



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

Kesubos Daf Nun Daled

AHT TIHEI YASVAH B'VEISI...

- **R' Yosef** said, this suggests that she may remain in the house only if it is a spacious house (a "house" and not a "hut"). However, even if she can't live there, she is still entitled to support. **Mar bar R' Ashi** said, if she doesn't live there she is not entitled to support.
 - The Gemara says that we do not pasken like **Mar bar R' Ashi**.
- **R' Nachman in the name of Shmuel** said, once the widow accepts a marriage proposal, she is no longer entitled to support.
 - **Q:** This suggests that if she turns down a proposal she is entitled to support. If she turned it down because she didn't like the man (but otherwise is ready to move on and remarry) she should not be entitled to support anymore either (she only gets support as long as she is still a widow and mourning for the husband, which she is no longer doing at that point)!? **A: R' Anan** said, **Shmuel's** statement was explained to me, that if she refuses out of respect for her deceased husband, she continues to get support. If she refuses because she feels the man is not fit for her, she loses the support.
 - **R' Chisda** said, if the widow is mezaneh she loses support (she is no longer in mourning). **R' Yosef** said, if she puts on makeup or braids her hair she loses support.
 - **R' Chisda** would agree with **R' Yosef**, but **R' Yosef** may say that when she is mezaneh we would attribute that to the yetzer harah, and she would not lose support because of it.
 - The Gemara says that we don't pasken like any of these views. Rather, the Halacha is like **R' Yehuda in the name of Shmuel**, that a woman gets supported until she demands her kesubah in Beis Din.
 - **Q:** A Braisa says that she loses support when she sells her kesubah, uses it as security, or as an apotiki. This suggests that she does not lose support for demanding payment in Beis Din!? **A:** These actions cause her to lose support even if they are done out of Beis Din. Demand for payment only makes her lose support if she makes the demand in Beis Din.

V'KACH HAYU ANSHEI YERUSHALAYIM...

- **Rav** said that the Halacha follows the people of Yehuda (unless stated otherwise, the heirs may pay off the kesubah and thereby stop supporting the almanah). **Shmuel** said, the Halacha follows the people of the Galil (she gets support until she demands payment of her kesubah). The people of Bavel and surrounding areas followed **Rav**, and the people of Neharda'a and surrounding areas followed **Shmuel**.
- **Rav** said, we evaluate the clothing of the almanah and reduce her kesubah by the value. **Shmuel** said that we do not do so.
 - **R' Chiya bar Avin** said that the shitos are reversed regarding the clothing of a field worker. **R' Kahana** said, the shitos remain consistent in the case of the field worker.
 - **R' Nachman** said, although a Mishna says like **Shmuel** (the Mishna says that a woman's clothing are not considered the possessions of the husband), we pasken like **Rav**.
 - **Q: Rava** asked, if we have a Mishna like **Shmuel**, why do we pasken like **Rav**? **A: R' Nachman** said, the Mishna can be understood according to **Rav**. A husband gives his wife clothing on the expectation that she will remain with him. If she is leaving the marriage, he no longer gives them to her, and she must therefore deduct them from her kesubah.
 - We find that **Ravina** paskened like **Rav** in practice.

- A person who was dying instructed that the standard items for a dowry be given to his daughter. After his death these items went down in value, and their cost therefore decreased. **R' Idi bar Avin** said, the estate is the one who gains from this, and the daughter gets the items (and not the value of the cost at the time of the instruction).
- A person who was dying instructed that 400 zuz of wine be given to his daughter. After his death the wine became expensive. **R' Yosef** said, the heirs only need to give 400 zuz worth, even though that is less wine than would have been given at the time of the instruction.
- **R' Yochanan** advised his relatives to have their dying father designate a piece of land for support for his wife so that she be limited to the revenue from that land. **Reish Lakish** said that her support is not limited to the revenue from the land. **R' Yochanan** told the relatives, there is nothing I can do since **Reish Lakish** has argued on me.
 - **R' Avahu** said, **R' Yochanan's** shita was explained to me, that if the dying man would have said that the land is to be used "for support", her support would not be limited to that piece of land. If he would have said that it be used "in support", the support would be limited to that piece of land.

HADRAN ALACH PEREK NAARAH SHENISPATSEH!!!

PEREK AHF AHL PI -- PEREK CHAMISHI

MISHNA

- Even though they said that a besulah gets 200 and an almanah gets 100, if the husband wants to add to that amount, he may. If she then gets divorced or widowed from the eirusin or the nissuin, she would collect the entire amount. **R' Elazar ben Azarya** says, from the nissuin she would collect the entire amount. If it was from the eirusin, she would only get the basic 200 or 100, because any additional amount was only written in anticipation for the nissuin.
- **R' Yehuda** says, if a husband wants, he may write a kesubah for the 200 or 100 and the wife may write a receipt that she has already received half, and this would be acceptable. **R' Meir** says, anyone who gives less than the standard 200 or 100 is considered to be living with the woman as zenus, rather than as marriage.

GEMARA

- **Q:** It is obvious that one can add to the kesubah! Why would we think not? **A:** We would think the **Rabanan** instituted a set amount so as not to embarrass the people who could not afford more. The Mishna teaches that one may add.

IHM RATZA L'HOSIF...

- The Mishna says "he can add", which suggests that the additional amount becomes part of the kesubah. This supports **R' Aivo in the name of R' Yanai** who says that the stipulations of the kesubah are considered like the kesubah itself.
 - The practical application of this status is that we treat them as one and the same for all halachos that apply to kesubah – for one who sells her kesubah, who is mochel her kesubah, for a woman who rebels and thereby is penalized to lose portions of her kesubah, for a woman who admits to partial payment on her kesubah, for a woman who demands payment in Beis Din for her kesubah, for a woman who loses her kesubah for not keeping halachos and minhagim, for not collecting the kesubah based on land appreciated after the death of the husband, for swearing to collect the kesubah, for the kesubah not being subject to shmitta, for the Halacha that a husband who gives away all assets and leaves over a piece of land for his wife's kesubah in which case she may only collect from that land, for collecting only from real property, for collecting from inferior land, with regard to the Halacha that a widow who returns to her father's house must demand payment before 25 years and a day, and for the Halacha of kesubas b'nin dichrin.