

Ben Kalba Savua – בֶּן כַּלְבָּא שָׁבוּעַ – The family of ben Kalba Savua was one of the wealthy and powerful families in Jerusalem at the time of the destruction of the Second Temple. It was said that they were one of the three families who would have had the financial ability to support the entire city for many years of siege. It seems that the family was descended from Caleb, son of Jephunneh, and that this was the source of their name. There is also a poetic extrapolation that he was called that because anyone who entered his home as hungry as a dog [*kalba*] would leave satisfied [*savua*].

In several places, the Talmud describes the difficult life of Rabbi Akiva and his wife during the many years when she was banned from benefiting from her father's property. This Gemara implies that the couple had children; at least one daughter, as mentioned at the end of the discussion in the Gemara, and possibly several sons as well. It seems that Rabbi Akiva also had children from a previous marriage.

רבי עקיבא רעיא דבן כלבא שבוע הוה. חזיתיה ברתיה דהוה צניע ומעלי, אמרה ליה: אי מקדשנא לך אזלת לבי רב? אמר לה: אין איקדשא ליה בצניעה, ושדרתיה. שמע אבוא אפקה מביתיה, אדרה הנאה מנכסיה. אזיל יתיב תרי סרי שני בבירב, כי אתא – אייתי בהדיה תרי סרי אלפי תלמידי. שמעיה להווא סבא דקאמר לה: עד כמה

The Gemara further relates: **Rabbi Akiva was the shepherd of ben Kalba Savua**,^p one of the wealthy residents of Jerusalem. The daughter of Ben Kalba Savua saw that he was humble and refined. She said to him: If I betroth myself to you, will you go to the study hall to learn Torah? He said to her: Yes. She became betrothed to him privately and sent him off to study. Her father heard this and became angry. He removed her from his house and took a vow prohibiting her from benefiting from his property. Rabbi Akiva went and sat for twelve years in the study hall. When he came back to his house he brought twelve thousand students with him, and as he approached he heard an old man saying to his wife: For how long

Perek V

Daf 63 Amud a

קא מדברת אלמנות חיים. אמרה ליה: אי לדידי ציית – יתיב תרי סרי שני אחריני. אמר: ברשות קא עבידנא. הדר אזיל ויתיב תרי סרי שני אחריני בבירב. כי אתא. אייתי בהדיה עשרין וארבעה אלפי תלמידי. שמעה דביתהו, הות קא פקא לאפיה. אמרו לה שיבבתא: שאילי מאני לבוש ואיכפסאי אמרה לה: "יודע צדיק נפש בהמתו". כי מטאי לגביה – נפלה על אפה, קא מנשקא ליה לכרעיה. הווי קא מדחפי לה שמעיה. אמר להו: שבקוה, שלי ושלכם – שולה הוא.

will you lead the life of a widow of a living man, living alone while your husband is in another place? She said to him: If he would listen to me, he would sit and study for another twelve years. When Rabbi Akiva heard this he said: I have permission to do this. He went back and sat for another twelve years in the study hall. When he came back he brought twenty-four thousand students with him. His wife heard and went out toward him to greet him. Her neighbors said: Borrow some clothes and wear them, as your current apparel is not appropriate to meet an important person. She said to them: "A righteous man understands the life of his beast" (Proverbs 12:10). When she came to him she fell on her face and kissed his feet. His attendants pushed her away as they did not know who she was, and he said to them: Leave her alone, as my Torah knowledge and yours is actually hers.

שמע אבוא דאתא גברא רבה למתא. אמר אזיל לגביה אפטר דמפר נדראי אתא לגביה אמר ליה אדעתא דגברא רבה מי נדרת? אמר לו: אפילו פרק אחד ואפילו הלכה אחת. אמר ליה: אגא הוא. נפל על אפיה, ונשקיה על כרעיה, ויהיב ליה פלגא ממוניה. ברתיה דרבי עקיבא עבדא ליה לבן עזאי הכי. והיינו דאמרי אינשי: רחילא בתר רחילא אזלא. בעובדי אמה כך עובדי ברתא.

