



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

### Kesubos Daf Ayin Beis

HAMADIR ES ISHTO...

- **Q:** Prohibiting her from going to a wedding clearly has the aspects of “locking a door in front of her” (not allowing her enjoyment). However, how does that concept apply by not allowing her to go to a house of mourning? **A:** It is like a Braisa says, if he doesn't allow her to go console mourners, when she dies there will be no one who will want to mourn and eulogize for her.

V'IHM HAYA TO'EIN MISHUM DAVAR ACHER RASHAI

- **Q:** What is meant by “something else”? **A: R' Yehuda in the name of Shmuel** said, it means he prevents her from going there because unrefined people are there.
  - **R' Ashi** said, this is only if such people are established as being there, not just based on the husband's say-so.

V'IHM AMAR LAH AHL MENAS SHETOMRI

- **R' Yehuda in the name of Shmuel** said, this refers to something that would be embarrassing for the wife to repeat in front of that person.

OH SHETIHEI MIMAL'A U'ME'ARA L'ASHPA

- **R' Yehuda in the name of Shmuel** explained, this means that the husband is demanding that the woman should prevent herself from becoming pregnant after having tashmish. A Braisa says this means that he is demanding that she fill 10 pitchers of water and pour them out into the garbage.
  - **Q:** According to the reason of the Braisa, why can she demand a divorce? Why can't she just do what she is asked? **A: Rabbah bar bar Chana in the name of R' Yochanan** said, because it makes her look like she is insane.
  - **R' Kahana** said, if a husband makes a vow prohibiting his wife from borrowing or lending out utensils, she can demand a divorce, because not lending out things would bring her a bad name.
    - A Braisa says this as well.

MISHNA

- The following women are divorced and do not get their kesubah paid:
  - A woman who does not follow the halachos in the Torah or the Jewish customs.
    - The “laws of the Torah” includes: feeding her husband produce that did not have maaser removed; having tashmish with him as a niddah; she does not remove challah when she bakes; she makes vows and does not fulfill them.
    - The “Jewish customs” include: going out with her hair uncovered; she spins in the marketplace; she speaks to every man; **Abba Shaul** says, also someone who curses his parents in his presence; **R' Tarfon** says, also a noisy woman who can be heard by her neighbors when she talks in her house.

GEMARA

- **Q:** If he knows that she gives him food without taking maaser, he should not be eating it, and if he does not know, how is he withholding kesubah payment based on that? **A:** She tells him that a particular Kohen took care of the maaser for her and he later finds out that she lied.
- **Q:** If he knows she was a niddah, he should not have had tashmish with her, and if he didn't know, he can rely on her say-so that she was not a niddah!? **A:** She claimed that she asked a shailah with a particular chochom and he later found out that she lied.

- **Q:** If he knows that she gives him food without taking challah, he should not be eating it, and if he does not know, how is he withholding kesubah payment based on that? **A:** She tells him that a particular baker took care of the challah for her and he later finds out that she lied.
- It is very bad if the woman does not fulfill her vows, because we have learned based on a pasuk that children die for the sin of their parents not fulfilling their vows.
  - A Braisa brings a machlokes between **R' Meir** and the **Rabanan**. **R' Meir** says that if one's wife vows and is not fulfilling the vow, he should have her make the vow again in front of him and then annul it, to prevent her from not fulfilling the vow. The **Rabanan** say this is like living with a snake in a basket (she will eventually make another vow without him knowing and not fulfill it, causing his children to die).
  - There is a similar Braisa regarding a woman who does not take off challah. **R' Yehuda** says the husband should take challah so that he knows it is taken care of (and can't withhold her kesubah based on this). The **Rabanan** say, one cannot be expected to live with a snake in a basket...
    - The one who taught the second Braisa that the husband has to take care for himself will surely hold of the first Braisa, because it is a less common occurrence. The reverse may not be true.

#### V'EIZOHI DAS YEHUDIS YOTZA V'ROSHA PARU'AH

- **Q:** The requirement for a married woman to cover her hair is learned from a pasuk and is therefore D'Oraisa!? **A:** D'Oraisa a small covering is sufficient. D'Rabanan a more full covering is required.
  - **R' Assi in the name of R' Yochanan** said, there is no issur for a married woman to wear a small covering on her head. **Abaye** explained, this was said when she is going from one chatzer to another by way of a mavuy.

#### V'TAVA BASHUK

- **R' Yehuda in the name of Shmuel** said, this refers to where she bares her arms to people as she spins the wool. **R' Chisda in the name of Avimi** said, this refers to where she spins near her private area, calling attention to that area.

#### UMIDABERES IHM KOL ADAM

- **R' Yehuda in the name of Shmuel** explained, this refers to where she talks to the young men.

#### ABBA SHAUL OMER AHF HAMIKALELES YOLDAV B'FANAV

- **R' Yehuda in the name of Shmuel** said, this refers to a woman who curses the husband's parents in front of his children.

#### R' TARFON OMER AHF HAKOLANIS

- **R' Yehuda in the name of Shmuel** explained, this refers to a woman who speaks loudly when talking about tashmish.
  - A Braisa says it is a woman who can be heard in the next courtyard when she is having tashmish.
    - **Q:** Why wouldn't this be taught with the other mumin in another Mishna? **A:** We must use the first explanation.

#### MISHNA

- If a man is mekadesh a woman on condition that she is not under any vows and it turns out that she is, she is not mekudeshes. If he was mekadesh her without any condition and it turns out that she is under vows, the kiddushin is effective, but she may be divorced without a kesubah payment.
- If a man is mekadesh a woman on condition that she does not have any mumin and it turns out that she has, she is not mekudeshes. If he was mekadesh her without any condition and it turns out that she has, the kiddushin is effective, but she may be divorced without a kesubah payment.
  - Any mum that would make a Kohen pasul would also make a woman "pasul" for purposes of the above scenario.

#### GEMARA

- **Q:** This Mishna is already written in Mesechta Kiddushin, so why the need to say it here? **A:** Here we write it for the kesubah aspect, and there we write it for the kiddushin aspect.

- **R' Yochanan in the name of R' Shimon ben Yehotzadak** said, our Mishna is discussing the following types of vow: a vow that she will not eat meat, that she will not drink wine, or that she will not dress up with colored clothing. A Braisa says this as well.
  - **R' Pappa** said, this can't be going on the first part of the Mishna, because in that case, since the husband said he doesn't want any vows, then a vow of any type should be a problem. Therefore, it must be going on the next case of the Mishna, where he marries her without a condition. **R' Ashi** said, it is going on the first case of the Mishna. Even when making a condition, we assume he is only particular about the types of vows that most people would be particular about.