

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf טו--59-----

- **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 hekdesch, since once cannot make someone else's items hekdesch, he also cannot make something that is not yet in existence into hekdesch.
 - **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 hekdesch – 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 hekdesch? **A:** She says that when she gets divorced her hands should become hekdesch.
 - **Q:** Can it be that even though something can't be made hekdesch now it can still be made hekdesch 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 hekdesch, it would become hekdesch. 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 hekdesch!? If anything, the woman is more like the case of one who sees a field and says, when I buy that it should become hekdesch, in which case it does not become hekdesch!
 - **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 hekdesch. In that case, it does become hekdesch.
 - **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 hekdesch, in which case it does become hekdesch.
 - **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.

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- **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 BENA

- **Q:** Our Mishna seems not to follow **B"Y**, because **B"Y** 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"Y** say that a woman is not obligated to nurse her child!? **A:** We must say that our Mishna does not follow **B"Y**.
- 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.

-----Daf 60-----

- A Braisa says, **R' Eliezer** says that a child may nurse until he is 24 months old. Beyond that it is as if he is nursing from a disgusting, non-kosher creature. **R' Yehoshua** says a child may nurse even until he is 4 or 5 years old. However, if he stopped nursing at 24 months and then started again, that is as if he is nursing from a disgusting creature.
 - **Q:** Why does the Braisa say that it is considered as if the child is drinking the milk of a disgusting creature? Another Braisa learns from a pasuk that a woman's milk is absolutely permitted!? **A:** The first Braisa is discussing drinking the milk directly from the mother. The **Rabanan** said that that is considered disgusting for an older child. The second Braisa is discussing drinking the milk, but after it had been separated from the mother.
 - **Q:** We find a Braisa in which **R' Yehoshua** says that a child can nurse even if he is already carrying packages on his shoulders (and not just until he is 4 or 5 like he says in the earlier Braisa)!? **A:** Carrying packages is done by a child who is 4 or 5, so he is saying the same thing in both Braisos.
 - **R' Yosef** paskens like **R' Yehoshua**.