In the meantime her father heard that a great man came to the town. He said: I will go to him. Maybe he will nullify my vow and I will be able to support my daughter. He came to him to ask about nullifying his vow, and Rabbi Akiva said to him: Did you vow thinking that this Akiva would become a great man? He said to him: If I had believed he would know even one chapter or even one *halakha* I would not have been so harsh. He said to him: I am he. Ben Kalba Savua fell on his face and kissed his feet and gave him half of his money. The Gemara relates: Rabbi Akiva's daughter did the same thing for ben Azzai, who was also a simple person, and she caused him to learn Torah in a similar way, by betrothing herself to him and sending him off to study. This explains the folk saying that people say: The ewe follows the ewe; the daughter's actions are the same as her mother's.

רב יוסף בריה דרבא שדריה אבוי לבי רב לקמיה דרב יוסף. פסקו ליה שית שני. כי הוה תלת שני מטא מעלי יומא דכפורי. אמר: אזיל ואיחזינהו לאינשי ביתי. שמע אבוי, שקל מנא ונפק לאפיה. אמר ליה: וזנתך נזרת? איבא דאמרי, אמר ליה: וזנתך נזרת? איטרוד, לא מר איפסיק ולא מר איפסיק.

On the same subject it is related: Rav Yosef, son of Rava, was sent by his father to the study hall to learn before the great Sage Rav Yosef. They agreed that he should sit for six years in the study hall. When three years had passed, the eve of Yom Kippur arrived and he said: I will go and see the members of my household, meaning his wife. His father heard and took a weapon, as if he were going to war, and went to meet him. According to one version he said to him: Did you remember your mistress, as you are abandoning your studies to see a woman? There are those who say that he said to him: Did you remember your dove? Since both father and son were involved in an argument, they were preoccupied and this Master did not eat the cessation meal before Yom Kippur and that Master also did not eat the cessation meal that day.

A woman who rebels – המורדת: The *halakha* of a rebellious woman does not follow this mishna but rather the later enactment of the Sages, according to which the woman is publicly warned for several weeks and then loses her entire marriage contract if she persists in her rebellion, as explained on 63b (Rambam *Sefer Nashim, Hilkhot Ishut* 14:8; *Shulhan Arukh, Even HaEzer* 77:2).

A man rebels – מורד: If a husband rebels against his wife, meaning that he is willing to support her but is not willing to engage in conjugal relations with her, the court adds the value of thirty-six grains of silver, which is three dinars, to her marriage contract each week, as stated in the mishna. This applies as long as she wants to remain married to him. In addition, each time he deprives her of her conjugal rights he violates the Torah law “He shall not diminish her conjugal rights” (Exodus 21:10). If she does not want to continue to live with him, he is compelled to divorce her immediately and give her the payment for her marriage contract (Rambam *Sefer Nashim, Hilkhot Ishut* 14:15; *Shulhan Arukh, Even HaEzer* 77:1).

Against what does she rebel – מורדת ממאי: If a woman withholds conjugal relations from her husband, she is called a rebellious woman. This ruling is in accordance with the opinion of Rav Huna, with which Rabbi Yosei, son of Rabbi Hanina, concurs (Rambam *Sefer Nashim, Hilkhot Ishut* 14:8; *Shulhan Arukh, Even HaEzer* 77:2).

It is the same to me if she is a betrothed woman – אחת לי ארוסה: If the wedding date of a betrothed woman arrived, and she rebelled against her husband to cause him anguish and does not want to marry him, she is defined as a rebellious woman (Rambam *Sefer Nashim, Hilkhot Ishut* 14:12; *Shulhan Arukh, Even HaEzer* 77:2).

