

DERECH B'YAM HATALMUD ON THE DAF

IYUN INSIGHTS ON KESSUBOS 2A-2B

(A selection of issues discussed by the מפרשים on the דף.)

Marrying on יום הרביעי (Wednesday)

The opening משנה of כתובות מס' teaches that a בתולה marries on יום הרביעי, so that if the בעל has concerns about her status, he can go to בית דין the following morning. A second reason is שקדו – we want there to be sufficient time after שבת to prepare a fitting סעודה.

The ראשונים suggest additional reasons why the Rabbis established the rule of שקדו.

The ריטב"א in (ד"ה הא דאמרין ועכשיו) says that שקדו was made to benefit the כלה. The Rabbis wanted the husband to prepare the meals for the חתונה and the week of שבע ברכות in advance, because if he did not, he would be busy arranging them and would be unable to spend sufficient time with his wife during their first week together.

The ריטב"א in (ד"ה שקדו חכמים) says that the Rabbis required men to spend time and money preparing the wedding meal, to discourage a man from making a false claims on his wife after the wedding (alleging that she is a בעולה), so that he would have grounds to divorce her without paying her כתובה. They reasoned that the חתן would not spend effort and time on the wedding meal if he was planning on divorcing her immediately after.

נסתחפה שדהו – His field is flooded

The גמרא on the bottom of דף ב. says that if a כלה becomes sick and cannot marry on the designated wedding day, she can say to her husband, נסתחפה שדהו – his field is flooded – so you have to provide for me.

רש"י in (דף ב. ד"ה נסתחפה שדהו) says that the woman is saying to the בעל, “it is as if your field was flooded with damaging rain,” meaning that your מזל caused this, because you have an obligation to support me from today. I am like your field which got ruined which you are obligated to repair (as explained by the רבמ"ן in [ד"ה ופירוש נסתחפה שדהו]).

תוס' in (דף ב: ד"ה מציא אמרה) learns differently, and says (in the first of his two answers) that the illness of the אישה causes the חתונה to be postponed, which creates a delay in the couple beginning to fulfill פריה ורביה. Since פריה ורביה is an obligation on the man and not the woman, the delay is viewed as a punishment on him. Consequently, he must pay to support her during the delay.

Excerpted from the forthcoming sefer
Derech B'Yam HaTalmud on the First Perek of Kessubos (Section 1)

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