

Daf Notes

Insights into the Daily Daf

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Daily Daf

Earnings

The Gemora asks (*on Rav Ada who says that "mezonos" – "support" given by a husband gives him the right to his wife's "mosar" – "extra money earned"*) from a Beraisa. The Beraisa states that the mezonos of a husband gives him the right to the "masei yadayim" – "basic earnings" of his wife (*not to the "mosar"*).

The Gemora answers that the Beraisa is referring to the "mosar masei yadeha" – "extra earnings of his wife's hands."

The Gemora asks from another Beraisa. The Beraisa states that if he doesn't give her a silver me'ah for needs, she gets to keep her earnings. The Gemora answers that this too refers to "mosar masei yadeha."

The Gemora asks, but doesn't this Beraisa continue by saying "and how much does she earn for him? The amount of five Sela'im in Yehuda (*implying it is talking about basic earnings*)."

The Gemora answers that this is what the continuation of the Beraisa means: How much is her basic earnings so that we should know what is extra? The amount of five Sela'im in Yehuda, which is the weight of ten Sela'im in the Galil.

Shmuel's Halachic Ruling

Shmuel states that the halachah follows Rabbi Yochanan Ha'Sandler (*who stated on 58b that if a man*

consecrates his wife's extra earnings the money does not become consecrated).

The Gemora asks: Did Shmuel really say this? The Mishna states that if a woman says that she forbids her husband to benefit from what she earns, her husband does not have to be "meifer" – "deny" the vow. The Mishna states that Rabbi Akiva says he should make sure to be meifer, as she might make more than her basic earnings (*and that amount would be forbidden to him*). Rabbi Yochanan ben Nuri says that he should deny the vow, as he might end up divorcing her and would be unable to remarry, as her earnings would be forbidden to him. Shmuel ruled in this matter that the halachah is according to Rabbi Yochanan ben Nuri! [*This implies that a vow can be binding even when it is currently inapplicable, the opposite of Rabbi Yochanan Ha'Sandler who says such a vow is void!*]

The Gemora answers that when Shmuel said that the halachah was like Rabbi Yochanan ben Nuri in the above case, he meant due to the extra earnings, not Rabbi Yochanan's reasoning of the basic earnings.

The Gemora asks: In that case he should have clarified that he only rules like Rabbi Yochanan ben Nuri regarding the extra earnings! Alternatively, he should have said merely that the halachah does not follow the Tanna Kama! Alternatively, he should have said the halachah follows Rabbi Akiva (*who is only concerned about extra earnings in this case*)!

Rav Yosef therefore gives a different answer. "Aren't we discussing forbidding benefit? This type of law is

different. Just as a person can forbid his friend's fruits on himself, a person could similarly consecrate (*forbidding from himself and dedicating to the Beis Hamikdash*) something which has not yet come to this world (*and is currently inapplicable*)."

The Comparison to a Field

Abaye said to him: It is understandable that someone can forbid his friend's fruit upon himself, just as he has the rights to forbid his fruit from the other person. However, he should not be allowed to forbid fruit that has not yet come into existence on his friend just like he cannot forbid his friend's fruits from being used by a third friend!

Rav Huna the son of Rabbi Yehoshua therefore answers that the case (*in the Mishna above*) is where the woman said that her hands should be dedicated to the One Who made them. Being that her hands are in the world, it is not considered a thing that is not yet in existence.

The Gemora asks, just because she said this does the dedication work? Her hands are already indebted to her husband! The Gemora answers that the case is where she says this should take effect when she gets divorced.

The Gemora asks, is there such an effective dedication that although it does not take effect now it takes effect at a later date? Rabbi Ilai answers, why not? If someone says to his friend that the field I am now selling you should become consecrated when I buy it back from you, isn't it valid?

Rabbi Yirmiyah asked him that the cases are incomparable. In the case of the field, he currently has the ability to consecrate it. In the case of the woman, she has no ability to consecrate her earnings now (*while she is still married*)! It is more like the case of a person who states that the field that I have already sold you should become consecrated when I buy it back from you, which is an invalid consecration.

Rav Papa told Rabbi Yirmiyah that his comparison is inaccurate. In Rabbi Yirmiyah's case of the field, both the field and its fruit are currently in the hands of the future seller. In the case of the woman, at least her body (*hands*) are in her possession! It is therefore more

accurately compared to a case where a person says to his friend that my field that you have as a security for a loan should become consecrated when I redeem it from you, which is valid.