A menstruating woman or even if she is ill – נדה ונאפילו חולה: Even if a woman is a menstruating woman or ill and thus not fit to engage in conjugal relations when she rebels, she is nevertheless declared a rebellious woman. The Rema quotes the Rashba, who, based on a statement in the Jerusalem Talmud, distinguishes between a situation where a woman rebels before she begins menstruating, in which case she is a rebellious woman, and one where a woman rebels during her period of menstruation, in which case she is not yet defined as a rebellious woman (Rambam *Sefer Nashim, Hilkhot Ishut* 14:11; *Shulhan Arukh, Even HaEzer* 77:2).

Or even if she is a widow waiting for her yavam to perform levirate marriage – נאפילו שומרת יבם: Some authorities say that not only a woman who agreed to be betrothed to a certain man, but even a *yevama* who refused to enter into levirate marriage in order to cause anguish to her *yavam* is defined as a rebellious woman (Rambam *Sefer Nashim, Hilkhot Ishut* 14:12 and *Hilkhot Yibbum* 2:10; *Shulhan Arukh, Even HaEzer* 77:2).

LANGUAGE

Half-dinars [terapa'ikin] – טרפעיקין: From the Greek *τροπαικόν, tropaikon*, referring to a half-dinar coin. In Latin it was called *victoriatius*.

מתני' המורדת על בעלה – פוחתין לה מכתובתה שבועה דינרין בשבט, רבי יהודה אומר: שבועה טרפעיקין. עד מתי היא פוחת – עד כנגד כתובתה. רבי יוסי אומר: לעולם הוא פוחת והולך, עד שאם תפול לה ירושה ממקום אחר גובה הימנה. וכן המורד על אשתו – מוסיפין על כתובתה שלשה דינרין בשבט, רבי יהודה אומר: שלשה טרפעיקין.

גמ' מורדת ממאי? רב הונא אומר: מתשמיש המטה, רבי יוסי ברבי חנינא אומר: ממלאכה. תנן: וכן המורד על אשתו, בשלמא למאן דאמר מתשמיש – לחיי, אלא למאן דאמר ממלאכה – מי משועבד לה? אין, באומר איני זן ואיני מפרנס.

והאמר רב: האומר "איני זן ואיני מפרנס" – יוציא ויתן כתובה! ולא לאמלוכי ביה בעי?

מיתבי: אחת לי ארוסה ונשואה, ואפילו נדה, ואפילו חולה, ואפילו שומרת יבם.

בשלמא למאן דאמר ממלאכה – שפיר. אלא למאן דאמר מתשמיש – נדה בת תשמיש היא? אמר לך: אינו דומה מי שיש לו פת בסלול למי שאין לו.

איכא דאמרי: בשלמא למאן דאמר מתשמיש – היינו דקתני חולה.

MISHNA A woman who rebels^H against her husband is fined; her marriage contract is reduced by seven dinars each week. Rabbi Yehuda says: Seven half-dinars [terapa'ikin]^L each week. Until when does he reduce her marriage contract? Until the reductions are equivalent to her marriage contract, i.e., until he no longer owes her any money, at which point he divorces her without any payment. Rabbi Yosei says: He can always continue to deduct from the sum, even beyond that which is owed to her due to her marriage contract, so that if she will receive an inheritance from another source, he can collect the extra amount from her. And similarly, if a man rebels^H against his wife, he is fined and an extra three dinars a week are added to her marriage contract. Rabbi Yehuda says: Three *terapa'ikin*.

GEMARA The Gemara asks: Against what does she rebel;^H what is the nature of the rebellion discussed in the mishna? Rav Huna said: Against engaging in marital relations. Rabbi Yosei, son of Rabbi Hanina, said: Against the tasks she is obligated to perform for her husband. The Gemara clarifies this dispute. The mishna states: Similarly, if a man rebels against his wife. Granted, according to the one who says that the rebellion is against marital relations, it is well, as this type of rebellion can apply equally to a husband. However, according to the one who says that she rebels against performing tasks, is he subjugated to her to perform tasks? The Gemara answers: Yes, he is, as the mishna is discussing someone who says: I will not sustain and I will not support my wife.

