



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

Kesubos Daf Samach Aleph

HICH'NISA LO SHIFCHA...

- **Q:** Why does she still have to do some work if she brings a maid into the marriage? **A:** The husband can say that one woman can do the work for 2 people. However, with the maid there are now 3, therefore the wife must still pitch in with the work.

SHTAYIM EINA MIVASHELES V'EINA MEINIK...

- **Q:** Why does she still have to do some work when she brings 2 maids into the marriage? **A:** The husband can say that more help is still needed for the guests.

SHALOSH EINA MATZA'AS HAMITA

- **Q:** Why does she still have to do some work when she brings 3 maids into the marriage? **A:** The husband can say that since there are a number of people in the household, there will be more guests, and therefore more help is needed.
 - **Q:** If so, why does she not need to do any work when there are 4 maids? **A:** Once there are 4, they are able to help each other and accomplish a lot more.
- **R' Chana** said, the Mishna does not mean that she has to bring these maids into the marriage as a dowry. Rather, even if she is of the status to have these maids, she need not do the work.
 - A Braisa says, the rules of the Mishna apply whether the maids are brought in as dowry, or whether she saved up on money and bought them on her own.

ARBAH YOSHEVES B'KATEDRA

- **R' Yitzchak bar Chananya in the name of R' Huna** said, even though the Mishna says that with 4 maids she can sit and not work, she must still prepare his cup of wine, make his bed, and wash his face, hands, and feet.
 - **R' Yitzchak bar Chananya in the name of R' Huna** said, all tasks that a wife does for her husband she may do for him even while a niddah, except for preparing his cup of wine, making his bed, and washing his face, hands, and feet.
 - **Rava** said, making his bed while a niddah is only problematic in front of him.
 - The wife of **Shmuel**, of **Abaye**, of **Rava**, and of **R' Pappa** would bring them their wine differently while they were a niddah than they did when they were not a niddah.
 - **R' Yitzchak bar Chananya in the name of R' Huna** said, we don't have to offer a waiter to participate in any of the food he brings except for meat and wine.
 - **R' Chisda** said, this refers to fatty meat and aged wine. **Rava** said, this refers to fatty meat at any time of the year, but aged wine only during the summer.
 - The Gemara brings a number of statements of Amora'im that say that withholding food from someone after they have seen or smelled it, can put them in danger. The Gemara says, the general rule is, something that has a smell or a sharpness can harm someone if it is withheld from them.
 - The Gemara says that some Amora'im who gave their waiters to eat from every dish that was served, and one who gave him to eat before he served, were zoche to have Eliyahu come and talk to them.
 - The Gemara brings 2 stories that show the extent and the danger of one who has a craving for a food.

V'OSEH BATZEMER

- The Mishna seems to say that she must only work with wool, and not with flax. This follows **R' Yehuda**, who clearly says like this in a Braisa.

R' ELIEZER OMER AFILU HICHNISA LO MEI'AH SHEFACHOS

- **R' Malkiyo in the name of R' Ada bar Ahava** said, the Halacha follows **R' Eliezer**.

R' SHIMON BEN GAMLIEL OMER...

- **Q:** He seems to be saying the same thing as **R' Eliezer!**? **A:** The difference would be where a woman keeps herself busy by playing with puppies or chess. There is no concern that she would go insane, but there is a concern that she would get involved with zenus.

MISHNA

- If one makes a vow prohibiting his wife from having tashmish with him – **B”S** say that as long as the vow is not more than 2 weeks, he need not divorce her, and **B”H** say as long as it was not longer than one week.
- Talmidim may leave their wives to go learn Torah for 30 days, even without his wife’s permission. Working people may leave for one week.
- With regard to the mitzvah of “onah”, “tayalin” must have tashmish every day, working people twice a week, donkey drivers once a week, camel drivers once in 30 days, and sailors once in 6 months. These are the words of **R' Eliezer**.

GEMARA

- **B”S’s** view is based on the fact that the Torah makes one who had a girl assur to be with her husband for 2 weeks (so we see that is not considered excessive). **B”H’s** view is based on the fact that the Torah makes one who had a boy assur to be with her husband for one week.
 - **Q:** Why doesn’t **B”H** learn it from one who had a girl? **A:** **B”H** doesn’t learn it from one who gave birth. He learns it from a woman who is a niddah, and is assur to her husband for a week.
 - The machlokes is that **B”H** say we learn a common thing from a common thing, and **B”S** say we learn an issur that is caused by him from an issur that is caused by him (having the baby).
 - **Rav** said, the machlokes is only when he specifically gave a time limit to his vow. However, if he made an untimed vow, he must divorce her and give her the kesubah immediately. **Shmuel** said, even in such a case we allow him to keep her for 2 weeks or one week to see if he will have the vow annulled. If he does not, then he must divorce her.
 - **Q: Rav and Shmuel** argued on this exact point regarding a vow that he would not support his wife, so why the need to restate here as well? **A:** If we would only say the machlokes in our case, we would say that only in that case **Rav** says he must immediately divorce her, because no one else can stand in his place and have tashmish with her. However, in the case of support he can appoint someone to support her in his place, and maybe **Rav** would therefore agree with **Shmuel**. If we would only say the case of support, we would think that **Shmuel** holds that way only there, because he can put someone in his place. Therefore, both cases are needed.