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- A Braisa says, **R' Marinus** says that one with heart pain may drink milk directly from a goat on Shabbos. This is permitted because milking an animal on Shabbos is only assur D'Rabanan, and the **Rabanan** were not goizer when one is in pain.
 - **R' Yosef** paskens like **R' Marinus**.
- A Braisa says, **Nachum Ish Galya** said that a person may use his foot to squash grass growing in a gutter on Shabbos to allow the water to flow through. Although this is “fixing”, since it is not being done in the normal manner, the **Rabanan** were not goizer since it is preventing a loss.
 - **R' Yosef** paskens like **Nachum Ish Galya**.
- **Q:** How long must the child have stopped nursing that starting again would be considered a disgusting thing? **A: R' Yehuda bar Chaviva in the name of Shmuel** said, three days.
- A Braisa says, **R' Meir** says, a nursing mother whose husband died before the baby was 24 months old may not enter eirusin or nissuin until the baby reaches 24 months old. **R' Yehuda** allows after 18 months. **R' Nosson bar Yosef** said, this machlokes is actually a machlokes between **B”S** (who say like **R' Meir**) and **B”H** (who say like **R' Yehuda**). **R' Shimon ben Gamliel** said, since a woman’s milk does not spoil from a new pregnancy until she is 3 months into that pregnancy, according to the view of 24 months, she can actually get married after 21 months, and according to the view of 18 months, she can actually get marries after 15 months.
 - **Ulla** paskens like **R' Yehuda**. **Mar Ukva** said that **R' Chanina** allowed him to marry a woman when the baby she was nursing reached 15 months old.
 - A man asked **Abaye** if he may give kiddushin to a woman whose child was 15 months old. **Abaye** said, we pasken like **R' Yehuda**, and like **B”H**, and **Ulla** said so as well, and **R' Chinana** allowed **Mar Ukva** to marry a woman whose child was 15 months old, so surely you may give her kiddushin at 15 months. **R' Yosef** later told **Abaye** that **Rav and Shmuel** both say that the woman must wait until the child is 24 months old. **Abaye** ran after this man, but could not catch up to him. **Abaye** said, we learn from here that a person should not even pasken a simple Halacha when his rebbi is nearby, because he will not merit to say the proper psak. **Abaye** said that he had heard this very Halacha from **Shmuel**, and still he did not merit to pasken properly.
- A Braisa says, if a nursing mother whose husband died hired a woman to nurse her baby, or she weaned the baby, or the baby died, she is allowed to get married immediately.
 - **R' Pappa and R' Huna the son of R' Yehoshua** wanted to allow a woman in this situation to marry immediately. An elder woman told them that when she was in that situation **R' Nachman** did not allow her to marry until the baby was 24 months old.
 - **Q:** We find that **R' Nachman** allowed the widows of the Reish Galusa to get married when they were in that situation!? **A:** The women of the Reish Galusa are different because when they hire someone to nurse for them, those women will not renege on their responsibility.
 - **Q: R' Pappi** asked, a Braisa says that a woman may not marry before 3 months have passed since her first marriage had terminated, even in a case where there is no possibility of her being pregnant. If so, how could they have wanted to allow her to get married immediately? **A:** They were not aware of this Braisa.
 - The Gemara paskens that if the child died, the mother may remarry. If she weaned him, she may not remarry before he is 24 months old. **Mar bar R' Ashi** said, even if the child died it is assur for her to remarry, because allowing that would incentivize a mother to kill her child so that she could remarry. In fact, a story once happened where a mother killed her child.
 - The Gemara says that story is not a proof, because that woman was obviously insane. A sane woman would not kill her children.
- A Braisa says, if a woman is hired to nurse a child, she may not also nurse her own child or the child of a friend. If the woman is given a small stipend for food, she must eat a lot (to assure a good milk supply). She may not eat food items that are bad for the milk.
 - **Q:** If she can't nurse her own child, surely she may not nurse a friend's child!? **A:** We would think that for her own child we are concerned that she will give milk even if that doesn't leave enough for the baby she was hired for, but for a friend's baby she would only nurse him if she had enough for both.

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- **R' Sheishes** said, if the stipend is not enough for the food that she needs, she must supplement the amount from her own pocket.
- **R' Kahana, Abaye, R' Pappa, and R' Ashi** each list items that are bad for her milk. Some of the items stop production of milk and some of them cause the milk to spoil.
- The Gemara says, a woman who conceives a child from tashmish near a mill will have a child who is epileptic; from tashmish on the ground will have a child with a long neck. A woman who walks on the wastes of a donkey will have children who lose their hair. A woman who eats mustard will have children who eat a lot. A woman who eats cress will have teary eyed children. A woman who eats small fish will have children with unsteady eyes. A woman who eats clay will have ugly children. A woman who drinks beer will have dark children. A woman who eats meat and drinks wine will have healthy children. If she eats eggs the children will have big eyes. If she eats fish she will have children with “chein”. If she eats “karpas” she will have shining children. If she eats “kusbarta” she will have fat children. If she eats esrog, she will have good smelling children.
- **R' Huna** said, that **R' Huna bar Chinina** tested us as follows. If the husband doesn't want her to nurse but she wants to, we listen to her, because it is painful for her not to nurse. In the reverse case, if her family custom is not to nurse, we don't make her nurse. What if it is her family custom to nurse but is not his family custom? They answered that we learn that a woman is elevated to the husband's status and not brought down to his level. Therefore, he must hire a woman to nurse, since in his family that is what is done.

-----Daf נ"ד--61-----

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 MEINIKA...

- **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 2 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.

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- 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 ME'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.

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-----Daf דף--62-----

HATALMIDIM YOTZIN L'TALMUD...

- **Q:** If a wife gives permission to go, how much time is considered proper? **A: Rav** learns from a pasuk, a person may leave for a month and then return home for a month, and then repeat this pattern of alternating months. **R' Yochanan** learns from a pasuk, a person should go for one month, return home for 2 months, and may then go for a month again.
 - **Rav** learns from a pasuk that a sigh breaks half of a person's body. **R' Yochanan** learns from a pasuk that it breaks the entire body.
 - A goy was once walking with a Jew and could not keep up with him. The goy reminded the Yid about the Churban. The Yid sighed, but the goy could still not keep up with him. The goy asked, I thought a sigh breaks half the body!?! The Yid replied, that is only when sighing for a new pain.

