



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

Kesubos Daf Ayin

PEREK HAMADIR -- PEREK SHEVI'I

MISHNA

- If one makes a vow prohibiting his wife to benefit from him (financially) for up to 30 days, he must set up a person to see to her support. If the vow was for longer than 30 days, he must divorce her and pay her the kesubah. **R' Yehuda** says, if he is a Yisrael, this is the case. However, if he is a Kohen, we don't force the divorce unless the vow is for more than 2 months.
- If one makes a vow (he confirms a vow made by his wife) prohibiting his wife from eating a particular fruit, he must divorce her and give her the kesubah. **R' Yehuda** says, if he is a Yisrael, then if the vow is for one day he should keep her as a wife, but if it extends into a second day he must divorce her and pay the kesubah. If he is a Kohen, then if the vow is even for 2 days he should keep her, but if it extends to a third day he must divorce her and pay the kesubah.
- If one makes a vow prohibiting (he confirms a vow made by his wife) a certain perfume for his wife, he must divorce her and pay her kesubah. **R' Yose** says, in the case of poor women, he only must divorce her if the vow had no time limit. In the case of wealthy women, he only must divorce her if the vow went beyond 30 days.

GEMARA

- **Q:** How can a husband vow not to financially benefit his wife when he is obligated to do so!? We find that a Mishna says that if a wife vows not to financially benefit her husband, he need not annul the vow since she is obligated to give him her earnings! The same should be with a vow of the husband!? **A:** Since a husband has the ability to tell his wife that she should keep her earning and he will not support her, by him making the vow it is as if he has said so, and that is why it takes affect.
 - **Q:** We find that **R' Huna in the name of Rav** said, that a wife may tell her husband, I do not want your support and I will keep my own earnings. Based on this, when a woman makes the vow in the Mishna quoted above, the husband should have to annul the vow, because it should be as if she said this as well!? It must be that our Mishna is discussing where he *actually* said to her that she should keep her earnings and will not be supported. If so, why does he need to set up a person to see to her support? He has no obligation to support her in that case!? **A:** The Mishna is discussing where she does not earn enough to support herself.
 - **Q:** If she can't support herself then he is obligated to support her, and we are back to the original question!? **A: R' Ashi** said, the case is where she has enough to support herself for the staple necessities, but not enough for some luxuries.
 - **Q:** If she is accustomed to these luxuries, then he is obligated to give them to her and can't make such a vow!? If she is not accustomed to them, why does he need to set a person to see that she gets these items? **A:** She was accustomed to them in her father's house, but never demanded them from her husband as long as they were living together. Now that he made this vow, she refuses to go along without them. Therefore, he must set up a person to see that she gets these items. The reason why the vow may be made for 30 days is because up until 30 days people would not hear of the vow and she would not be embarrassed because of it.
 - **A:** We can also say that the vow was made while she was an arusah, when there was not yet any obligation to support her.

