



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

Kiddushin Daf Zayin

- **Rava** said, if a woman tells a man “Give a maneh to so-and-so and I will become mekudesh to you with that”, she becomes mekudeshes through the concept of a guarantor. A guarantor does not receive any benefit, and yet he obligates himself, so too this woman, although she has not received any benefit, obligates herself and gives herself to him as a wife.
 - A second halacha, if a man gives money to a woman and says “take this money and become mekudesh to so-and-so” she becomes mekudeshes through the concept of a non-Jewish slave. A slave can acquire himself even though he does not give up anything of himself. This husband too, can acquire this woman even though he does not give up anything to her.
 - A third halacha, if a woman says to a man “give money to so-and-so and I will become mekudeshes to that man (who gets the money)”, she becomes mekudeshes using the concept of guarantor (she obligates herself even though she does not get any benefit) and of the slave (the man doesn't have to give up something in order to acquire the woman).
 - **Q: Rava** asked, what is the halacha if a woman gave money to a man and says to him “Take this maneh and I will become mekudeshes to you”? **A: Mar Zutra in the name of R' Pappa** said, it would be a valid kiddushin.
 - **Q: R' Ashi** asked, that means that the woman (who has the status of real property) it being acquired along with a kinyan made on the money (which is moveable property), but we have learned that moveable property can be acquired with a kinyan made on real property, but not the other way around!? **A: Mar Zutra** answered, that this woman is not being acquired along with the money. The case is that this man is a prestigious person, and with the hana'ah that she receives by him accepting a gift from her, she becomes mekudeshes.
 - **Rava** also taught that the use of the concepts of guarantor and slave can be used in monetary matters as well.
 - It was necessary to say that these concepts apply to kiddushin as well as commercial transactions, because if he would have only said kiddushin, we would think that the reason it works there is because a woman is ready to accept any little benefit in order to become mekudeshes. And, if we would only say that it applies in commercial transactions, we would think that it only applies there because a person can simply remove his rights to his property by waiving his rights (and therefore giving away the property using one of these methods would work as well), but a woman cannot waive her rights to herself and therefore these concepts would not work by kiddushin.
 - **Rava** said, if a man says “become mekudeshes to half of me”, it is a valid kiddushin. However, if he says “half of you should be mekudeshes to me”, she is not mekudeshes. **Abaye** asked **Rava**, you say that the second case is a passul kiddushin, presumably because the pasuk says “isha”, and not half a woman. Based on that, why is the first case a valid kiddushin? There too the pasuk says “ish” and not half a man!? **Rava** answered, a woman may not be married to two men. A man may be married to two women, and what he was telling her (by saying “to half of me”) was that he may marry another woman if he so desires.
 - **Q: Mar Zutra the son of R' Mari** asked **Ravina**, why doesn't the kiddushin spread to the entire woman? We have learned that if someone is makdish a part of an animal that it cannot live without, the kedusha spreads to the entire

animal. If so, the kiddushin should also spread to the entire woman!? **A:** With regard to the animal, the owner's statement has the ability to spread over the entire animal. With regard to the woman, she must consent to the spreading of the kiddushin. Since she has not consented, it cannot spread beyond half of her. The more comparable case to the woman would be where a partner in an animal is makdish the animal. There too, he can only be makdish what he owns, and the kedusha therefore does not spread beyond his half.

- **Q: Rava** asked, if a man says "half of you should become mekudeshes to me with half a prutah and the other half of you with another half of a prutah", what is the halacha? Do we view this as two distinct statements and the kiddushin will therefore be passul, or do we say that he was detailing a single statement and the kiddushin will therefore be valid?
 - **Q:** If we say that he is considered to be detailing the parts of one statement, what if he says "half of you should be mekudeshes to me with one prutah and the other half with another prutah"? Since he is giving 2 prutas it shows that he means for it to be 2 separate statements, or do we say that since he is saying this all to take place in one day he is simply detailing a single statement of kiddushin?
 - **Q:** If we say that since it was all to take place in one day we view it as one statement, what about if he says "half of you should be mekudeshes to me with a prutah today, and the other half with a prutah tomorrow"? Do we say that since it is two separate days we view this as two statements, or do we say that he means for the kiddushin to begin today and carry through until tomorrow, and it is therefore all viewed as one statement?
 - **Q:** What if he says "your two halves should be mekudeshes to me with a prutah"? Since he says this should all take place at once, it is one statement, or do we say that half a woman may simply never become mekudeshes? **TEIKU.**
- **Q: Rava** asked, if a man says to another man "Your two daughters should become mekudeshes to my two sons with this prutah", what is the halacha? Do we look at the giver and the receiver, and since a full prutah is being given, the kiddushin is valid, or do we look at the children in this case (the subjects of the kiddushin) and therefore the kiddushin is passul (because there is not a prutah for each couple)? **TEIKU.**
- **Q: R' Pappa** asked, if a man says to another man "Your daughter and your cow should become mine with this prutah", what is the halacha? Do we view this as the daughter and the cow are being given for half a prutah each, and the kiddushin is therefore passul, or do we say that the daughter was to be mekudeshes with the full prutah and the cow was to be acquired with meshicha? **TEIKU.**
- **Q: R' Ashi** asked, if a man says to another man "Your daughter and your field should become mine with this prutah", what is the halacha? Do we view this as the daughter and the field are being given for half a prutah each, and the kiddushin is therefore passul, or do we say that the daughter was to be mekudeshes with the full prutah and the field was to be acquired with chazaka? **TEIKU.**