HATAYALIN B'CHOL YOM

- **Rava** said that "tayalin" are local students, who because they are local must be with their wives every night.
 - **Q: Abaye** asked, **R' Yitzchak** darshened a pasuk to teach that the merit for the wives of talmidei chachomim is great, because they lie awake while their husbands are out learning. This means that they are not home at night!?! **A: Abaye** said, tayalin refers to people like **R' Shmuel bar Shilas**, who did not have to work hard to make ends meet. **Ravin** said it refers to the healthy people of Eretz Yisrael who had the strength to be with their wives every night.

V'HAPO'ALIM SHTAYIM B'SHABBOS

- **Q:** A Braisa said that working people must be their wives once a week!?! **A: R' Yose the son of R' Chanina** said, our Mishna is talking about people who work in their hometown, and the Braisa is discussing workers who work out of their hometown. A Braisa explains like this as well.

HACHAMARIM ACHAS B'SHABBOS

- **Q:** We have learned earlier that **B"H** say that one who makes a vow not to be with his wife for more than a week must divorce her. **Rabbah bar R' Chanan** asked, based on our Mishna, **B"H** is only speaking about the people that are anyway chayuv to be with their wives at least once a week. Does it make sense that the Tanna taught us this shita when it only applies to a tayal and a worker? **A: Abaye** said, **B"H's** Halacha applies to all, even to the people who only need to be with their wives once in 6 months. The reason being, once he makes a vow, it removes any possibility and therefore is worse.
- **Q: Rabbah bar R' Chanan** asked **Abaye**, if a donkey driver wants to become a camel driver (which would make him obligated to be with his wife less), may he do so without asking his wife? **A: Abaye** said, a woman would rather less money and more time with her husband.

HASAFANIM ACHAS L'SHISHA CHADASHIM DIVREI R' ELIEZER

- **R' Brona in the name of Rav** said, the Halacha follow **R' Eliezer**. **R' Adda bar Ahava** said, the **Chachomim** argue and say that talmidim may leave for 2 or 3 years to go and learn, without asking permission from their wives.
 - **Rava** said, the **Rabanan** rely on **R' Adda bar Ahava**, but they risk their lives as punishment for causing pain to their wives.
 - We find that **R' Rechumi** died as punishment for causing his wife pain when he did not come home when he was supposed to (after a year), although it was because he was engrossed in his learning.
- **Q:** When is the onah obligation for talmidei chachomim? **A: R' Yehuda in the name of Shmuel** said, from Friday night to Friday night.
 - The Gemara says, that it once happened that **Yehuda the son of R' Chiya** missed being with his wife on Friday night because he was engrossed in his learning, and he ultimately died because of it.
 - **Rebbi** married off his son who went to learn for 12 years after the marriage. When he returned, his wife could no longer have children. **Rebbi** didn't want to have him divorce her, because people will say she waited all this time for naught. He didn't want him to marry a second wife, because people will say that the second wife was to build a family and the first one was for zenus. **Rebbi** therefore davened and she was healed.

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- **R' Chananya ben Chachinai** was away learning for 12 years. When he returned and his wife saw him, she died from shock. He davened to Hashem and she came back to life.
 - **R' Chama bar Bisa** was away learning for 12 years. To prevent the result of the story above, he sent a message that he was home. Before going home he met a young man who was very sharp in his learning, and felt bad because he felt that if he had been home he could have raised a son like this man. When he went to his house this man went along with him. It turned out that this young man was his son.
- The Gemara brings the story of **R' Akiva**, how he was a shepard by Ben Kalba Savua, and how his daughter married him on the condition that he go and learn, and how her father expelled her from his house and promised not to give her any money, and how **R' Akiva** returned after 12 years with 12,000 talmidim and heard his wife telling someone that she would want him to stay another 12 years, and how he returned 12 years later with 24,000 talmidim and told them all that everything that he and they had accomplished truly belonged to her. Her father went to him (not knowing it was his son in law) and asked him to annul his vow. When he told him that he was his son in law, he gave him half of his fortune.
 - **R' Akiva's** daughter did the same for her husband, **Ben Azzai**. The daughter follows the actions of her mother.
- When **R' Yosef the son of Rava** got married, his father sent him to learn for six years. After 3 years on Erev Yom Kippur he went to return home to see how his family was doing. **Rava** stopped him and they argued whether it was proper for him to leave before the 6 years were done. Because of the argument, neither of them ended up eating the meal before the fast.