The Gemara asks: But didn't Rav say: One who says: I will not sustain and I will not support my wife must immediately divorce her and give her the payment for her marriage contract? What relevance is there to a discussion of a weekly fine? The Gemara answers: Shouldn't he be consulted to investigate whether he will retract his decision? In the interim, while the court discusses the issue with him and explains that he must divorce his wife if he does not retract his decision, he is fined by the addition of three dinars per week to her marriage contract.

The Gemara raises an objection from a *baraita* with regard to a rebellious woman: It is the same to me, i.e., the same *halakha* applies, if the woman who rebelled is a betrothed woman,^H or a married woman, or even a menstruating woman, or even if she is ill,^H or even if she is a widow waiting for her *yavam*^B to perform levirate marriage.^H

The Gemara discusses the *baraita*. Granted, according to the one who says that her rebelliousness is referring to performing tasks, it is well. However, according to the one who says that she rebels against engaging in marital relations, is a menstruating woman fit to engage in marital relations? She is not, and therefore there would be no significance to her refusal. The Gemara answers: The one who advocates that opinion could have said to you: One who has bread in his basket, i.e., one who has engaged in marital relations with his wife in the past, is not comparable to one who does not have bread in his basket. Since she declares her refusal to engage in marital relations, he suffers from this refusal even when she is menstruating or ill.

There are those who say that the objection was phrased differently. Granted, according to the one who says that the rebellion discussed in the mishna is referring to engaging in marital relations, this explanation is consistent with that which is taught with regard to an ill woman, that she be fined as a rebellious woman, as even if she is not capable of working, she can still be rebellious with regard to marital relations.

BACKGROUND

A widow waiting for her *yavam* – שומרת יבם: A woman whose husband dies without children is known by the term: A widow awaiting her *yavam*. If her late husband left behind at least one brother, she is prohibited from marrying anyone else until one of the brothers, preferably the eldest, performs levirate marriage

or, alternatively, releases her by performing the *halitza* ceremony. Until one of these procedures is done, the widow is bound to her late husband's brothers by a bond known as a levirate bond. The *amora'im* and *tanna'im* debated the nature and strength of this bond.

אֵלָא לְמַאן דְּאָמַר מְמַלְאכָה – חוֹלָה בֵּת מְלָאכָה הִיא? אֵלָא, מִתְשַׁמֵּשׁ בּוֹלֵי עֲלָמָא לֹא פְלִיגֵי דְהוּא מוֹרְדָת. כִּי פְלִיגֵי – מְמַלְאכָה. מוֹרְדָת מְמַלְאכָה לֹא הוּא מוֹרְדָת, וְיָמַר סָבַר: מְמַלְאכָה נִמְי הוּא מוֹרְדָת.

גופא: המורדת על בעלה פוחתין לה מכתובתה שבעה דינרים בשבוע, רבי יהודה אומר: שבעה טרפעיין. רבותינו חזרו ונמנו שיהו מכריזין עליה ארבע שבועות זו אחר זו, ושולחין לה בית דין: הוי יודעת שאפילו כתובתיך מאה מנה הפסדת. אחת לי ארוסה ונשואה אפילו נדה, אפילו חולה, ואפילו שומרת יבם.

אמר רבי חייא בר יוסף לשמואל: נדה בת תשמיש היא? אמר ליה: אינו דומה מי שיש לו פת בסלו למי שאין לו פת בסלו.

אמר רמי בר חמא: אין מכריזין עליה אלא בבתי כנסיות ובבתי מדרשות. אמר רבא: דיקא נמי, דקתני: ארבע שבועות זו אחר זו – שמע מינה. אמר רמי בר חמא: פעמים שולחין לה מבית דין, אחת קודם הכרזה ואחת לאחר הכרזה.

