



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

Kiddushin Daf Beis

MESECHTA KIDDUSHIN

PEREK HA'ISHA NIKNEIS -- PEREK RISHON

MISHNA

- A woman may be acquired in 3 ways, and she can acquire herself back in 2 ways. She may be acquired with money, with a document, or with bi'ah.
 - **B"R** say if being acquired with money, the amount of money must be a dinar, or the value of the item given must be worth a dinar. **B"H** say the amount must be a prutah or the value of a prutah.
 - How much is a prutah worth? One eighth of the Italian issur.
- She acquires herself back either with a get or with the death of her husband.
- A yevama can be acquired through bi'ah, and she can acquire herself back with chalitza or with the death of the yavam.

GEMARA

- **Q:** Why does this Mishna speak of terms of "acquired" and the Mishna in the next perek speaks in terms of "kiddushin"? **A:** The Mishna wants to teach that one method of acquisition is with money, which itself is learned out from a gezeirah shava on the verbiage of "kicha" from the purchase of the Me'aras Hamachpeila from Efron, and the verbiage of "kicha" is more befitting to be spoken about in terms of acquisition than in terms of kiddushin. That is why this Mishna says "haisha *nikneis*", using a term of acquisition.
 - **Q:** Why did the Mishna in the next perek not say "ha'ish koneh" instead of "ha'ish mekadesh"? **A:** Our Mishna, which is first, uses the verbiage of the pasuk ("kinyan"), whereas the later Mishna uses the verbiage of the **Rabanan** ("kiddushin"). The verbiage of the **Rabanan** means that the act should make her like hekdesch, and forbidden to all other men.
- **Q:** Why did our Mishna speak from the perspective of the woman and not from the perspective of the man, and not simply say "ha'ish koneh"? **A:** Since the Mishna then says that "she is koneh herself in 2 ways", which is said from her perspective, we speak from her perspective in the beginning of the Mishna as well.
 - **Q:** Why can't the second part of the Mishna also be written from the man's perspective and say "umakneh" (the man is koneh to her)? **A:** One of these 2 methods is by death of the husband. His death is a way in which Heaven is makneh to her, and is not the husband's doing. Therefore, it would be inappropriate to say "ha'ish makneh".
 - **A:** Another reason we did not want to say "ha'ish koneh" is, that would suggest that it can be done against the will of the woman, and this is not so.
- **Q:** Why did the Mishna say "shalosh derachim" (3 ways) and use the feminine version for the number 3? Why not use the masculine version and say "shloscha"? **A:** It is because the Mishna uses the word "derech", which we find in a pasuk ("es haderech yeilchu vah") to be in the feminine form.
 - **Q:** We find a Braisa that uses the masculine form of a number when saying derech, and that is based off of a pasuk that suggests that derech is a masculine word!? **A:** The pesukim are not contradictory, because the form of the word depends on the subject matter of the pasuk. The first pasuk discusses Torah, which is a feminine word, thereby making derech feminine as well. The second pasuk discusses war, and since it is men

who go to war, it becomes a masculine word. The Mishnayos are also not contradictory, because our Mishna discusses a woman and therefore derech is considered to be feminine, the Braisa discusses the checking of a zav, which is something that is done for men and not women. Therefore, the word is masculine.

- **Q:** The result of the discussion above is that we use the feminine “shalosh” because we use of the word “derachim”. Why didn’t the Mishna instead use the word “devarim” and in that way it could have used the masculine “shlosa” (the Torah is generally written in the masculine form)? **A:** Since one of the methods is bi’ah, and a pasuk refers to bi’ah as a “derech”. That is why the word derech was chosen.
 - **Q:** What about the other methods of money and shtar? **A:** Since we use derech for bi’ah, we use it for all.
 - **Q:** We have the two follow the one instead of the one follow the two!?
A: All methods of kiddushin are for the purpose of an eventual bi’ah. Therefore, the word derech is most appropriate.
 - **A:** The reason the Mishna uses the word derech is because it follows **R’ Shimon**, who says in a Braisa that the Torah says “ki yikach ish isha” instead of “when a woman is taken by a man”, because it is the “derech” (the normal way) that a man seeks out a woman and not visa-versa. The mashal can be said about a person who loses an item – it is the person who looks for the lost object (so too a man looks for the woman who was “taken from man”).
 - **Q:** If this is the only reason that “derachim” was used instead of “devarim”, why in the Braisa regarding zav is the word derachim used?
A: It is used to teach that it is the normal way for overeating to bring zivah, and for overdrinking to bring zivah.
 - **Q:** Why is the word derachim used in a Mishna when comparing an esrog to other fruits of a tree? **A:** That is because the end of that Mishna must say that the esrog is like a vegetable in one “derech”.
 - **Q:** At the end we should also say “davar” instead of “derech”!?
A: It uses derech to teach that the way of the esrog is like a vegetable in that it must be irrigated besides being watered by rainwater, and that is why maaser is given based on the year in which it is picked (and not the year in which it begins to grow).
 - **Q:** Why is the word “derachim” used in a Mishna that gives the similarities and dissimilarities of a “koy” (a certain animal) to a beheimah and to a chaya? Also, why is the word “derachim” used in a Mishna when comparing a get to a get shichrur? **A:** We must say that whenever there is differentiation in the halacha, the word “derachim” is used (e.g. in our Mishna only these 3 methods may be used, but chuppah cannot act as a kiddushin), and whenever there isn’t, the word devarim is used. This can be proven from the end of the Mishna regarding esrog, which says that **R’ Eliezer** says that an esrog is like a tree “l’chol davar” (“in every way”, we see that since he holds there is no differentiation, he uses the word “davar”).