-----Daf 63-----

MISHNA

- If a woman rebels against her husband, we deduct 7 dinars from her kesubah for each week that she rebels. **R' Yehuda** says we deduct 7 "trapa'ikin".
 - Until what point do we deduct? Until he has deducted the amount of the full kesubah. **R' Yose** says he keeps on deducting, so that if she receives an inheritance, he takes from that as well.
- Similarly, if a man rebels against his wife, we add to her kesubah 3 dinars for every week of rebellion. **R' Yehuda** says we add 3 trapa'ikin.

GEMARA

- **Q:** In what way is the woman mentioned in the Mishna rebellious? **A: R' Huna** said, she refuses to have tashmish. **R' Yose the son of R' Chanina** said, she refuses to do work.
 - **Q:** The Mishna says that the same Halacha applies to a husband who is rebellious. This doesn't make sense according to **R' Yose**, because a man is not obligated to work for his wife!? **A:** It can refer to where a man says, I will not support my wife.
 - **Q: Rav** said that a husband who refuses to support must divorce his wife and pay her kesubah. If our Mishna is discussing this case, why does it say we begin adding each week to his kesubah obligation? **A:** Even according to **Rav**, we would try to convince him to begin supporting her before we make him divorce her. It is during that time that we add to his kesubah obligation.
 - **Q:** A Braisa says, that a woman can get the status of being rebellious whether she is an arusah, a nesuah, a niddah, sickly, or a shomeres yavam. This makes sense according to **R' Huna**, because even a sickly woman can have tashmish, however, she cannot do work, so this is problematic according to **R' Yose**!? **A:** All agree that a woman who refuses tashmish is considered rebellious. The machlokes is only whether a woman who refuses to do work is also considered to be rebellious.
- The Braisa that was quoted earlier said, if a wife rebels, we take off 7 dinars per week from her kesubah. **R' Yehuda** says we take off 7 trapa'ikin. The **Rabanan** later decided that instead of this, we announce her behavior

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in public for 4 weeks in a row, and after that, we just take away her entire kesubah. This is so whether she is an arusah, a nesuah, a nidah, sickly, or a shomeres yavam.

- **Q: R' Chiya bar Yosef** asked **Shmuel**, if she is a niddah she cannot have tashmish, so why is rebellious by saying she won't have tashmish? **A:** He answered, the fact that the husband knows she is acting like that makes it harder for him to handle not having tashmish even while she is a niddah.
- **Rami bar Chama** said, the public announcements are made in the shuls and the batei medrashos. Also, Beis Din lets her know before the announcements, and after the announcements, that she stands to lose her kesubah.
- **R' Nachman bar R' Chisda** said, the Halacha follows the **Rabanan**. **Rava** said that we don't pasken like that, rather we use the methods described in our Mishna.
- **Ameimar** said, a woman is considered to be rebellious only if she says that she wants to remain married, but wants to torment her husband. However, if she says that she doesn't want to be with him because he repulses her, we do not force her to be with him. **Mar Zutra** said, we force her even in that case as well.
- The Gemara brings 2 versions of a story, which ultimately shows that it is unclear whether a woman who has rebelled loses her rights to the clothing that was given to her. Because it is unclear, if she seizes the clothing, we cannot take it away from her. If she did not, we do not give it to her. We wait 12 months before giving her the divorce, and during those 12 months she does not get supported.

