



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

Kesubos Daf Ayin Zayin

MISHNA

- If a man developed mumin after his marriage, we do not force him to divorce his wife. **R' Shimon ben Gamliel** says, this is only if they are small mumin. However, if they are large mumin we force him to divorce her.

GEMARA

- **R' Yehuda's** version of the Mishna was that it spoke of a man who developed a mum, and **Chiya bar Rav's** version of the Mishna was that it spoke of a man who always had the mum.
 - According to **R' Yehuda**, he would surely agree that if the man always had the mum he would not be forced to divorce her, because she knew about it and accepted his marriage nonetheless. According to **Chiya bar Rav**, it may be that if they developed later on the woman could force the husband to divorce her.
 - **Q: R' Shimon ben Gamliel** said in the Mishna that there is a difference between small and large mumin. According to **Chiya bar Rav**, since she knew about the mum and accepted it, why should there be any difference? **A:** She thought she would be able to handle living with it, but later realized that she could not.
- A Braisa lists the large mumin referred to by **R' Shimon ben Gamliel**: his eye was blinded, his arm was cut off, or his foot was broken.
- **R' Abba bar Yaakov in the name of R' Yochanan** paskened like **R' Shimon ben Gamliel**, whereas **Rava in the name of R' Nachman** paskened like the **Chachomim**.
 - **Q:** We have learned that **Rabbah bar Chana in the name of R' Yochanan** always paskens like **R' Shimon ben Gamliel** except for 3 cases, so why the need to specifically pasken like him here? **A:** There are differing opinions among the Amoraim as to how **R' Yochanan** paskened.

MISHNA

- The following are men who are forced to divorce their wives: a man with boils, a man with "pulipus", a man who works as a gatherer (of excrement), as a copper refiner, or as a tanner. She may force a divorce whether these conditions were present before the marriage or whether they came about after the marriage. About all of these **R' Meir** said that even if she accepted these upon herself, she can force the divorce, because she can say that she thought she would be able to live with these, but now realizes that she cannot. The **Chachomim** say, she is forced to live with these conditions, except for the condition of the man with boils, because tashmish with such a man makes his skin deteriorate even further.
 - It once happened in Tzidon that a woman whose husband was a tanner and died without children said that she refuses to do yibum with his brother who was also a tanner. The **Chachomim** said she was within her rights to do so, because she can say that she only accepted living like that with the husband, and would not accept this with the brother.

GEMARA

- **R' Yehuda in the name of Shmuel** said, "pulipus" refers to a bad smell from his nose. A Braisa says it refers to bad breath.
 - **R' Assi** said the views are reversed.

V'HAMIKAMEITZ

- **R' Yehuda** said, this refers to one who gathers dog waste with his hands.
 - **Q:** A Braisa says it refers to a tanner!? **A:** We see in another Braisa that it is a machlokes among Tanna'im.

V'HAMITZAREF NECHOSHES V'HABURSI

- **R' Ashi** said, the copper refiner refers to one who makes copper into pots. **Rabbah bar bar Chana** said, it refers to one who mines copper.
 - A Braisa says like **Rabbah bar bar Chana** as well.
- **Rav** said, if a husband says that he refuses to feed and support his wife, he must divorce her and pay her kesubah. When **R' Elazar** repeated this to **Shmuel**, and **Shmuel** responded showing that he felt this was not correct, saying that if we force him to do something, we should simply force him to support her. **Rav** must have held that forcing him to support her is only a temporary fix until the next time he decides to stop supporting her.
- **R' Yehuda in the name of R' Assi** said, we only force men to divorce wives who are assur for them to marry. He said that **Shmuel** explained this to mean like a case of a Kohen Gadol married to a widow, or a divorcee or chalutza married to a Kohen, or a mamzeres or nesina married to a Yisrael, or a Yisraelis married to a nasin or a mamzer. However, if a man was married for 10 years without children, we would not force him to divorce his wife. **R' Tachlifa bar Avimi in the name of Shmuel** said that even in the case of a man married for 10 years without children we would force him to divorce his wife.
 - **Q:** Our Mishna lists cases of forcing divorce and does not mention all these additional cases. According to **R' Assi** we can say that the Mishna only lists cases D'Rabanan, and the other cases are D'Oraisa. However, according to **R' Tachlifa**, the case of being married 10 years is only D'Rabanan, so why didn't the Mishna list it as well? **A: R' Nachman** said, our Mishna lists cases where we physically force him. The case of being married 10 years would be a case where we "force" only using words.
 - **Q: R' Abba** asked, we learn from a pasuk that words are never sufficient to force someone to do anything!? **A: R' Abba** said, even for the case of being married for 10 years we would physically force him. The reason we don't list it in the Mishna is because in the other cases in the Mishna, if she says she wants to remain with him we don't force the divorce. In the case of married for 10 years, even if she says so, we would force the divorce.
 - **Q:** Where the man has boils we do not allow her to remain married even if she wants!? **A:** We would allow her to remain married if she agrees never to have tashmish with him.
- **R' Yose** says in a Braisa, there are 24 types of boils, all of which are aggravated by tashmish, the worst of which is called "raasan". The Gemara says, raasan comes from a baby conceived from a tashmish had after the man and woman both let blood and ate nothing before having tashmish. Characteristics of this sickness are tearing eyes, running nose, drooling, and flies flying around him. **Abaye** gives a detailed process of how one can be healed from this sickness, which is actually caused by an organism lodged in the person's brain. It is so contagious that many of the **Chachomim** would not sit near, or even down-wind from these people, and some would not enter the tent of such a person, or even eat food that came from the neighborhood of a person who was sick with raasan. **R' Yehoshua ben Levi** would sit next to such a person while he was learning, because he felt that the Torah would protect him.
 - The Gemara tells the story of **R' Yehoshua ben Levi**, who asked to see his place in Gan Eden before he died. The Malach Hamaves took him there and gave **R' Yehoshua ben Levi** his "knife" so that he not have to worry that he would be put to death on the way. When he got to the wall around Gan Eden, he jumped over it. In Heaven it was decided that he would be allowed to remain there and not have to go through death. He was asked to return the knife so that the world could continue with people dying.
 - A similar story happened to **R' Chanina bar Pappa**, but the Malach Hamaves refused to give his knife to him to hold. He explained that **R' Yehoshua ben Levi** was allowed to do so only because he sat next to people with raasan as he learned.
 - **R' Chanina** said, people in Bavel are not afflicted with raasan, because they eat beets and drink certain beers. **R' Yochanan** said people in Bavel are not afflicted with tzaraas because they eat beets, drink beer, and bathe in the Euphrates River.

HADRAN ALACH PEREK HAMADIR!!!