Rav Shisha the son of Rav Idi told Rav Papa that his comparison was inaccurate. In Rav Papa's case of the field the person had the ability all along to redeem the field (*by paying back the loan*)! In the case of a married woman she has no ability to obtain her divorce (*it is up to the husband*)! It more comparable to a case where a person says to his friend that this field that I have given you as a security for a ten-year period should become consecrated when I redeem it, which is valid.

Rav Ashi told Rav Shisha that his comparison was inaccurate. In Rav Shisha's case of the field the person at least will have the full rights to redeem the field after ten years, whereas as a woman never has the ability to grant herself a divorce!

Rav Ashi therefore gave a different answer. "Aren't we discussing forbidding benefit? Forbidding benefit is different, as they involve dedicating a physical body to consecrated (*not just monetary value*). This follows Rava's principle: Rava said: Consecration (*of an animal to the altar*), becoming prohibited as chametz and the freeing of slaves can release an *apotiki* from the lien of a creditor. (*A person may designate any type of property as security to the creditor without placing it in the possession of the creditor. The creditor has a lien on this property, and if the debt is not otherwise repaid, the creditor can collect his debt from the security. This security is called an apotiki. Rava teaches us that there are three instances where the lien can be revoked or cancelled, and the creditor must be reimbursed through other means. If an animal designated as an apotiki was consecrated for a korban, the consecration is effective and the lien is revoked. If the object designated as an apotiki to a gentile was chametz and Pesach arrived while the Jew still had possession, it becomes forbidden for any Jew to derive benefit from the chametz, and he is obligated to destroy it; the lien from the chametz is dissolved. If the apotiki is a slave and the owner*

frees the slave, the emancipation is effective, and the slave becomes a free man. One cannot have a monetary right on a Jewish man and therefore the lien is cancelled.)

The Gemora asks that if this is true, let her hands be consecrated now (*during the marriage*)! The Gemora answers that the sages strengthened the indebtedness of a wife to her husband in order that the consecrated should not work during the marriage.

Mishna

These are the types of work that a woman must do for her husband: she must grind flour, bake, clean clothes, cook, nurse her son, make her husband's bed, and knit with wool. If she brings a maid into the marriage, she does not have to grind, bake, or clean clothes. If she brought two maids, she also does not have to nurse or cook. If she brings three maids she also does not have to make his bed or knit with wool. If she brings four maids she can just sit in her special silk canopy (*see Bartenura*). Rabbi Eliezer says: Even if she brings one hundred maids into the marriage, he can force her to knit, as her having nothing to do could lead to promiscuity. Rabbi Shimon ben Gamliel says: Even if someone vows that his wife is forbidden to do work he should divorce her and give her a kesuvah, as having nothing to do can cause her to go crazy.

Working Women

The Gemora asks: Can it really be that she has to grind (*the water causes the wheel to grind*)? The Gemora answers that the Mishna means that she must busy herself with the grinding work (*such as loading the grain and collecting the flour*). Alternatively, the Gemora answers that it is referring to hand mill (*where she indeed does the grinding*).

The Gemora notes that our Mishna is apparently unlike Rabbi Chiya. Rabbi Chiya taught that a woman is for the purpose of beauty, and for the purpose of having children. Another teaching of Rabbi Chiya is that a woman's purpose is to be adorned with jewelry. Rabbi Chiya also taught that if someone wants to make his wife shine, he should buy her linen garments. Someone who wants to make his daughter's skin lighter should feed her young chicks and give her milk when she is close to becoming an adolescent.

The Gemora notes that our Mishna is apparently unlike Beis Shamai. The Beraisa states that if a woman vowed not to nurse her son, Beis Shamai says she should can take the nipple out of his mouth. Beis Hillel says she can be forced to nurse him. If she is divorced, she cannot be forced to nurse. However, if the baby only wants to nurse from her, he pays her and she is forced to nurse, as otherwise the baby's life is in danger!

The Gemora answers that our Mishna could even be in accordance with Beis Shamai. The Beraisa is talking about a case where she made the vow (*not to nurse*) and he upheld the vow. Beis Shamai therefore says that he put his finger in between her teeth (*to enable her to get away without nursing*), while Beis Hillel says that she put her own finger in between her teeth (*it was her fault she made the vow*).

The Gemora asks: Let them argue about a regular case of kesuvah? [*Why did they specifically argue about nursing?*] Additionally, there is a separate Beraisa where Beis Shamai says that no woman has to nurse! The Gemora therefore concludes that our Mishna is indeed unlike Beis Shamai.

INSIGHTS TO THE DAF

Beauty is a Virtue

Rabbi Chiya cited a *braisa*: A wife is only for her beauty. A different *braisa* states: A wife is only for her cosmetics and jewelry.