-----Daf 70---64-----

- **R' Tuvi bar Kisna in the name of Shmuel** said, we write an "igeres mered" (a document stating that a spouse is rebellious and that the ensuing results should begin) on an arusah, but not on a shomeres yavam.
 - **Q:** The Braisa quoted earlier said that a shomeres yavam could be given the status of a rebellious woman!? **A:** The Braisa is discussing where she is being rebellious, and **Shmuel** is discussing where the yavam is being rebellious. Based on this we would have to change **Shmuel's** statement to read "for an arusah" instead of "on an arusah".
 - **Q:** Why would it be that we would not write this for a shomeres yavam? It must be because we tell her that she is not chayuv to have children and therefore is not being deprived. Why is it then that we would write this for an arusah, since she can be told the same reason? Rather, it must be that **Shmuel** is discussing where she came with a claim, that although she is not commanded, she needs children to take care of her in her old age and bury her when she dies. If so, why does that claim not work when she is a shomeres yavam? **A:** The Braisa and **Shmuel** are both discussing where he is asking for this document to be written against her. The Braisa is discussing where he is asking for her to come for chalitza and she is refusing, and **Shmuel** is discussing where he is asking for her to come for yibum and she is refusing.
 - **Q:** Why is chalitza treated different than yibum? If it is because in the case of wanting yibum we tell him to go and marry someone else, we should tell him the same thing by chalitza!? It must be that he says no one else will marry him when he is "attached" to a yevama with chalitza. If that is so, he should have the same issue when he is attached waiting for yibum!? **A:** The Braisa and **Shmuel** are both dealing with where the yavam is asking for yibum. The Braisa that says she is considered to be rebellious is following the earlier Mishna, which said that yibum is preferred over chalitza, and **Shmuel** is following the later Mishna which says that in later times yibum should not be done.

AHD MASAI HU POCHEIS..

- **Q:** What are "trap'ikin"? **A: R' Sheishes** said, it is an "astira", which is a half zuz. A Braisa says this as well, and explains that when he rebels she gets one and a half ma'ah added to the kesubah for each of the 6 days of the week (excluding Shabbos).
 - **Q:** Why is it that when she rebels she gets deducted for 7 days of the week, and when he rebels it is only for 6 days of the week? **A:** When amounts are deducted it does not look like money is being earned on

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Shabbos, so it is allowed. When money is added, it looks like payments are being made for Shabbos, so it is not done.

- **Q: R' Chiya bar Yosef** asked **Shmuel**, why is it that when he rebels he pays less than she pays when she rebels? **A: Shmuel** said, we see that men have a stronger desire for tashmish than women, so he suffers more. Also, a man has embarrassment when his desire is not fulfilled, so he is paid more.

MISHNA

- If one supports his wife through someone else (they are not living together so he must provide for her separately), he may not give her less than 2 kavs of wheat per week, or less than 4 kavs of barley per week. **R' Yose** says, only **R' Yishmael**, who was near Edom, arranged for a woman to get barley. He must also give her half a kav of beans, a half log of oil, a kav of dried figs or a maneh of pressed figs. If he doesn't have these items, he must give her an equal value of other species.
- A husband must give his wife a bed, a soft mat, and a hard mat, a covering for her head, a belt, shoes from Yom Tov to Yom Tov, and clothing of 50 zuz every year. He should not give her new clothing in the summer and worn out clothing in the winter, rather the reverse is done. When she gets new clothing, the old ones are hers to keep.
- A husband must give his wife a me'ah of silver every week for her needs, and she eats with him every Friday night. If he does not give her this me'ah, she keeps her own (excess) earnings. How much is a woman expected to earn? She must spin the weight of 5 sela'im of shesi in Yehuda, which is equal to 10 sela'im in the Galil, or the weight of 10 sela'im of eirev in Yehuda, which is 20 sela'im in the Galil. If she is nursing, we decrease the amount she must earn, and increase her food allowance.
- All these minimum amounts are said for a poor person. A wealthy person must give as much as is fit for a man of his means.

