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'Iron sharpens iron, so a person sharpens the wit of their friend.'

Proverbs 27:17



Introduction

Welcome to the latest series of the Alyth Chavruta Project. In this course we will work our way through another *sugya* (section) of the Babylonian Talmud. This week, we conclude the sugya as it continues to comment on the original mishnah, before we return to the issue of women and wine next week. It is a bit longer than usual, so feel free to dip in and out as it is interesting to you. Those who get to the end will notice that the issue of wine does in fact return!

The text itself can be found here in both Hebrew only and Hebrew with translation. For those with some knowledge of Hebrew, we encourage you to attempt your own translation, but there is absolutely no expectation that you engage with the Hebrew. As usual, there is also no requirement to get to the end of the pack – we have provided more than you can get through in an hour of study. It is up to you whether you want to focus exclusively on the text itself, or explore the commentaries and supplementary materials provided.

Further resources and advice on how to get the most out of chavruta can be found in our [revised FAQs](#). We look forward to seeing you on Thursday to share our learning with each other.

As we will be studying during the Omer, we will include the blessing for counting the Omer at the beginning of each text pack, as well as the blessing for study as usual.

Blessing for Study

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו, וצונו לעסוק בדברי תורה.

Blessed are You, our Living God, Sovereign of the universe, whose commandments make us holy, and who commands us to devote ourselves to the study of Torah.

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu b'mitzvotav, v'tzivanu la-asok b'divrey Torah.

The 49-day period from the second night of Pesach up to Shavuot is known as the Omer. Because of a longstanding dispute about when the Omer is supposed to begin, it became necessary to count the days out loud every night with a blessing. We have included the Hebrew and English formulae here so that you can count the Omer together with your partner when you meet. According to the Shulchan Aruch, it is possible to count the Omer at any time of day, though the blessing is only said between sunset and sunrise – if you count the Omer after this point then it is customary to do so without saying the blessing.

Blessed are You, our Living God,
Sovereign of the universe, whose
commandments make us holy and
who commands us to count the Omer.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר:

Baruch attah Adonai eloheinu melech ha-olam, asher kidd'shanu b'mitsvotav v'tsivanu al s'firat ha-omer.

For Friday Evening/Shabbat:

Today is day 27, making two weeks and
six days of the Omer.

הַיּוֹם שִׁבְעָה וְעֶשְׂרִים יוֹם שֶׁהֵם שְׁלֹשָׁה
שָׁבוּעוֹת וְשִׁשָּׁה יָמִים לָעֹמֶר

For Saturday Evening/Sunday

Today is day 28, making three weeks of
the Omer.

הַיּוֹם שְׁמוֹנֶה וְעֶשְׂרִים יוֹם שֶׁהֵם
אַרְבָּעָה שָׁבוּעוֹת לָעֹמֶר

For Sunday Evening/Monday

Today is day 29, making three weeks and
one day of the Omer.

הַיּוֹם תְּשֻׁעָה וְעֶשְׂרִים יוֹם שֶׁהֵם אַרְבָּעָה
שָׁבוּעוֹת וְיוֹם אֶחָד לָעֹמֶר



For Monday Evening/Tuesday

Today is day 30, making three weeks and two days of the Omer.

הַיּוֹם שְׁלֹשִׁים יוֹם שָׁהֵם אֲרֻבָּעָה
שָׁבוּעוֹת וּשְׁנֵי יָמִים לְעֹמֶר

For Tuesday Evening/Wednesday

Today is day 31, making three weeks and three days of the Omer.

הַיּוֹם אֶחָד וּשְׁלֹשִׁים יוֹם שָׁהֵם אֲרֻבָּעָה
שָׁבוּעוֹת וּשְׁלֹשָׁה יָמִים לְעֹמֶר

For Wednesday Evening/Thursday

Today is day 32, making three weeks and four days of the Omer.

הַיּוֹם שְׁנַיִם וּשְׁלֹשִׁים יוֹם שָׁהֵם אֲרֻבָּעָה
שָׁבוּעוֹת וְאַרְבָּעָה יָמִים לְעֹמֶר

For Thursday Evening/Friday

Today is day 33, making three weeks and five days of the Omer.

