



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

Kesubos Daf Vuv

- **Q:** According to one version we said that **Rav** allowed the first bi'ah to be on Friday night, and the Gemara assumes this is because he holds like **R' Shimon** who says an unintended act is mutar. The Gemara asks, we find that **Rav** does not allow one to squeeze a cloth stopper into place even though he does not intend to squeeze out the liquid!? **A:** In that case even **R' Shimon** would agree that it is assur, because **Abaye and Rava** both said that **R' Shimon** agrees that when the consequence is inevitable (psik reisha) it is assur.
 - **Q:** We find elsewhere that **Rav** holds like **R' Yehuda**!? **A:** **Rav** holds like **R' Yehuda**, but he holds that the act is a destructive one (making the opening or the wound) and that is why it is permitted.
 - **Q:** **R' Chisda** asked, a Mishna says, that if a girl who is not old enough to have a period gets married, **B"R** say we can assume that any blood she sees after the first bi'ah for up to 4 nights is from bi'ah. **B"H** say we can assume so until the wound has healed. If she is old enough to have a period, **B"R** say we can only make this assumption for the first night, and **B"H** say we can do so for 4 nights – which is until Motzei Shabbos. Presumably this means that **B"H** allow the bi'ah to happen anytime up to Motzei Shabbos, including on Shabbos. This is problematic according to **Shmuel**!? **A:** **Rava** said, the Mishna means any night besides Shabbos.
 - **Q:** **Abaye** asked, the Mishna says “for 4 nights until Motzei Shabbos”, which includes Shabbos!? **A:** **Rava** said, the Mishna means that he is allowed to have bi'ah again if the bi'ah was already done before Shabbos. The chiddush is that this may be done even if she continues to bleed.
 - **Q:** **R' Yosef** asked, a Mishna says that a groom is patur from saying kriyas shema from the wedding until Motzei Shabbos if he did not do the first bi'ah until that time. We see that the first bi'ah may be done on Shabbos!? **A:** **Abaye** said, he is patur because he is preoccupied with the fact that he has not yet done the first bi'ah, but he in fact may not do the first bi'ah that Shabbos.
 - **Q:** **Rava** asked, do we say that the preoccupation with something (without actual performance of a mitzvah) makes one patur from doing a mitzvah? If so, if one's ship sank and he is preoccupied with his financial loss, he should be patur as well, and we know that this is not the case, because even an aveil, who is surely preoccupied, is chayuv in kriyas shema!? **A:** **Rava** said, whether the first bi'ah may be done on Shabbos is actually a machlokes Tanna'im, as can be seen by 2 conflicting Braisos. **Abaye** said, the Braisos may both agree with **Shmuel** and the machlokes is only regarding whether the preoccupation makes him patur from saying shema. **Rava** said, we see this is a machlokes Tanna'im from a Braisa where the **T"K** says a first bi'ah may not be done on Shabbos, and the **Chachomim** say that it may be done.
 - **Q:** Who are the **Chachomim** of the Braisa? **A:** **Rabbah** said, it is **R' Shimon**, who says that an unintended act is mutar.
 - **Q:** **Abaye** asked, **R' Shimon** would agree that one would be chayuv because this act is inevitable!? **A:** **Rabbah** said, the Braisa is discussing people who know how to have a first bi'ah without causing bleeding. Therefore, the unintended act is not inevitable.
 - Based on this, the only people who are preoccupied is those who do not know how to have the first bi'ah without drawing blood.

- **Q: R' Ami** asked, a Mishna says that one who opens a pimple to let out the puss on Shabbos is patur, so why would the first bi'ah be assur? **A:** Puss is not absorbed in the skin at all. The blood is somewhat absorbed, and that is why it may be assur.