GEMARA

- **Q:** Our Mishna that says he must give 2 kavs per week does not follow **R' Yochanan ben Broka** or **R' Shimon** in a Mishna. The Mishna discusses how much food needs to be placed for an eiruv techumin and says that enough for 2 meals worth of bread is needed. Based on what **R' Yochanan** says is needed for the 2 meals, 2 kavs would only be enough for 8 meals (not 14 for the week) and based on what **R' Shimon** says is needed, 2 kavs would be enough for 18 meals (and only 14 need be given)!? **A: R' Yochanan ben Broka** gave the measurement based on price, which based on **R' Chisda's** statement elsewhere, included a baker's markup equal to 1/3. Therefore, we need to increase the 8 meals by 1/3.
 - **Q:** That is still only 12 meals, and he needs to give her 14 for the week!? **A:** The Mishna said that she eats with him on Friday nights, so he does not need to give her food for then.
 - **Q:** That makes sense if "eating with him on Friday night" is to be understood literally. However, if it is meant to refer to tashmish, he still needs to give her food for Friday night!? Also, even if she eats with him Friday night, that only accounts for 13 meals, not 14!? **A: R' Chisda** says elsewhere that the markup is actually 1/2, so the amount that we said can feed 8 meals, can actually feed 16 meals.
 - **Q: R' Chisda** seems to contradict what he said earlier!? **A:** It depends on whether the baker is providing the wood (he takes a higher markup) or whether the purchaser is bringing the wood (there is a lower markup).
 - **Q:** Why does he need to give 16 meals? Does this follow **R' Chidka** who says that one must eat 4 meals on Shabbos? **A:** Really only 15 are needed (3 for Shabbos) and the additional meal is for guests that she may have.
 - Based on this answer we can also say that the Mishna follows **R' Shimon** and the additional 2 or 3 meals are given for guests that she may have.

AMAR R' YOSE LO PASAK SE'ORIN...

- **Q:** Is Edom the only place in the world where barley is eaten? **A: R' Yose** means to say that only in Edom is barley such low quality that if it is used for support he must give double the amount as he would have to give in wheat.

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V'NOSEN LAH CHATZI KAV KITNIS

- The Mishna does not say that he must give her a stipend of wine. This supports **R' Elazar**, who says that we do not give a woman a stipend of wine.
 - **R' Yehuda of Kfar Niviraya** says, we see this from Chana, where the pasuk says that she ate and that "he" drank.
 - **Q:** A Braisa says that if a woman is accustomed to drink wine, he must provide wine for her!? **A:** A woman who is accustomed to drink is allowed to drink and therefore must be given wine. We find that **Shmuel** says this. Another answer may be that the Braisa is discussing giving her wine for cooking, but all would agree that we don't give her wine for drinking.
- A Braisa says, one cup of wine is good for a woman. A second cup is disgusting. A third cup will make her ask her husband for tashmish (which is not proper for a woman to do). A fourth cup will make her even try to be mezaneh with a donkey.
 - **Rava** said, this is only a problem if her husband is not with her. If he is, there is no problem giving her to drink.
 - **Q:** Chana was with her husband and still she didn't drink!? **A:** She was a guest, and as a guest a woman should not drink. We similarly find that a guest may not have tashmish in the host's house.
- The Gemara says that Choma, who was **Abaye's** wife, went to **Rava** to get a stipend for wine from the estate of **Abaye**. **Rava** told her that **Abaye** didn't drink wine, so she clearly was not accustomed to drinking wine and could therefore not get a stipend for it. She insisted that she and **Abaye** did drink wine.
 - **R' Nechemya the son of R' Yosef** gave the wife of **R' Yosef the son of Rava** a stipend for wine, explaining that since she came from Mechuza, where women were accustomed to drinking wine, she was entitled to a stipend.

V'NOSEIN LAH MITAH U'MAPATZ...