הַיּוֹם שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם שָׁהֵם
אֲרֻבָּעָה שָׁבוּעוֹת וַחֲמִשָּׁה יָמִים לְעֹמֶר

Babylonian Talmud Ketubot 65a-b
(translation begins on page 7)

וְנוֹתֵן לָהּ מִטָּה וּמִפֶּץ וְכו'. מִפֶּץ וּמִחֻצָּלֶת לָמָּה לָהּ דִּיֵּהֵב לָהּ? אָמַר
רַב פֶּפְאָה: בְּאַתְרָא דְנִהִיגִי דְמִלוּ פּוּרְיָא בְּחֻבְלִי, דְּמִבְגָּר לָהּ.

תְּנוּ רַבָּנִין: אֵין נּוֹתֵנִין לָהּ כֹּר וְכֶסֶת. מִשּׁוּם רַבִּי נֶתָן אָמְרוּ: נּוֹתֵנִין לָהּ
כֹּר וְכֶסֶת. הִיכִי דְמִי: אִי דְאוֹרְחָהּ, מֵאִי טַעְמָא דִּתְנָא קִמָּא? וְאִי
דְלָאו אוֹרְחָהּ, מֵאִי טַעְמָא דְרַבִּי נֶתָן?

לֹא צְרִיכָא, כְּגוֹן דְּאוֹרְחִיהּ דִּידִיהּ וְלָאו אוֹרְחָהּ דִּידִיהּ. תְּנָא קִמָּא
סָבַר, אָמַר לָהּ: כִּי אֲזִילָנָא שְׁקִילָנָא לָהּ, וְכִי אֲתִינָא, מִיִּיתִינָא לָהּ
בְּהֵדָאִי. וְרַבִּי נֶתָן סָבַר: אָמְרָה לִיהּ: זִימְנִין דְּמִיתְרַמִּי בֵּין הַשְּׁמָשׁוֹת
וְלֹא מְצִית מִיִּיתֶת לָהּ, וְשֻׁקְלֶת לָהּ לְדִידִי וּמִגְנִית לִי עַל אֶרְעָא.

וְנוֹתֵן לָהּ כֶּפֶה. אָמַר לִיהּ רַב פֶּפְאָה לְאַבְיִי: הָאִי תְּנָא שְׁלִיחַ עֶרְטְלָאִי
וְרַמִּי מְסָאנִי! אָמַר לִיהּ: תְּנָא בְּמִקּוּם הָרִים קָאִי, דְּלֹא סָגִיא בְּלֹא
תִּלְתָּא זֻגִי מְסָאנִי. וְאַגַּב אוֹרְחִיהּ קָא מִשְׁמַע לֵן דְּנִיתְבִּינְהוּ נִיֵּהֲלָה
בְּמוֹעֵד, כִּי הִיכִי דְנִיֵּהוּ לָהּ שְׁמַחָה בְּגוּיָהּ.

וְכָלִים שֶׁל חֲמִשִּׁים זָוָה. אָמַר אַבְיִי: חֲמִשִּׁים זָוָה פְּשִׁיטִי. מִמָּאִי?
מִדְּקִתְנִי: בְּמָה דְּבָרִים אֲמוּרִים — בְּעֵנִי שְׁבִישְׁרָאֵל, אֲבָל בְּמִכּוּבָד —



הכל לפי כבודו. ואי סלקא דעתך חמשים וזו ממש, עני, חמשים וזו מנא ליה? אלא שמע מינה חמשים וזוי פשיטי.

ואין נותנין לה לא חדשים וכו'. תנו רבנן: מותר מזונות לבצל, מותר בלאות לאשה. מותר בלאות לאשה, למה לה? אמר רחבה: שמתכסה בהן בימי נדתה, כדי שלא תתגנה על בעלה.

אמר אביי: נקטינן, מותר בלאות אלמנה ליורשיו. התם הוא דלא תתגני באפיה, הכא — תתגני ותתגני.

נותן לה מעה כסף וכו'. מאי "אוכלת"? רב נחמן אמר: אוכלת ממש. רב אשי אמר: תשמיש.

תנן: אוכלת עמו לילי שבת. בשלמא למאן דאמר אכילה — היינו דקתני "אוכלת", אלא למאן דאמר תשמיש, מאי "אוכלת"? לישנא מעליא, כדכתיב: "אכלה ומחתה פיה ואמרה לא פעלתי און".

מיתבי, רבן שמעון בן גמליאל אומר: אוכלת בלילי שבת ושבת. בשלמא למאן דאמר אכילה — היינו דקתני "ושבת". אלא למאן דאמר תשמיש — תשמיש בשבת מי איכא? והאמר רב הונא: ישראל קדושים הן, ואין משמשים מטותיהן ביום! האמר רבא: בבית אפל מותר.