The *Gemora* in *Yevamos* (63a) records an incident with Rabbi Chiya that is in line with his teaching here. Rabbi Chiya's wife would constantly torment him. Nevertheless, when he would find something in the market that he thought his wife would like, he would wrap it in a shawl and give it to her as a gift. Rav asked him: "Doesn't she bother you?" Rabbi Chiya responded: "It is enough that they raise our children, and protect us from sinning."

The *Gemora* is teaching us that a wife who adorns herself for the sake of looking attractive to her husband is preventing him from sinning, for he will not be enticed to gaze at other women.

This is quite possibly the explanation for the *Gemora Taanis* (31a). The *Mishna* had stated: On the fifteenth of Av, the daughters of Yerushalayim would go forth in borrowed white garments, so as not to embarrass whoever does not have and they would go forth and dance in the vineyards. And what would they say? "Young man, lift up your eyes and see what you choose for yourself. Do not set your eyes on beauty, set your eyes on the family."

The *Gemora* cites a *braisa*: The pretty ones among the maidens would say: "Pay attention to beauty alone, because a woman is made only for beauty." Those among them who were from a distinguished family would say: "Look to a distinguished family for women are but made to bear children." The homely ones among them would say: "Make your selections only for the glory of Heaven, but provide us with gold jewelry and pretty clothes."

The Peleh Yoetz explains that this merely means that beauty is a virtue for a young man to look for in addition to other virtues. It is quite possible that the girls who said "look to beauty," could have meant that they had many other virtues besides their beauty. Our *Gemora* is stating that even if beauty was their only virtue, it can still have a spiritual benefit. Women and their beauty are vitally important since they prevent a man from sinning.

Indulging in Frivolities

Rabbi Pinchas Winston gleans a valuable lesson from our *Mishna*.

Israel camped in Shittim. The people acted immorally with the daughters of Moav, who lured the people to sacrifice to their gods (Bamidbar 25:1-2)

Talk about role reversal! One moment, Bilaam is up in the mountains overlooking the Jewish camp, trying to curse the Jewish people, but forced instead to praise them for their modesty; the next moment the people are acting immorally with the daughters of Moav! How does one fall from "perfection" so fast.

Perhaps we can glean insight into this catastrophe, which happens to plague many societies today and did in the past, from a *Mishnah* dealing with this issue.

The tractate is *Kesuvos*, which, obviously, deals with a man's marital obligations to his wife (and vice-versa) and family (and which, "coincidentally," contains a large section about the blessing of living in Eretz Yisroel toward the end). The *Mishnah* teaches:

These are the things that a wife is obligated to perform for her husband And even if he brings into the house one hundred helpers, still, she should be compelled to work with wool, because doing nothing leads to promiscuous behavior (*Mishnah*, *Kesuvos* 59b)

We can assume, and prove from history, that this "principle" does not only apply to married women, but to everyone as well. And, we can also assume that the *Mishnah's* choice of "working with wool" is merely an example of an activity that keeps a person busy, and away from negative influences (not all trades create situations of modesty). And, perhaps we can make a connection from this *Mishnah* to the end of our parshah, and reveal the vulnerability of life in a premature Garden of Eden.

Not everyone is cut out for life in the Garden of Eden at this point in history. In fact, just about nobody is, save for a few very, **VERY** righteous individuals who have divested themselves of the pleasures of This World. As for the rest of us, the struggle does us a lot of good. It refines us, and defines us, and makes us grow and become great.

In fact, elsewhere the Talmud sums up our period of history with the following little saying:

Rav Yitzchak said: If a person tells you, "I tried, but did not succeed," don't believe him; "I did not try, but succeeded," don't believe him; "I tried and succeeded," believe him (*Megillah* 6b)

In the end, the Talmud concludes that this only applies to becoming "sharper" in Torah-learning (i.e., people can succeed in business with little effort and fail though they have made great effort). However, we know from the following:

According to the effort is the reward. (*Pirkei Avos* 5:22) -- that success **IS** the effort made.

To be human is to struggle, though our bodies fight against this with all their might (what a waste of

energy!). The greatest promise that technological advancement holds out for most people is the promise of more leisure time, and, indeed, in many ways, it has delivered on that promise.

However, as we learn from the Mishnah, and from the Jews in the desert, more "leisure-time" is not necessarily a good thing. The Jews in the desert had every physical concern taken care of for them by Heaven; all they had to do was sit and learn Torah and keep away from trouble.

But what happens when trouble doesn't keep away from you?! If you're a busy person with important goals, usually you have no time for it, and the fear of wasting a single moment for trivial matters frightens you into keeping on track. There are too many important matters to take care of to indulge in frivolities and pleasures that don't pay off in the long wrong.