



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

### Kesubos Daf Nun

- **R' Illa** said, the **Chachomim** instituted in Usha that one should not give more than 1/5 of his money to tzedaka.
  - A Braisa says this as well, and explains that by doing so one may cause himself to have to come onto others.
  - **R' Nachman** said, we learn this from the double verbiage in the pasuk of "asser a'asrenu" – there may be 2/10 (i.e. 1/5) given, but not more.
- **R' Yitzchak** said, the **Chachomim** instituted in Usha that until a child is 12, a father should nicely coax him to learn Torah. If after 12 he still doesn't want to learn, the father should forcefully push him, by hitting him and withholding support.
  - **Q:** We find that **Rav** told **R' Shmuel bar Shilas** that he must force even a 6 year old to learn Torah!? **A:** We "force feed" him Torah at the age of 6, but we don't begin to punish him until the age of 12. **A2:** **Rav** was talking about learning Tanach, and **R' Yitzchak** was referring to the learning of Mishna.
    - We find that **Abaye** said, that his "mother" told him, a 6 year old is fit for learning Tanach, a 10 year old is fit for Mishna, a 13 year old boy is fit to fast for 24 hours, and a 12 year girl is fit to fast for 24 hours.
  - **R' Katina** said, if one begins teaching his son Torah before the age of 6, it will be impossible to keep the child healthy. **Others** say that if one does so the child's friends will never be able to reach the level of Torah that this child will be able to reach.
    - The Gemara says that both these versions are correct.
    - **Others** say that if a child is weak this can be dangerous, but if he is strong there is no danger.
- **R' Yose bar Chanina** said, the **Chachomim** instituted in Usha, that if a woman sells her nichsei melug property during her husband's lifetime and she then predeceases her husband, the husband may take the property back from the buyers.
- A pasuk says "ashrei shomrei mishpat osei tzedaka b'chol eis". How can someone do tzedaka "at every moment"? The **Rabanan** in Yavneh darshened that this refers to one who supports his minor children. **R' Shmuel bar Nachmeini** said, this refers to one who raises an orphan child and married them off.
- A pasuk says "hon v'osher b'veiso v'tzidkaso omedes la'ad". **R' Huna** and **R' Chisda** argue as to the meaning. One says it refers to someone who learns and teaches Torah, and the other said it refers to one who writes the sifrei Tanach and lends them out.
- A pasuk says "urei vanim l'vanecha shalom ahl Yisrael". **R' Yehoshua ben Levi** explained, when one's children have children there is peace, because there is no need for yibum or chalitzah. **R' Shmuel bar Nachmeini** said, once there are children there are no longer fights as to who is the proper heir.

ZEH MIDRASH DARASH R' ELAZAR LIFNEI CHACHOMIM...

- **R' Hamnuna** said before **R' Yosef**, that just as sons only inherit from real property, so too daughters are only supported from real property. Everyone began to yell at **R' Hamnuna**, that would mean that only people with real property are inherited by their sons!? That is not true!? **R' Yosef** explained, perhaps **R' Hamnuna** was referring to the inheritance of the "ksubas b'nin dichrin". **R' Hamnuna** said, that is exactly what I was talking about.
- **R' Chiya bar Yosef** said, **Rav** supported orphaned girls from the wheat of the "aliya".
  - **Q:** They asked, did **Rav** give them dowries and "aliya" means as was explained by **Shmuel**, that we estimate the upper limit of the father's generosity, or was it support that he gave them and "aliya" refers to the institution that was instituted in the attic, as

related by **R' Yitzchak bar Yosef** that it was instituted that daughters be supported even from moveable property? **A:** We find that **Shmuel** instructed a guardian to give the girls money from moveable property left over by the father. Presumably this was for support.

- The Gemara says, it may be that **Shmuel** was talking about giving them money for a dowry.
- In Neharda'a and in Pumbedisa (by **R' Chana bar Bizna**) they supported girls from moveable property. **R' Nachman** told **R' Chana bar Bizna**, you must return the money you took from the heirs, and if you don't, I will collect from your own assets.
- **R' Ami and R' Assi** thought to support orphan girls from moveable property. **R' Yaakov bar Idi** said to them, if **R' Yochanan and Reish Lakish** didn't do that, why will you?
- **R' Elazar** thought to support orphan girls from moveable property. **R' Shimon ben Elyakam** said to him, I know that you are doing so out of mercy for the girls. However, the talmidim may not realize that and they will establish this as being the Halacha.
- An orphan girl came to **R' Yosef** and asked that she be supported. **R' Yosef** instructed that the heirs give her from the dates that were on the mat. **Abaye** asked, even a creditor could only take from real property!?! **R' Yosef** said, I was referring to dates that are *fit* for the mat, but which are still attached to the tree (and are therefore real property).
  - **Q:** Something that is ready to be cut is considered to already be cut (and is therefore not real property)!? **A:** These were dates that still needed to be attached to the tree so that they could fully develop and ripen.
- Orphaned brothers and sisters came to **Rava** for support. **Rava** instructed the guardians of the estate to give the boys extra money so that they can use it to support the girls. The **Rabanan** said to **Rava**, you yourself have said that the girls are only supported from real property!?! **Rava** answered, we would take money from the estate to hire a maid for the boys, so surely we should take money to support the girls, who help take care of the house and are also the daughters of the deceased.