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ואם היתה מניקה. דרש רבי עולא רבה אפיתחא דבי נשיא: אף על פי שאמרו אין אדם זן את בניו ובנותיו כשהן קטנים, אבל זן קטני קטנים.

עד כמה — עד בן שש, כדרב אסי. דאמר רב אסי: קטן בן שש יוצא בעירוב אמו.

ממאי? מדקתני: היתה מניקה — פותחין לה ממצעשה ידיה, ומוסיפין לה על מזונותיה. מאי טעמא? לאו משום דבעי למיכל בהדה? ודלמא משום דחולה היא.

אם כן, ליתני "אם היתה חולה", מאי אם היתה מניקה? ודלמא הא קא משמע לן דסתם מניקות חולות גינהו. איתמר, אמר רבי יהושע בן לוי: מוסיפין לה זין, שהיין זפה לחלב.



BABYLONIAN TALMUD, KETUBOT 65A-B

וְנוֹתֵן לָהּ מִטָּה וּמַפֵּץ וְכוּ'. מַפֵּץ וּמַחְצָלֶת לָמָּה לָהּ דִּיֵּהֵב לָהּ? אָמַר רַב פֶּפְסָא: בְּאַתְרָא דְנִהְיֵי דְמְלוּ פּוּרְיָא בְּחֻבְלִי, דְּמִבְגָּר לָהּ.

תָּנוּ רַבָּנָן: אֵין נוֹתֵנִין לָהּ כֶּר וְכֶסֶת. מִשּׁוּם רַבִּי נָתַן אֲמָרוּ: נוֹתֵנִין לָהּ כֶּר וְכֶסֶת. הִיכִי דְמִי: אִי דְאוֹרְחָהּ, מֵאִי טַעְמָא דִּתְנָא קִמָּא? וְאִי דְלָאו אוֹרְחָהּ, מֵאִי טַעְמָא דְרַבִּי נָתַן?

לָא צְרִיכָא, כְּגוֹן דְּאוֹרְחִיָּה דִּידִּיהּ וְלָאו אוֹרְחָהּ דִּידִּיהּ. תְּנָא קִמָּא סָבַר, אָמַר לָהּ: כִּי אֲזִילְנָא שְׁקִילְנָא לָהּ, וְכִי אָתִינָא, מִיִּיתִינָא לָהּ בְּהֵדְאִי. וְרַבִּי נָתַן סָבַר: אָמַרְהּ לִיהּ: זִמְנִין דְּמִיתְרַמִּי בֵּין הַשְּׁמָשׁוֹת וְלָא מַצִּית מִיִּיתַת לָהּ, וְשָׁקֶלֶת לָהּ לְדִידִי וּמַגְנִית לִי עַל אַרְעָא.

[We read in the Mishnah:] ‘And he gives her a bed, a soft mat [and a hard mat].’ Why give her a soft mat and a hard mat? Rav Pappa said,¹ ‘In a place where it is customary to fill a bed with ropes, because it ages her.’

Our Rabbis taught [in a *baraita*]: We do not give a pillow or a cushion. In the name of Rabbi Natan,² they said, ‘We give her a pillow and a cushion.’ What are the circumstances? If it is her custom, what is the reason for the first teaching? And if it is not her custom, what is the reason for [the teaching of] Rabbi Natan?

No, it is necessary, where it is his custom, but not her custom. The first teaching holds [that] he says to her: ‘When I go away, I will take them with me; and when I return, I will bring them back.’ And Rabbi Natan holds [that] she says to him: ‘Sometimes it happens [that you return] at twilight, and you

¹ Rav Pappa was a rabbi in Babylonia in the 4th century CE.

² Rabbi Natan (the Babylonian) was a rabbi in the Land of Israel in the 2nd century CE, having left Babylonia, where (according to the Talmud) he was the son of the Exilarch (the leader of the Jewish community in exile).

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are unable to bring it, and you take my bedding, and you make me lie on the ground.'

Questions

1. What is Rav Pappa's explanation for giving her a soft mat and a hard mat? Read this alongside Rashi's commentary (on page 16).
2. Why does Rabbi Natan argue that she is entitled to a pillow and a cushion, even if it is not her custom? (It is helpful to read this alongside the short *baraita* from earlier in the tractate, which you can find on page 16).



