

## A

### בס"ד Intro

Today we will learn בע"ה מסכת כתובות דף פ"ב  
Some of the topics we will learn about include.

האומר לחבירו לך ומשוך פרה זו

ולא תהיה קנויה לך אלא לאחר שלשים יום

If a person tells his fellow to do משיכה on a cow and it will then become his after 30 days, and after 30 days the cow is found in a swamp where there is no קנין that can take effect on it; it depends;

If at the time of the משיכה, the seller said

קני מעכשיו

That after 30 days the משיכה should retroactively take effect from now, it's a good קנין.

If he did NOT say קני מעכשיו, but rather meant for the קנין to take effect at the end of 30 days, it's not a good קנין

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חילק ואחר כך יבם לא עשה ולא כלום

יבם ואחר כך חילק לא עשה ולא כלום

Whether a יבם first divided the estate of his deceased brother with his other brothers and then did יבום; or, first did יבום and then divided the estate of the deceased brother with his other brothers

לא עשה ולא כלום

The division is not effective because the entire estate of the deceased brother is משועבד to the כתובה of the יבמה.

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## A

**האומר לחבירו לך ומשוך פרה זו  
ולא תהיה קנויה לך  
אלא לאחר שלשים יום**

*If at the time of the משיכה the seller said*

**קני מעכשיו**

*The קנין is effective*

**חילק ואחר כך יבם**  
**יבם ואחר כך חילק**  
**לא עשה ולא כלום**

**B** After יבום the יבמה is considered to be his wife just like any other נשואין, and therefore,

1) If he divorces her she only needs a גט

2) He's allowed to remarry her

3) If he divorced her and did not pay the כתובה and then he remarried her we say מנת כתובה ראשונה מחזירה, the כתובה of the 1st marriage is also the כתובה of the 2nd marriage

The דינים 3 will explain the חידוש in each of these

## B

*After יבום the יבמה is considered to be  
his wife just like any other נשואין*

*If he divorces  
her she only  
needs a גט*

*He is allowed  
to remarry  
her*

*If he divorced her  
the כתובה of the first marriage is also  
the כתובה of the second marriage*

- 1 So let's review ...  
Our דף begins by presenting a teaching that is related to a יבם inheriting his deceased brother.  
האומר לחבירו לך ומשוך פרה זו  
ולא תהיה קנויה לך אלא לאחר שלשים יום  
If a person tells his fellow to do משיכה on a cow and it will then become his after 30 days, and after 30 days the cow is found in a swamp where there is no קנין that can take effect on it, it depends;  
If at the time of the משיכה, the seller said;  
קני מעכשיו  
That after 30 days the משיכה should retroactively take effect from now, it's a good קנין.  
If he did NOT say קני מעכשיו, but rather meant for the קנין to take effect at the end of 30 days, it's not a good קנין

- 1 האומר לחבירו לך ומשוך פרה זו  
ולא תהיה קנויה לך אלא לאחר שלשים יום

And after 30 days the cow is found in a swamp where there is no קנין that can take effect on it

If at the time  
of the משיכה  
the seller said  
קני מעכשיו

The קנין is  
effective

If at the time  
of the משיכה  
the seller DID NOT say  
קני מעכשיו

The קנין is  
not effective

- 2 The Gemara relates this to a דין that would apply by a יבם:  
The דין is that the יבם inherits all of his deceased brother's estate after Yibum. However, if none of the brothers does יבום, all brothers equally inherit the deceased brother's estate.  
Now, the Gemara relates an incident where a younger brother of a יבם threatened to give the יבמה a גט in order to prevent his older brother from doing יבום and thus preventing the older brother from inheriting the entire estate of their deceased brother. The older brother - wanting to do Yibum - agreed to make a קנין to divide the estate equally.  
קני is not effective even if the older brother said קני מעכשיו, because, התם בידו  
In the case of the cow, it was in his possession and in his power to sell it at the time of the קנין. Therefore, קני מעכשיו is also effective.  
הכא לאו בידו  
In the case of the יבם, the estate is not yet in his possession to give over with a קנין. Therefore, קני מעכשיו ולאחר ל, is NOT effective either.

- 2 The דין is  
The יבם inherits all of his deceased brother's estate after Yibum  
If none of the brothers does יבום all brothers equally inherit the deceased brother's estate

A younger brother threatened to give the יבמה a גט in order to prevent his older brother from doing יבום

The older brother - wanting to do Yibum - agreed to make a קנין to divide the estate equally

The קנין is not effective even if the older brother said קני מעכשיו

התם בידו  
In the case of the cow, it was in his possession to sell it at the time of the קנין.  
Therefore,

קני מעכשיו ולאחר ל is also effective

הכא לאו בידו  
In the case of the יבם, the estate is not yet in his possession to give over with a קנין.  
Therefore,

קני מעכשיו ולאחר ל is NOT effective either.

