



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

### Kiddushin Daf Vuv

- A Braisa says, if a man says to a woman “you are hereby my wife” or “you are hereby my arusah” or “you are hereby acquired to me”, it is a valid kiddushin. If he says “you are hereby mine” or “you are hereby in my reshus” or “you are hereby bound to me”, it is a valid kiddushin.
  - **Q:** Why were these 6 phrases broken into two groups of 3? **A:** It was taught this way for easier memorization.
- **Q:** What if a man says “you are hereby singled out for me” or “you are hereby designated for me” or “you are hereby my helpmate” or “you are hereby my counterpart” or “you are hereby my gathered one” or “you are hereby my rib” or “you are hereby my closed one” or “you are hereby my replacement” or “you are hereby my seized one” or “you are hereby my taken one”? **A:** We can answer one of these, based on a Braisa that says that if a man tells a woman “you are hereby my taken one” it is a valid kiddushin, since that is the verbiage used in the pasuk of “*ki yikach ish isha*”.
- **Q:** What if a man says “you are hereby my charufah”? **A:** A Braisa says, if one says “you are hereby my charufah” it is a valid kiddushin, because in Yehuda they call an arusah by the term charufah.
  - **Q:** Yehuda is not most of the world!? **A:** The Braisa means to say that if someone says “you are hereby my charufah” the kiddushin is valid because the pasuk says “*v’hee shifcha necherefes l’ish*” (which refers to designation for marriage), *and* in Yehuda they refer to an arusah as a charufah.
    - **Q:** Do we need the custom in Yehuda to be brought as a support in addition to a pasuk!? **A:** The Braisa means, that if someone from Yehuda says “you are hereby my charufah”, it is a valid kiddushin, because in Yehuda they refer to an arusah as a charufah.
- **Q:** The Gemara above asked about these other phrases and whether they possibly suggest kiddushin. The Gemara now asks, what were the circumstances in which these phrases were said? If they were not even discussing marriage at all, then even if these phrases are proper phrases of kiddushin, how can she possibly know what he was referring to? If the situation was that they were discussing matters of kiddushin, then if he then hands her money without saying anything at all the kiddushin would be valid, because **R’ Huna in the name of Shmuel** said that we pasken like **R’ Yose** in a Mishna, who says that if they were discussing marriage and he then gave her money without saying anything further, the kiddushin would be valid!? **A:** If he would have remained silent, it would surely be a kiddushin. The question of the Gemara is when he said one of those other phrases. The question is, does he mean it as kiddushin, or does he mean to hire her to work for him. On that, the Gemara remains with a **TEIKU**.
  - **R’ Yehuda in the name of Shmuel** said that when **R’ Yose** says that nothing additional need be said, that is talking about when they were still discussing marriage until he gave her the money. However, had they stopped discussing that prior to the money being given, it would not be a valid kiddushin. **R’ Elazar in the name of R’ Oshaya** said this as well.
    - This is actually a machlokes among Tanna'im. **Rebbi** says that they must be discussing marriage up until he gives her the money, and **R’ Elazar the son of R’ Shimon** says that it is a kiddushin even if they were not discussing marriage, which **Abaye** explains to mean that they were discussing other aspects of marriage, but not the discussion of actually getting married.
  - **R’ Huna in the name of Shmuel** said that we pasken like **R’ Yose**.