וְנוֹתֵן לָהּ כֶּפֶה. אָמַר לִיה רַב פָּפָא לְאַבֵּי: הָאִי תָנָא שְׁלִיחַ עֲרֻטְלָאִי
וְרַמִּי מְסֻאֲנִי! אָמַר לִיה: תָּנָא בְּמָקוֹם הָרִים קָאִי, דְּלֹא סָגִיא בְּלֹא
תְּלָתָא זֻגֵי מְסֻאֲנִי. וְאַגַּב אוֹרְחִיָּה קָא מְשַׁמַּע לֵן דְּנִיתְּבִינָהּ נִיהָלָה
בְּמוֹעֵד, כִּי הִיכִי דְנִיהָּ לָהּ שְׂמֻחָה בְּגוּיָהּ.

[We read in the Mishnah:] ‘He should give her a cover [for her head, and a belt for her waist, and shoes from festival to festival and garments of fifty zuz from year to year].’ Rav Pappa said to Abaye,³ ‘This *tanna*⁴ leaves her naked but wearing shoes!’ He said to him, ‘The *tanna* is standing [i.e. speaking from] a mountainous place, in which she cannot do without three pairs of shoes. And in passing, he teaches us that he should give them to her on a festival, so that she will rejoice in them.’

Questions

1. Why does Rav Pappa object that the *tanna* leaves the wife naked but wearing shoes?
2. What is Abaye’s explanation in response?

³ Abaye was one of the preeminent sages in Babylonia in the first half of the 4th century CE.

⁴ *Tanna* means ‘teacher’, and refers specifically to sages in the time of the Mishnah.

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וְכָלִים שֶׁל חֲמִשִּׁים זָוֹ. אָמַר אַבְיִי: חֲמִשִּׁים זָוִי פְּשִׁיטִי. מִמָּאִי? מִדִּקְתָּנִי: בְּמָה דְּבָרִים אֲמוּרִים – בְּעֵנִי שְׁבִי שְׂרָאֵל, אֲבָל בְּמִכּוּבָד – הַכֹּל לְפִי כְבוֹדּוֹ. וְאִי סִלְקָא דַּעְתָּךְ חֲמִשִּׁים זָוֹ מִמָּשׁ, עֲנִי, חֲמִשִּׁים זָוֹ מִנָּא לִיָּה? אֲלָא שָׁמַע מִינָּה חֲמִשִּׁים זָוִי פְּשִׁיטִי.

וְאֵין נוֹתֵנִין לָהּ לֹא חֲדָשִׁים וְכו'. תָּנוּ רַבָּנִן: מוֹתֵר מְזוֹנוֹת לְבַעַל, מוֹתֵר בְּלָאוֹת לְאִשָּׁה. מוֹתֵר בְּלָאוֹת לְאִשָּׁה, לָמָּה לָהּ? אָמַר רַחָבָה: שְׁמִתְכֶסֶה בָּהֶן בִּימֵי נִדְתָּהּ, כְּדִי שֶׁלֹא תִתְגַּנֶּה עַל בַּעְלָהּ.

אָמַר אַבְיִי: נִקְטִינָן, מוֹתֵר בְּלָאוֹת אֶלְמָנָה לְיֹרְשָׁיו. הֵתָם הוּא דִלָּא תִתְגַּנֵּי בְּאִפִּיָּה, הֵכָא – תִתְגַּנֵּי וְתִתְגַּנֵּי.

[We read in the Mishnah:] ‘and garments of fifty *zuz* [from year to year].’ Abaye said, ‘[This means] fifty simple *zuz*.’⁵ From where [did he conclude thus]? From the fact that it teaches: ‘About whom are these words said? About the poor who are in Israel. But for the nobility, everything is according to their nobility.’ And if it arises in your mind that [it means] fifty real *zuz*, where would a poor person get fifty *zuz*? Rather, learn from this: fifty simple *zuz*.

[We read in the Mishnah:] ‘And he should not give her new [clothes in the summer, nor worn clothes in the rainy season.]’ Our Rabbis taught [in a *baraita*]: Leftover sustenance [belongs] to the husband; leftover worn clothes [belong] to the wife. Why do leftover clothes [belong] to the wife? Rachavah said,⁶ ‘That she covers herself with them in the time of her *niddah*, so that she does not become repulsive to her husband.’

Abaye said, ‘We have a tradition that the leftover clothes of a widow [belong] to his heirs.’ It is [the case] there [when her husband is alive], so

⁵ Simple *zuz* were worth only an eighth of a Tyrian *zuz*.