דרשב נחמן בר רב חסדא: הלכה כרבותינו. אמר רבא: האי בורכא. אמר ליה רב נחמן בר יצחק: מאי בורכתיה? אלא אמריתיה ניהליה, ומשמייה דגברא רבה אמריתיה ניהליה, ומנו – רבי יוסי ברבי חנינא.

ואיהו כמאן סבר? כי הא דאתמר, רבא אמר רב ששת: הלכה נמלכין בה. רב הונא בר יהודה אמר רב ששת: הלכה, אין נמלכין בה.

However, according to the one who says the rebellion is against performing tasks, is an ill woman fit to perform tasks? Since she is ill, she has no obligation to perform tasks and this is not deemed rebellious behavior. Rather, one must explain this as follows: If she rebelled against engaging in marital relations, everyone agrees that she is defined as a rebellious woman. They disagree with regard to one who rebels against performing tasks. One Sage, Rav Huna, holds that one who rebels against performing tasks is not a rebellious woman, and one Sage, Rabbi Yosei, son of Rabbi Hanina, holds that one who rebels against performing tasks is also considered a rebellious woman.

With regard to the matter itself: A woman who rebels against her husband is fined; we reduce her marriage contract by seven dinars each week, and Rabbi Yehuda says: Seven *terapa'ikin*. Our Sages went back and were counted again,^h meaning they voted and decided that instead of deducting a small amount from her marriage contract each week, they would make public announcementsⁿ about her for four consecutive *Shabbatot*. And they decided that the court would send messengers to her to inform her: Be aware that even if your marriage contract is worth ten thousand dinars, you will lose it all if you continue your rebellion. If she does not retract her rebellion, she forfeits her entire marriage contract. With regard to this enactment, it is the same to me, meaning the *halakha* does not change, if she is a betrothed woman or a married woman, and even if she is a menstruating woman, and even if she is ill, and even if she is a widow awaiting her *yavam* to perform levirate marriage.

Rabbi Hiyya bar Yosef said to Shmuel: Is a menstruating woman fit to engage in conjugal relations? He said to him: One who has bread in his basket, i.e., one who knows that he will be able to engage in relations with his wife after her period of menstrual impurity ends, is not comparable to one who does not have bread in his basket.

Rami bar Hama said: We make announcements about her only in synagogues^h and study halls, but not in the street. Rava said: The language of the *baraita* is also precise, as it teaches: They would make announcements on four consecutive *Shabbatot*, which are days when no labor is performed and people are not to be found in the streets, but rather in synagogues and study halls. The Gemara summarizes: Conclude from this that this is the case. Rami bar Hama said: The court sends people to talk with her twice,^{hn} once before the announcement and once after the announcement.

Rav Nahman bar Rav Hisda taught with regard to this: The *halakha* is in accordance with the decision of our Sages. Rava said: This is an absurdity [*burkha*].^l Rav Nahman bar Yitzhak said to him: What is absurd about this? I said this to him, and I said it to him in the name of a great man. And who is the great man who ruled this way? Rabbi Yosei, son of Rabbi Hanina.

The Gemara asks: And in accordance with whose opinion does Rava hold? The Gemara answers: In accordance with that which was stated: Rava said that Rav Sheshet said: The *halakha* is that she is consulted^h in an attempt to convince her to retract her decision, and while doing so deductions are made from her marriage contract. But Rav Huna bar Yehuda said that Rav Sheshet said: The *halakha* is that we do not consult with her. According to both versions of Rav Sheshet's ruling, she does not lose her marriage contract immediately but rather it is reduced every week. This is the source for Rava's opinion.

