



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

Kiddushin Daf Mem Tes

- **Abaye** said, **R' Shimon, R' Shimon ben Gamliel, and R' Elazar** all hold that when a person tells a shaliach to do something and tells him how to do it, he only means to give him one possible one of doing it, and not to preclude the shaliach doing it any other way.
 - The previous Gemara has shown that **R' Shimon** holds this way.
 - We see that **R' Shimon ben Gamliel** holds this way based on a Mishna. The Gemara explains the Mishna to mean that **R' Shimon ben Gamliel** holds that in a place where the custom is to write a get either as a "get mekushar" or as a "get pashut", and the shaliach was instructed to do it one way, but did it the other way, the get is still a valid get. We see that he holds that the person meant to instruct with one possible way.
 - We see that **R' Elazar** holds this way based on a Mishna. The Mishna says, if a woman instructs a shaliach to accept a get for her in a certain place, and he then accepts it for her in another place, **R' Elazar** says the get is valid. We see that he also holds that the woman meant to instruct with one possible way.
- **Ulla** said, the machlokes in our Mishna whether a mistake that is to the advantage of the woman will make the kiddushin invalid or not, is only with regard to a monetary advantage. In that case, **R' Shimon** says the kiddushin is valid. However, if the mistake was regarding "yichus" (she was told that the man was of less distinguished yichus, and it turned out that he was of more distinguished yichus) all would agree that the kiddushin is not valid, because she says "I don't want a shoe that is too big for me" (she doesn't want someone of greater yichus, who will feel superior and treat her as inferior).
 - A Braisa clearly says like **Ulla**, that **R' Shimon** agrees in the case of mistaken yichus.
 - **R' Ashi** said, we can see this from the next Mishna as well. The Mishna says that if a man gives kiddushin on condition that he is a Kohen, and turns out to be a Levi, or visa-versa, the kiddushin is invalid, and **R' Shimon** does not argue in that case.
 - **Q: Mar bar R' Ashi** asked, that Mishna goes on and says that if the man gave kiddushin on the condition that he has a maid to serve him, and it is found that he does not, or visa-versa, the kiddushin is invalid. Now, that is simply a monetary case, so **R' Shimon** must argue over there as well (even though he does not specifically argue in the Mishna), and it must be that when he argues in the very beginning of the Mishna (i.e. our Mishna) he means to argue in this part of the Mishna as well. If so, we can say that he even argues in the part of the Mishna regarding yichus, and the Mishna is therefore not a proof to **Ulla**!?
 - A:** The Gemara says, there is no need for him to argue again regarding the case of the maid, because that is a case of money, just like the beginning of the Mishna, and there is therefore no need to repeat his view. However, regarding the case of yichus, if he does argue in that case, he would need to specifically say so to tell us that he argues even in a non-monetary case. Since he did not, it shows that he does not argue, and the Mishna therefore is a proof to **Ulla**. **A2:** We can also answer that **R' Shimon** doesn't argue in the case of yichus and also doesn't argue in the case of the maid, because that is similar to the case of yichus in the following way. The case of the maid is where the man is found to have a respected maid. A wife doesn't want her husband to have such a maid, because she becomes privy to her private conversations, and is believed by people when she goes and repeats them.
- A Braisa says, if a man gives kiddushin "on condition that I am a reader of Mikra", then once he reads even 3 pesukim in shul, she is mekudeshes. **R' Yehuda** says he must read the Mikra and the Targum Unkelas.

- The Gemara says, this is only if he says “I am a reader”. However, if he said “I am an expert”, it is only a kiddushin if he can expertly read Torah, Nevi'im, and Kesuvim.
- If a man gives kiddushin “on condition that I study”, **Chizkiya** says the kiddushin is only valid if he learns halachos (Halacha L'Moshe MiSinai), and **R' Yochanan** says it is valid if he learns Torah.
 - **Q:** A Braisa says, what is “Mishna” (studying)? **R' Meir** says it is halacha, and **R' Yehuda** says it is Medrash. Now, we see that no one says it is Torah (chumah)!? **A:** When **R' Yochanan** says “Torah” he means “Medrash on the Torah”.
 - This is only if he said “I study”. However, if he said “I am a Tanna”, then the kiddushin is only effective if he learns halacha, Sifra, Sifri, and Tosefta.
- If a man gives kiddushin “on condition that I am a talmid”, we do not take this to mean that he has to be from the great talmidim. Rather, as long as he can answer a question on an area that he is currently learning, that is sufficient.
- If a man gives kiddushin “on condition that I am a chochom”, we do not say that he must be a chochom like **R' Akiva**, rather as long as he can answer anything that needs wisdom to be answered, he would be considered a chochom.
- If a man gives kiddushin “on condition that I am a strong person”, we do not say that he must be as strong as the great generals of the past. Rather, as long as people fear him because of his strength, he is considered to be a strong person.
- If a man gives kiddushin “on condition that I am a wealthy person”, we do not say that he must be as wealthy as **R' Elazar ben Azarya** and others at that level. Rather, as long as people honor him due to his wealth, he is considered to be a wealthy person.
- If a man gives kiddushin “on condition that I am a tzaddik”, then the kiddushin is effective even if he is a complete rasha, because he may have thought of doing teshuva.
- If a man gives kiddushin “on condition that I am a rasha”, then the kiddushin is effective even if he is a complete tzaddik, because he may have had thoughts of avodah zarah.
- There are 10 measures of wisdom that were brought to this world – EY got 9 of the portions and the rest of the world got 1 portion.
 - There are 10 measures of beauty that were brought to this world – Yerushalayim got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of wealth that were brought to this world – the early Romans got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of poverty that were brought to this world – Bavel got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of arrogance that were brought to this world – Eilam got 9 portions, and the rest of the world got one portion.
 - **Q:** We find that **R' Yochanan** darshened a pasuk to teach that there was a lot of arrogance in Bavel!? **A:** The arrogance was initially brought down to Bavel, and from there it travelled and made its way to Eilam.
 - **Q:** We have learned that poverty is a sign of arrogance, so there must have been a lot of arrogance in Bavel!? **A:** The poverty that comes from arrogance is poverty from Torah.
 - There are 10 measures of strength that were brought to this world – the Persians got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of lice that were brought to this world – Madai got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of kishuf that were brought to this world – Mitzrayim got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of “nega'im” that were brought to this world – pigs got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of zenus that were brought to this world – Arabia got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of chutzpah that were brought to this world – Meishan got 9 portions, and the rest of the world got one portion.
 - There are 10 measures of talking that were brought to this world – women got 9 portions, and the rest of the world got one portion.

- There are 10 measures of drunkenness that were brought to this world – the Kushim got 9 portions, and the rest of the world got one portion.
- There are 10 measures of sleep that were brought to this world – slaves got 9 portions, and the rest of the world got one portion.

MISHNA

- If a man gives kiddushin “on condition that I am a Kohen” and we find that he is a Levi, or visa-versa; “on condition that I am a nasin” and we find that he is a mamzer, or visa-versa; “on condition that I am from a town” and we find that he is from the city, or visa-versa; “on condition that my house is near the bathhouse” and we find that it is far away, or visa-versa; “on the condition that I have a grown daughter or maidservant” and he is found not to have one, or visa-versa; “on condition that I don’t have any children” and he is found to have children, or visa-versa; in all these cases, even if the woman says “I intended to become mekudeshes to him even if what he said was not true”, still, she is not mekudeshes.
- The same applies if she is the one who misleads him.