⁶ Rachavah (a shortened form of the name Rav Achava), was a rabbi in Babylonia in the 4th century CE.



that she does not become repulsive to her husband. Here [when her husband is dead], let her be repulsive, and repulsive [again].

Question

1. Why is it important for the Talmud to stress that *zuz* refers to simple *zuz*?
2. Should the leftover clothes of a widow be left to her husband's heirs, or should she be allowed to keep them? Does Rashi's commentary (on page 16) help?

נותן לה מַעַה כֶּסֶף וכו'. מאי "אוכלת"? רב נחמן אמר: אוכלת ממֶש. רב אשי אמר: תשמיש.

תנן: אוכלת עמו לילי שבת. בשלמא למאן דאמר אכילה – היינו דקתני "אוכלת", אלא למאן דאמר תשמיש, מאי "אוכלת"? לישנא מעליא, כדכתיב: "אכלה ומחתה פיה ואמרה לא פעלתי און".

מיתיבי, רבן שמעון בן גמליאל אומר: אוכלת בלילי שבת ושבת. בשלמא למאן דאמר אכילה – היינו דקתני "ושבת". אלא למאן דאמר תשמיש – תשמיש בשבת מי איכא? והאמר רב הונא: ישראל קדושים הן, ואין משמשין מטותיהן ביום! האמר רבא: בבית אפל מותר.

[We read in the Mishnah:] 'He should give her a silver *ma'ah* [for her needs. And she eats with him from Shabbat evening to Shabbat evening.]' What [is meant by] 'she eats'? Rav Nachman said,⁷ 'Literally: she eats.' Rav Ashi said,⁸ 'Sexual relations.'

We learned [in the mishnah]: 'She eats with him Shabbat evening.' It is understandable according to the one who said [it literally means] eating. But according to the one who says [it means] sexual relations, why [does it say] 'she eats'? It is a euphemism, as it is written: 'She eats and wipes her mouth and says "I have done no wrong"' (Proverbs 30:20).

⁷ Rav Nachman (bar Ya'akov) was an eminent sage in Babylonia in late-3rd and early 4th centuries CE.

⁸ Rav Ashi was a Babylonian sage in the late-4th and early 5th centuries CE.



They raised an objection. Rabban Shimon ben Gamliel says,⁹ ‘She eats on Shabbat evening and on Shabbat [day].’ It is understandable according to the one who says [it literally means] eating – that is why it can teach ‘and on Shabbat [day]’. But according to the one who says [it means] sexual relations, are there sexual relations on Shabbat [day]? Did not Rav Chuna¹⁰ say ‘The People of Israel are holy, and do not engage in sexual relations during the day’? [But] did not Rava say ‘In a dark house, it is permitted.’

Questions

1. What is the relationship between eating and sexual relations?
2. How does the quotation from Proverbs clarify our understanding (you can read the quotation in context [here](#))?
3. Why does Rava say that sexual relations are permitted during the day in a dark house?

⁹ Rabban Shimon ben Gamliel was the leader of the Jewish community in the Land of Israel in the early-2nd century CE.

¹⁰ Rav Chuna was an eminent sage in Babylonia in the mid-3rd century CE.

Alyth Chavruta Project

וְאִם הָיְתָה מְנִיקָה. דָּרַשׁ רַבִּי עֲזֵרָא רַבָּה אֶפְיָתְחָא דְּבִי נְשִׂיאָה: אָף
עַל פִּי שְׁאֲמְרוּ אֵין אָדָם זֶן אֶת בְּנָיו וּבָנוֹתָיו כְּשֶׁהֵן קְטָנִים, אָבֵל זֶן
קְטָנֵי קְטָנִים. עַד כַּמָּה – עַד בֶּן שֵׁשׁ, כְּדָרְב אָסִי. דָּאֲמַר רַב אָסִי:
קָטָן בֶּן שֵׁשׁ יוֹצֵא בְּעִירוֹב אָמוֹ.

מִמָּאִי? מִדְּקַתְנִי: הָיְתָה מְנִיקָה – פּוֹחֲתִין לָהּ מִמַּעֲשֵׂה יָדֶיהָ, וּמוֹסִיפִין
לָהּ עַל מְזוֹנוֹתֶיהָ. מָאִי טַעְמָא? לֹא מִשּׁוֹם דְּבָעֵי לְמִיכָל בְּהֵדָה?
וְדִלְמָא מִשּׁוֹם דְּחוּלָה הִיא. אִם כֵּן, לִיתְנִי "אִם הָיְתָה חוּלָה", מָאִי אִם
הָיְתָה מְנִיקָה? וְדִלְמָא הָא קָא מְשַׁמַּע לָן דְּסִתָּם מְנִיקוֹת חוּלוֹת נִינְהוּ.
אֵיתְמַר, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: מוֹסִיפִין לָהּ יֵין, שְׁהֵיִין יָפָה לְחֻלָּב.

