



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

Kesubos Daf Samach Ches

- **R' Abba** would put money in a pouch over his shoulder. The poor people would then take money without being seen by **R' Abba**.
- **R' Chanina** would give 4 zuz to a certain pauper every Friday. He once sent it with his wife. She brought the money back to him and said they don't need it because she heard them discussing whether they should eat on silver or gold. **R' Chanina** said, **R' Elazar** said that we should thank such a person, because such fakers are what allow us to hold back from giving tzedaka and not be punished for it.
 - A Braisa says, if one fakes a condition or fakes poverty to try and collect from tzedaka, he will ultimately suffer from the condition that he faked.
- A Mishna says, we do not require a pauper to sell his house or the keilim he uses in order to have money.
 - **Q:** A Braisa says that one must sell his more expensive keilim and buy cheaper ones in order to avoid poverty!? **A:** **R' Zvid** said, the Braisa is discussing things like a bed or table. The Mishna is discussing things like cups and plates, which one can say that cheaper ones would be disgusting to him.
 - **Q:** Why can't he say that a cheaper bed will also be disgusting to him? **A:** **Rava the son of Rabbah** said, the Braisa requires him to sell things like a silver plow for a cheaper one. Other kelim need not be sold. **R' Pappa** said, the Mishna is discussing before Beis Din begins to sell assets to return unlawful gains. The Braisa is discussing where Beis Din is already involved with that.

MISHNA

- If an orphan girl is married off by her mother or her brothers with her consent, and they wrote her a dowry of 100 or 50 zuz, when she becomes an adult she can get from them what is truly befitting for her. **R' Yehuda** says, if the father had married off an older daughter while he was still alive, we should give a dowry to the daughter married after his death in the same amount as he gave to the older daughter. The **Chachomim** say that sometimes a person gets more money or less money, so we appraise the estate and give the next daughter the appropriate amount based on that.

GEMARA

- **Shmuel** said, to determine how much of a dowry to give an orphan, we assess how much the father would have given if he was still alive.
 - **Q:** A Braisa says that we "support" a daughter based on the estate, and not based on what we think the father would have given. Presumably this refers to a dowry!? **A:** The Braisa refers to regular support for the girl, for her eating, drinking, and clothing.
 - **Q:** In our Mishna the **Chachomim** said that since at times a person's financial status changes, we give the dowry based on the estate. This can't refer to actual financial status, because if he gets poor he can't give the same dowry as when he was rich. It must refer to where he became "poor" (i.e stingy) in his giving, and still we don't worry about what he would give and instead give based on the estate, which is not what **Shmuel** said!? **A:** **Shmuel** will follow **R' Yehuda** in our Mishna, who says we follow what the father would have wanted.
 - **Q:** Why doesn't he just say that the Halacha follows **R' Yehuda**? **A:** If he would have said that, we would think that the Halacha only follows him when the father had actually married off a daughter already. He therefore teaches that

the reason is based on the theory that we assess what the father would have wanted to give. Therefore, we would do so even if the father had not yet married off a daughter. The **Rabanan** say that we don't follow an assessment of the father's will, even if he had already married off a daughter.

- **Rava** asked **R' Chisda**, can I say in your name that the Halacha follows **R' Yehuda**? He said, I wish all such great statements would be said in my name.
 - **Q:** A Braisa says that **Rebbi** says, that a daughter who is being supported by her father's estate gets a tenth of the estate for her dowry, and **Rava** paskened like **Rebbi**!? **A:** **R' Yehuda** was talking about a case when we could assess the father's will, and **Rebbi** was talking about a case where that was impossible to do.
- The Braisa just quoted, brought the shita of **Rebbi**. The Braisa continues that they said to **Rebbi**, this would mean that if a person had 10 daughters, his sons would get nothing!? **Rebbi** said, we would take a tenth for the first daughter, a tenth of what is left for the second daughter, and so on. We would then take all those tenths, pool them together, and the daughters would then split the pool.
 - **Q:** How do they pool it when they each already took their dowry when they married? **A:** If they were getting married at the same time, they split the pool.
- A Braisa says, **Rebbi** says, orphaned girls who get married, whether already a bogeres or not yet a bogeres, lose their support from their father's estate, but continue to have the right to their dowry. **R' Shimon ben Elazar** says, if they are a bogeres they also lose the rights to a dowry. Therefore, they should see to get married before becoming a bogeres.
 - **R' Nachman** said that **R' Huna** told him that the Halacha follows **Rebbi**.
 - **Q:** **Rava** asked **R' Nachman**, our Mishna says that a minor can later go back and get her proper dowry when she becomes an adult. This suggests that an adult cannot, which is not like **Rebbi** said!? **A:** **Rebbi** is referring to where the girl protested at the time of her marriage, which showed that she is not giving up her rights to a proper dowry. The Mishna was discussing a case where she did not protest.
 - **Ravina** said to **Rava** that **R' Ada bar Ahava** has said in your name that an orphaned girl who became a bogeres does not need to protest to keep her rights to a dowry. If the orphan got married as a naarah she also need not protest. If she became a bogeres and then got married, that is when she must protest.
 - **Q:** **Rava** just above stated that our Mishna suggests that only a minor doesn't lose her dowry, and he then said that anyone older than a minor (even a naarah) must protest!? **A:** If she is being supported from the estate, she need not protest. If she is not, she must protest to retain her rights to her dowry.
- **R' Huna in the name of Rebbi** said, an orphan's dowry is not like something given as a stipulation in the kesubah.
 - **Q:** What is meant by this? If it means that for a dowry we can collect from encumbered properties and for stipulations of the kesubah we do not, that is something that happens all the time and is obvious!? It can't mean that a dowry may be collected from moveable assets whereas a stipulation in the kesubah may only be collected from land, because **Rebbi** says in a Braisa that both of these may be collected from moveable assets!? **A:** What **Rebbi** meant is, as is stated in a Braisa, that if one says he doesn't want his daughters supported by his estate, we don't listen to him. However, if he says he doesn't want his daughters getting a dowry from his estate, we do listen to him, because a dowry is not like a stipulation in the kesubah.