



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

### Kesubos Daf Nun Tes

- **Shmuel** said that the Halacha follows **R' Yochanan Hasandler**, that one cannot be makdesh something that is not yet in existence.
  - **Q:** We find elsewhere regarding vows that **Shmuel** says a vow can take effect on something that is not yet in existence!? **A: R' Yosef** said, regarding vows, since one can make someone else's items assur on himself through a vow, once can also make a vow take effect on something that is not yet in existence. However, regarding making something hekdesh, since once cannot make someone else's items hekdesh, he also cannot make something that is not yet in existence into hekdesh.
    - **Q: Abaye** asked, a person can make someone else's fruits assur on himself since he can make his own fruits assur on somebody else. But, how can we say that he can make something not yet in existence assur on somebody else when he can't make someone else's fruit assur on someone else? **A: R' Huna the son of R' Yehoshua** said, the case of the vow was where a woman said that her hands should become hekdesh – not just her earnings. Since her hands are in existence, that works to make her earnings assur to her husband.
      - **Q:** A woman is obligated to work for her husband, so how can she even make her hands hekdesh? **A:** She says that when she gets divorced her hands should become hekdesh.
      - **Q:** Can it be that even though something can't be made hekdesh now it can still be made hekdesh for a future time? **A: R' Illai** said, there is no reason that this shouldn't work. If one is selling his field and says to the buyer, when I buy this back from you it should become hekdesh, it would become hekdesh. So there is no reason that this would be different!
      - **Q: R' Yirmiya** asked, these cases are very different!? In that case the field is in his possession at the time of the statement. However, a woman while she is married cannot effect a divorce and can therefore not make her hands hekdesh!? If anything, the woman is more like the case of one who sees a field and says, when I buy that it should become hekdesh, in which case it does not become hekdesh!
        - **Q: R' Pappa** said, this is not a good comparison, because the field and its produce are owned by the same person, whereas the hands of a woman are owned by herself, but the produce of those hands are owned by her husband!? If anything, it is similar to a case where one pledged his field (where the one receiving the pledge may eat the produce), and says that when I redeem the field it will become hekdesh. In that case, it does become hekdesh.
        - **Q: R' Shisha the son of R' Idi** asked, those cases are not alike, because the pledger has the power to redeem the field, whereas the woman does not have the power to divorce herself!? If anything, she is like a case where the pledger agreed that he may not redeem the field for 10 years, and then says that when I redeem it, it should become hekdesh, in which case it does become hekdesh.

- **Q: R' Ashi** asked, the cases are not the same, because in the case of the field, after 10 years he will have the power to redeem the field, whereas the woman never has the power to divorce herself!? **A: R' Ashi** said, the case of vows is not problematic, because **Rava** has said that vows (“konamos”) even remove an item from a lien. Therefore, when the woman vows her hands as konam, it is effective even though they are subject to the husband.
  - **Q:** If so, why don't they become kodesh immediately? **A:** The **Rabanan** said that they cannot become kodesh as long as she is still in the reshus of the husband.

#### MISHNA

- The following are the jobs that a woman must do for her husband: she must grind the grain into flour, she must bake, she must wash the clothing, she must cook, she must nurse the children, she must make the beds, and she must do the work with the wool.
  - If she brought a maid into the marriage, she need not grind, bake, or wash the clothes. If she brought in two maids, she also need not cook or nurse the children. If she brought in three maids, she need not make the beds or work the wool. If she brought in four maids, she can sit and do nothing. **R' Eliezer** says, even if she brought in 100 maids, he may force her to work the wool, because doing nothing brings to zenus. **R' Shimon ben Gamliel** says, also one who makes a vow prohibiting his wife from doing work must divorce her and give her her kesubah, because doing nothing leads one to go crazy.

#### GEMARA

- **Q:** A woman doesn't grind, it is the water mill that does the grinding!? **A:** The Mishna means that she has to oversee the grinding. Or the Mishna refers to one who uses a hand grinder.
- Our Mishna does not follow **R' Chiya**, because he says that a wife is only for beauty (not to do work).

#### UMEINIKA ES BENAH

- **Q:** Our Mishna seems not to follow **B" S**, because **B" S** say that a wife who vows not to nurse her child must stop nursing her child, whereas **B" H** say that the vow is not effective. Now, if she had an obligation to do so, such a vow could not take effect!? **A:** Our Mishna may be talking about where the husband upheld her vow, and that is why it takes effect.
  - **Q:** If so, they should argue regarding the kesubah in general, not the specific case of nursing!? Also, a Braisa clearly says that **B" S** say that a woman is not obligated to nurse her child!? **A:** We must say that our Mishna does not follow **B" S**.
- The Braisa said, if a woman is divorced, and her child only wants to nurse from her, the husband can force her to nurse the child and must pay her for doing so.
  - **Q:** How old does a child have to be to be this way? **A: Rava in the name of R' Yirmiya in the name of Rav** said 3 months. **Shmuel** said 30 days. **R' Yitzchak in the name of R' Yochanan** said 50 days. **R' Simi bar Abaye** said the Halacha is like **R' Yitzchak in the name of R' Yochanan**.
    - **Q:** Is it possible to say that a child recognizes its mother at 30 days? **A: Rami bar Yechezkel** said, that **Shmuel** never actually gave a timeline.