[We read in the Mishnah:] ‘And if she was nursing, [the amount she is required to do is reduced and added to her sustenance].’ Rav Ulla Rabbah¹¹ interpreted by the entrance to the house of the Nasi:¹² ‘Although they say that a person is not obligated to support his sons and daughters when they are small, he is when they are very small. Until when? Until the age of six, according to Rav Assi.’¹³ For Rav Assi said: “A minor the age of six goes out in the *eruv* of their mother.”¹⁴

¹¹ Rav Ulla Rabbah (also known as Ulla bar Hillel) was a sage in Babylonia in the late-3rd and early-4th centuries CE.

¹² The Nasi was the leader of the Jewish community, either in Babylonia or the Land of Israel.

¹³ Rav Assi was a sage in Babylonia in the 3rd century CE.

¹⁴ This means that, if a child's two parents have established different eruvs for the purpose of travelling during Shabbat, a child up the age of six can only travel within their mother's *eruv*, the implication being that they require their mother's care up to that age. You can find out more about *eruv* [here](#).



‘From where [do we know this]? From that which was taught in our mishnah: ‘if she was nursing, [the amount she is required to do] is reduced and added to her sustenance’. What is the reason? [Is it] not because the child needs to eat with her?’

Or perhaps because she is ill. If so, let it teach ‘if she was sick!’ What [is the reason it says] ‘if is was nursing’? Perhaps this means to teach us that normally nursing women are [considered to be] sick.

It was stated: Rabbi Yehoshua ben Levi said,¹⁵ ‘We apportion her wine, as it is good for her milk.’

Questions

1. What does this passage tell us about how the Talmud views parents’ obligations to their children?
2. Why does the Talmud raise the possibility that the nursing woman is sick?
3. Why does Rabbi Yehoshua ben Levi return us to the issue of wine?

¹⁵ Rabbi Yehoshua ben Levi was a rabbi in the Land of Israel in the mid-3rd century CE.

Rashi, commentary on BT Ketubot 65a

מפץ ומחצלת למה לה - הרי עור שטוח על מטה טוב מן המפץ
ומשני באתרא דמלו פוריא בחבלי במקום שאין רגילין לעשות
שטיח עור למטה אלא סירוגי חבלים:

‘Why [give] her a soft mat and a hard mat?’ - For a flat leather hide on a bed is better than a mat. And the second case refers to a place where they fill the bed frame with ropes, in a place where it is not customary to make a leather bed cover, but rather to weave ropes.

אי דאורחה - דרך בנות משפחתה:

‘If it is her custom’ – the way of the women of her family.

Babylonian Talmud, Ketubot 61a

עולה עמו ואינה יורדת עמו.

[When a man and woman marry,] she rises to his status, but she does not descend to his status.

Rashi, commentary on BT Ketubot 65b

**מותר בלאות - אלמנה הנזונת מנכסי יתומים ועליהן ליתן לה כלים
של חמשים זוז משנה לשנה:**

‘Leftover clothes’ – [This refers to a widow] who is provided for by the wealth of the orphans, and they must provide her with garments worth fifty *zuz* each year.



A GUIDE TO THE SOURCES

The Mishnah is a Jewish legal code from approximately 200 CE, containing legal rulings and disputes of the sages which are written down there for the first time. It is the first part of what is called the 'Oral Law', which for traditional Jews is just as authoritative as the Written Law (the Tanach). The Mishnah is divided into six 'orders', and each order is divided into tractates. Tractate Ketubot is included in the order of *Nashim* (Women), and deals with issues of marriage.

The **Babylonian Talmud** (also known simply as The Talmud or *Bavli*) is a commentary on the Mishnah from Babylonia, containing the discussions of rabbis from the period just after the Mishnah was finished (around 200 CE), until it was finally redacted in approximately 700 CE.

Rashi (Rabbi Shlomo Yitzchaki) was a French scholar in the second half of the Eleventh Century. His seminal commentaries on both the Hebrew Bible and the Babylonian Talmud are still the primary explanatory tools used by those approaching these central Jewish texts today.