יבם ואחר כך חילק  
חילק ואחר כך יבם  
לא עשה ולא כלום

The Gemara concludes

חילק ואחר כך יבם לא עשה ולא כלום  
יבם ואחר כך חילק לא עשה ולא כלום

Whether the יבם first divided the estate of his deceased brother and then did יבום, or first did יבום and then divided the estate of the deceased brother, it is not effective - as רב taught in the previous Daf that the entire estate of the deceased brother is משועבד to the כתובה of the יבמה.

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- 3 The Gemara continues explaining the previous משנה which taught regarding Yibum; כנסה הרי היא כאשתו לכל דבר  
The Gemara explains that the חידוש is שמגרשה בגט ומחזירה  
If the יבם divorces her, he only has to give her a גט - and he may also remarry her.  
The Gemara proceeds to explain the חידוש in both שמגרשה בגט ומחזירה  
The חידוש in שמגרשה בגט is that even though the תורה says ולקחה לו לאשה ויבמה  
After the לקוחין it says ויבמה  
Therefore, we might have thought that even after יבום she remains a יבמה and she will therefore require both a גט וחליצה to be released. Therefore, the Mishnah teaches that a גט suffices.

The חידוש in ומחזירה is that we may have thought that once there is no longer a מצוה of יבום the אשת איש returns, and the יבם may no longer marry her. Therefore, the Mishnah teaches that we derive from the words ולקחה לו לאשה  
Once יבום was performed she is like any other wife that a person may divorce and remarry her.  
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- 4 The Mishnah taught בלבד שתהא כתובתה על נכסי בעלה הראשון  
The יבמה only receives her כתובה from the estate of her first husband.  
The Gemara explains; because אשה הקנו לו מן השמים  
The יבם did not choose to marry her, and it is only because it's a מצוה that he is now marrying her, therefore he is not obligated to write her a כתובה from his own assets.  
Nevertheless,  
אי לית לה מראשון  
אית לה משני  
If her first husband did not leave any possessions, the יבם must write her a כתובה from his own assets, because every wife must have a Kesubah;  
כדי שלא תהא קלה בעיניו להוציאה  
So that it's not so easy to divorce her  
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3 כנסה הרי היא כאשתו לכל דבר

**שמגרשה בגט – ומחזירה**

<p>Maybe... when there is no longer a מצוה of יבום the אשת איש returns, and the יבם may not re-marry her</p>	<p>Maybe... since the תורה says ולקחה לו לאשה ויבמה she would require both a גט and חליצה to be released</p>
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4 בלבד שתהא כתובתה על נכסי בעלה הראשון

**The יבמה only receives her כתובה from the estate of her first husband**

<p>Because אשה הקנו לו מן השמים The יבם did not choose to marry her</p>	<p>Nevertheless, אי לית לה מראשון אית לה משני If her first husband did not leave any possessions, the יבם must write her a כתובה from his own assets</p>
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**כדי שלא תהא קלה בעיניו להוציאה**



## 5 The Mishnah concluded

החזירה

הרי היא ככל הנשים

ואין לה אלא כתובתה

If a **יבמה** divorced his **יבמה** and before paying her the **כתובה** he remarried her, the **כתובה** of the 1st marriage is now the **כתובה** of the 2nd marriage.

The **גמרא** explains that even though this is the **דין** by every husband that divorces and then remarries his wife, nevertheless it needs to be taught here because we would think that this only applies by a regular wife

דאיהו כתב לה כתובה מיניה

The husband wrote the **כתובה** with a **שיעבוד** on his estate.But by a **יבמה**,

דלא איהו כתב לה

The **יבם** did not write the **כתובה** with a **שיעבוד** on his estate - her **Kesubah** is from the deceased husband's estate.

Therefore, we might have said that if he remarries her **כתובתה מיניה**

He has to write a **כתובה** with a **שיעבוד** on his estate.

Therefore, the Mishnah taught that the first **Kesubah** is re-instated.

הדרן עלך האשה שנפלו

We have B"H completed the Eighth Perek of **כתובות**, מוסכת **כתובות**, and will begin the Ninth Perek, הכותב לאשתו, in the next Daf B'e'zras Hashem.

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## החזירה - הרי היא ככל הנשים ואין לה אלא כתובתה

If a **יבמה** divorced his **יבמה**

and before paying her the **כתובה** he remarried her,  
the **כתובה** of the first marriage  
is now the **כתובה** of the second marriage

We would have thought that this only applies  
by a regular wife

But not by a **יבמה**

**דאיהו כתב לה  
כתובה מיניה**

**דלא איהו  
כתב לה**

The husband wrote  
the **כתובה** with a **שיעבוד**  
on his estate

The **יבם** did not write  
the **כתובה** with a **שיעבוד**  
on his estate

Therefore, the Mishnah taught that the  
first **Kesubah** is re-instated

הדרן עלך האשה שנפלו