- **Q:** Why does a husband have to give a hard mat and a soft mat? **A:** **R' Pappa** explained, this is needed in a place where they used these on top of rope beds.
- A Braisa says, we do not give her a pillow and mattress. In the name of **R' Nosson** they said that we do give her a pillow and mattress.
 - **Q:** If it is customary for her to have it, why would the **T"K** say that we don't give it to her, and if it is not customary, why would **R' Nosson** say that we do? **A:** The case is where it is customary for the status of the husband but not for her status, and he therefore must provide one for her when they are sleeping together. The **T"K** holds that he can say that he will only bring her one on the nights that they are sleeping together. **R' Nosson** says that she can say that she needs one in case he comes bein hashmashos on Friday, when it is too late for him to bring one.

V'NOSEIN LAH KIPAH

- **R' Pappa** said to **Abaye**, it doesn't make sense to say that she gets new shoes every Yom Tov, but only gets new clothes (which are more important) only once a year!? **A:** **Abaye** said, the Tanna was in a mountainous region, where one needs 3 pairs of shoes per year. He is teaching that one should do this for Yom Tov, so that she also has simchas Yom Tov from the shoes as well.

V'KEILIM SHEL CHAMISHIM ZUZ

- **Abaye** said, the Mishna is referring to the less valuable zuz, because the Mishna said this refers even to a poor man, and a poor man would not have 50 zuz of the more valuable zuz.

V'EIN NOSNIN LAH CHADASHIM...

- A Braisa says, a wife's leftover food goes to the husband, and her leftover, worn out clothing is kept by her.
 - **Q:** What use does she have for worn out clothes? **A:** **Rachva** said, she wears them when she is a nidah so that she can keep her other clothing fresh for when she can be with her husband.

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- **Abaye** said, based on this, the worn out leftover clothing of a widow goes to the estate, because she doesn't need it for the above purpose.

NOSEIN LAH ME'AH KESEF...

- **Q:** What is meant when the Mishna says that she "eats" with him on Friday night? **A: R' Nachman** says it means she actually eats with him. **R' Ashi** says this refers to tashmish.
 - **Q:** Our Mishna says "eats"!? **A:** It may be that it refers to tashmish but is written in a nicer verbiage.
 - **Q:** A Braisa says that **R' Shimon ben Gamliel** says that she eats with him Friday night and Shabbos day. If "eating" refers to tashmish, why does he say Shabbos day? **R' Huna** said that we are not supposed to have tashmish by day!? **A: Rava** has said that in a dark room it is mutar even by day, and that is what the Braisa is talking about.

V'IHM HUYS MEINIK

- **R' Ulla Rabah** darshened, that although one is not obligated to support his minor children, he must support them when they are very young, which is until the age of six. We see this from our Mishna which increases her food allowance, presumably for the child, when she is nursing.
 - **Q:** Maybe she only gets more because she is considered to be sick? **A:** If that was the reason, the Mishna would say, "if she is sick", not "if she is nursing".
 - **Q:** Maybe the Mishna is teaching that a nursing mother has the status of one who is sick!?
 - **R' Yehoshua ben Levi** said, that we give a nursing mother more wine in her allowance, because wine is good for her milk.

HADRAN ALACH PEREK AHF AHL PI!!!

PEREK MITZIYAS HA'ISHA -- PEREK SHISHI

MISHNA

- A wife's finds and her earnings go to her husband. With regard to an inheritance that she gets, the husband is entitled to the produce of the property during her lifetime. Any payment for embarrassment and decrease in worth belongs to her. **R' Yehuda ben Beseira** says, if it is a hidden injury, then she gets 2/3 of the payment and he gets 1/3. If it is an exposed injury, he gets 2/3 and she gets 1/3. His part of the payments are given him immediately. Her parts are used to buy a field, from which he gets the produce.

GEMARA

- **Q:** An earlier Mishna already taught that a wife's finds and earnings go to her husband!? **A:** The Mishna said this as an introduction to teach the machlokes between **R' Yehuda ben Beseira** and the **Rabanan** regarding payments for embarrassment and decrease in value.
- A Braisa was taught to **Rava** that said: the finds of a wife belong to her, but **R' Akiva** says they belong to the husband. **Rava** said to the teacher of this Braisa, **R' Akiva** says in a Mishna that her excess earnings are kept by her alone, surely he would say that her finds are kept by her alone!? It must be that the shitos in the Braisa are to be reversed.