



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

### Kesubos Daf Samach Zayin

- **R' Shemen bar Abba in the name of R' Yochanan** said, if the wife brings gold into the marriage, it is appraised and is listed in the kesubah at the appraised price.
  - **Q:** A Braisa says that gold is treated like keilim. Presumably this means like silver keilim, which are listed at 1/5 less than their appraised price? **A:** The Braisa means gold is treated like keilim of gold, which are not decreased.
    - **Q:** If so, the Braisa should say that gold is treated like "its" keilim!? Also, a Braisa says, gold is treated like keilim, and gold dinars are treated like money. **R' Shimon ben Gamliel** says, in a place where people don't exchange them, we appraise them and they are listed at their appraised price. Now, if **R' Shimon ben Gamliel** is going on the case of the gold dinars, that would mean that the **T"K** holds that even where the dinars cannot be exchanged they are still given the status of money, but that would not make sense. It must be that he is going on the case of regular gold, and the **T"K** says they are treated like silver keilim, whereas **R' Shimon ben Gamliel** says they are treated like gold dinars that can't be exchanged, and are recorded in the kesubah at their appraised value. This would mean that **R' Yochanan** can't agree with the **T"K**!? **A: R' Shimon ben Gamliel** is discussing the case of the golden dinars, and the case is where the dinars can be spent with difficulty. In that case the **T"K** says we treat it as money (which we increase in value in the kesubah) and **R' Shimon** says that we only put it in at the appraised value. **A2:** We can say the entire Braisa is the view of **R' Shimon**, and at the end he is explaining the reason for his shita.
    - **Q:** We still have the question as to why it doesn't say "its" keilim? **A:** This remains a KASHYEH. **A2:** We can say that it refers to small pieces of gold that do get depreciated when handled. **R' Ashi** said it refers to gold dust.
- **R' Yanai** said that besamim of Antuchya are listed in the kesubah at a 50% markup, like money. **R' Shmuel bar Nachmeini in the name of R' Yonason** said that Arabian camels are given the status of money. **R' Pappi** said that certain clothing of Bei Michsi are given the status of money. He said the same is true for the sacks of Rudya and the ropes of Kimchunya.
  - **Rava** said, initially I thought that women look to money bags of Mechuza as security for their kesubah. However, I then realized that they only look to land as security.

### MISHNA

- If a man marries off his daughter without specifying an amount for the dowry, he should not give less than 50 zuz. If a father says that he will not be giving her any dowry, the husband should not say, I will give her clothing only once she begins to live in my house. Rather, he should clothe her even when she is still living by her father.
  - Similarly, once who is marrying off an orphan should not give her less than 50 zuz, and if the tzedaka fund has more money available, he should give a dowry that is befitting for one of her status.

### GEMARA

- **Abaye** said, this refers to 50 zuz using the lower valued zuz. If not, the Mishna would not have said that if there is more money in the fund the orphan should get even more, because 50 zuz of the higher value zuz is an extremely significant amount of money.
- A Braisa says, if a boy and girl orphan come to the tzedaka fund for support, we first support the girl and then the boy, because it is more customary for a boy to have to go door to door to beg,

than for a girl to do so. If a boy and girl orphan come for money to help them each get married, we first give the girl and then the boy, because a girl gets embarrassed more than a boy.

- A Braisa says, if an orphan boy comes to the tzedaka fund for money to get married, we rent him a house, we give him all the bedding and furnishings that he needs, and then we marry him off.
- A Braisa learns from a pasuk that we need to help a poor person, but we don't have to give him so much as to make him rich. However, the pasuk also teaches that we should even provide a horse for him to ride on and a slave to run in front of the horse if the person is of that status to require such. We find that Hillel Hazaken himself ran for 3 mil in front of a pauper who was of high status, when they couldn't find a slave to do so.
- A Braisa says that the people of the Upper Galil bought for a poor man of high status a litra of meat every day.
  - **R' Huna** explained this to mean that they bought him a litra of fancy bird meat every day, or that the cost of the meat was a litra of coins. **R' Ashi** said that it was a small town and they would shecht an animal for him every day even though the rest would go to waste.
- A pauper once went to **R' Nechemya** for food. The pauper was accustomed to eating fatty meats and old wine, but **R' Nechemya** had him join his meal of beans. The pauper died as a result.
- A pauper went to **Rava** and asked to be fed fattened chicken and aged wine. **Rava** asked him, does it not bother you to have the community pay for your expensive taste? The pauper answered, the pasuk says Hashem gives each person his food in his time. At that very moment, **Rava's** sister, who he had not seen in 13 years came to visit him and brought him a fattened chicken and aged wine. **Rava** told the man to eat from this as it was clearly sent for him from Heaven.
- A Braisa says, if a man has no money but won't accept tzedaka, **R' Meir** says we give him money as a "loan" and then cancel the loan. The **Chachomim** say we give it to him as a gift and then as a loan.
  - **Rava** explains the **Chachomim** to mean that we first offer a gift. If he refuses, we offer it as a loan and then cancel the loan.

The Braisa continues, if a person has money but refuses to support himself, we give him money as a gift and then collect it back from him.

- **Q:** If we collect it from him he will never take again!? **A: R' Pappa** said, it means we collect it after his death.
- R' Shimon** says, if one has but refuses to support himself, we don't involve ourselves with him. If one does not have and won't accept tzedaka, we give him money and accept security in return so that he believes it is a loan.
  - The Gemara brings a Braisa that learns from the pasuk of "haavet" that we give the person a loan and then cancel it, and from the pasuk of "taavitenu" that we give the other person a present and then collect it back from him after he dies.
- **Mar Ukva** would take 4 zuz every day and put it in the door of a certain pauper, without him knowing. One day the pauper decided he would wait to see who was leaving the money for him. That day, **Mar Ukva** was delayed in Beis Medrash. He then went with his wife to put the money in the door. When the poor man saw them going to the door he began to approach them. They ran away to keep their identity hidden. They went into an oven that was empty but was still burning hot. **Mar Ukva's** feet began to burn, so he put them onto his wife's feet, which did not burn. He felt bad that he was missing some zechus. She explained that she gives the poor people food instead of money, which makes it easier for them to benefit, and that was why her feet did not burn.
  - It was necessary for them to even risk running into this oven, because we have learned that one is better off going into a fiery furnace rather than to embarrass another person. We learn this from Tamar.
- **Mar Ukva** would send 400 zuz every Erev Yom Kippur to a particular pauper. One year he sent it with his son. His son returned with the money and said this pauper clearly doesn't need the money, because he is using aged wine to give fragrance to his house. **Mar Ukva** said, if this

person has such expensive habits, I must give him even more to support himself. He doubled the money and sent it to the pauper.

- When **Mar Ukva** was dying, he looked at his tzedaka ledger and saw that he gave a tremendous amount of tzedaka. Still, he then said that half his money should be given to tzedaka.
  - **Q:** How could he do so, when we have learned from **R' Illai** that they instituted in Usha that one should not give more than 1/5 of his assets to tzedaka!? **A:** That is only during his lifetime, so that he not become poor. It doesn't apply to after one's death.