result is mutar or like **R' Yehuda**, who says that it is assur? If we hold like **R' Yehuda**, is it considered that he is doing a destructive thing by making the opening (in which case it would be mutar) or is it considered constructive, in which case it is assur?
 - **Q:** If we say the blood is a result of a wound, do we say he wants that wound and it is therefore assur, or do we say that he only intends for his own pleasure and it is therefore mutar? If we say he only intends for his own pleasure, do we pasken like **R' Shimon** that an unintended result is mutar or like **R' Yehuda**, who says that it is assur? If we hold like **R' Yehuda**, is it considered that he is doing a destructive thing by making the wound (in which case it would be mutar) or is it considered constructive, in which case it is assur? If it is considered to be destructive, do we pasken like **R' Yehuda** regarding destructive actions (he says it would be patur) or like **R' Shimon** (who says he would be chayuv)? **A:** In **Rav's** yeshiva they said that **Rav** allowed it and **Shmuel** prohibited it. In Neharda'a (**Shmuel's** city) they said that **Shmuel** allowed it and **Rav** prohibited it.