



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

Kesubos Daf Zayin

- **R' Ami** allowed the first bi'ah to be done on Shabbos. The **Rabanan** said to him, how can that take place if the kesubah was not yet written (since it was Shabbos)? He told them to let the woman take possessions from the man, to be held as security for the kesubah until it is written.
 - **R' Zvid** allowed the first bi'ah to be done on Shabbos, and he himself did so as well.
 - **R' Yehuda** allowed the first bi'ah to be done on Yom Tov.
 - **R' Pappi in the name of Rava** said, **R' Yehuda** actually allowed it on Shabbos as well, but the psak he gave was on a case where it was Yom Tov and not Shabbos. **R' Pappa in the name of Rava** said, **R' Yehuda** only permitted it on Yom Tov, and not on Shabbos. **R' Pappi** asked **R' Pappa**, what would be the logic for that? You can't say it is because once making a wound is allowed for food preparation it is also allowed for other reasons as well, because based on that, one should be able to burn incense on Yom Tov since he may make a fire for food preparation!? **R' Pappa** answered, the pasuk says "Ach asher yei'acheil *l'chol nefesh*" – only something that is done by all people may be done on Yom Tov. A bi'ah is done by all, whereas burning incense is not.
 - **Q: R' Acha the son of Rava** asked **R' Ashi**, based on this, it should be assur to shecht a deer on Yom Tov, since not everybody is able to eat deer!? **A: R' Ashi** said, the need has to be something that is needed by all people, and food is a need for all.
 - **R' Yaakov bar Idi** said that **R' Yochanan** ruled in Tzaidon that it is assur to have the first bi'ah on Shabbos.
 - **Q: We never use the verbiage of "ruling" to introduce an issur!? A: We find instances where this is used for an issur.**
 - The Gemara paskens that it is mutar to do a first bi'ah on Shabbos.
- **R' Chelbo in the name of R' Huna in the name of R' Abba bar Zavda in the name of Rav** said, a marriage to a besula or a widow require the making of sheva brachos.
 - **Q: We find that R' Huna** says there is no making of the brachos for marriage with a widow!? **A: When a previously unmarried man is marrying the widow, the brachos are made. When it is a previously married man, the brachos are not made.**
 - **Q: We find that R' Nachman** said that **Huna bar Nosson** taught a Braisa that teaches that the brachos must be done with a minyan based on the pasuk by the marriage of Boaz to Rus, who were each previously married!? **A: R' Huna** must have meant that with previously married people we only make the brachos for one day, not for seven days.
 - **Q: A Braisa** says that the **Chachomim** instituted that the couple should rejoice together for 3 days. What type of couple is being discussed? If they were not previously married, they rejoice for 7 days, and if they were previously married, we just said that they only rejoice (i.e. make the brachos) for one day!? **A: We** can say that it refers to previously married people, and although the brachos are for one day, they rejoice (he doesn't go to work) for 3 days. We can also say that it refers to previously unmarried people, and although the brachos are made for 7 days, the requirement to rejoice is only done for three days.
 - **Q: A Braisa** says that when a besula marries there are 7 days of brachos and when a widow marries there is one day of brachos. Presumably this is even when she marries a previously unmarried man, and is not like **R' Huna** said!? **A: The Braisa** is discussing where she married a previously married man.
 - **Q: If so, why doesn't the Braisa** state that specifically? **A: The Braisa** wanted to mention very general rules, without getting involved in the finer details.

- We mentioned above that **R' Nachman** learned the requirement that the brachos be made with a minyan from the marriage of Boaz and Rus. **R' Avahu** learns this requirement from the pasuk of "b'makheilos barchu Elokim Hashem mimkor Yisrael" (the brachos regarding the "mekor" are to be done in a "kahal", which is at least 10 people).
 - **R' Nachman** uses the other pasuk to teach what **R' Meir** said in a Braisa, that even the babies in their mothers' stomachs sang praise at Kriyas Yam Suf. **R' Avahu** said, if the pasuk was teaching that, it should have said "mibeten", not "mikor".
 - **R' Avahu** said, the reason that 10 people were called together in the pasuk with Boaz was because he wanted to announce the Halacha that a woman from Moav may marry a Jew (it is only a man of Moav who may not). If the point was to gather them for the brachos, why did he have to gather "zikeinim" (as stated in the pasuk)? **R' Nachman** said, if he wanted to announce a psak, he didn't need 10 people to do so. **R' Avahu** would say that he called 10 people in order to publicize his psak.
- A Braisa says, we make the sheva brachos at the time of nissuin. **R' Yehuda** says that they are even made at the time of eirusin.
 - **Abaye** said, **R' Yehuda's** shita was said in the province of Yehuda, where the couple would be together in seclusion after the eirusin.
- A Braisa says, we make sheva brachos at the time of nissuin and "birchas eirusin" at the time of the eirusin.
 - **Q:** What bracha is "birchas eirusin"? **A: Ravin bar R' Adda and Rabbah bar R' Adda** both said in the name of **R' Yehuda** the verbiage of the bracha (which is essentially the same as we say in today's times), but without the bracha ending. **R' Acha the son of Rava** said that **R' Yehuda** would end off with an ending (Baruch ata Hashem...).
 - The view that does not make an ending says this bracha is like a bracha on food or mitzvos (which has no ending). The view that does require an ending says this is like Kiddush, which has an ending.
- A Braisa says, we make the sheva brachos with a minyan for all 7 days after the wedding.
 - **R' Yehuda** said, this is only done when there is a new person (who had not been there before) at the meal.
 - **Q:** What brachos are made? **A: R' Yehuda** lists the brachos as we make them at sheva brachos today.