HALAKHA

Our Sages went back and were counted again – רבותינו חזרו ונמנו: If a woman rebels against her husband, the court makes daily public announcements about her over a period of four weeks, saying: So-and-so has rebelled against her husband. Some say they do so only on the Shabbat of each of these four weeks (Rema, citing *Tosafot*; Ran). The court informs her that she will forfeit her entire marriage contract if she continues her rebellious behavior. If she does not retract her decision, she forfeits her entire marriage contract, in accordance with the decision of the Sages (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:9–10; *Shulhan Arukh*, *Even HaEzer* 77:2).

We make announcements...in synagogues – מכריזין...בבתי כנסיות: The announcements about a rebellious woman are made only in synagogues and study halls, in accordance with Rami bar Hama, as no one disputes this (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:9; *Shulhan Arukh*, *Even HaEzer* 77:2).

Sends people to talk with her twice – פעמים שולחין לה: The court sends people to a rebellious woman before it makes an announcement about her, and she is warned that she might forfeit her entire marriage contract. After the announcement, the court sends messengers a second time to warn her again (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:10; *Shulhan Arukh*, *Even HaEzer* 77:2).

She is consulted – ממלכין בה: If she does not retract her rebellious behavior, the court consults with her. If she then does not retract, she forfeits her marriage contract, in accordance with the ruling of Rav Sheshet cited by Rava (Rambam *Sefer Nashim*, *Hilkhot Ishut* 14:10; *Shulhan Arukh*, *Even HaEzer* 77:2).

NOTES

They would make public announcements – שיהו מכריזין: According to the Rid, the purpose of the announcements is to embarrass her, in the hope that she will retract her decision and change her behavior. Additionally, the announcements will cause her friends and relatives to hear about the issue, and they will try to influence her to end the rebellion.

Sends people to talk with her twice – פעמים שולחין לה: Most commentaries understand this to mean that the court sends messengers to her a total of two times: Once before they begin the announcements and once at the end of the four-week period. However, *Talmidei Rabbeinu Yona* cite an alternative explanation in the name of their teacher: The court sends people to her twice for each announcement, for a total of eight times over the course of four weeks of public announcements.

LANGUAGE

Absurdity [*burkha*] – בורכא: The *Arukh* explains that this word is a longer form of *bur*, meaning empty or uncultivated. *Burkha* means a hollow or absurd idea with no basis.

היכי דמיא מורדת? אמר אמרימר: דאמרה "בעינא ליה ומצערנא ליה", אבל אמרה "מאיס עלי" – לא בייפינן לה. מר זוטרא אמר: בייפינן לה.

S With regard to this *halakha*, the Gemara asks: **What are the circumstances in which the *halakha* of a rebellious woman applies? Ameimar said: The case is where she says: I want to be married to him, but I am currently refusing him because I want to cause him anguish^H due to a dispute between us. However, if she said: I am disgusted with him,^{HN} we do not compel her to remain with him, as one should not be compelled to live with someone who disgusts her. Mar Zutra said: We do compel her to stay with him.**

הוה עובדא, ואכפה מר זוטרא, ונפק מיניה רבי חנינא מסורא. ולא היא, התם סייעתא דשמיא הוה.

It is related: **There was an incident** in which a woman rebelled, claiming that she was disgusted with her husband, **and Mar Zutra compelled her to stay with him. And from this couple issued Rabbi Hanina of Sura.** This demonstrates that even such coercion can cause a blessing. However, the Gemara concludes: **That is not so.** That case should not serve as a precedent, as **there the positive outcome was due to heavenly assistance.** Ordinarily, nothing good results from conjugal relations that the wife does not desire.

פלתיה דרב זביד אימרדא. הוה תפיסא חד שירא, יתיב אמרימר ומר זוטרא ורב אשי, ויתיב רב גמדה גביהו. יתבי וקאמרי: מרדה – הפסידה בלאותיה קיימין. אמר להו רב גמדה: משום דרב זביד גברא רבה מחנפיתו ליה? והאמר רב כהנא: מיבעיא בעי רבא ולא פשיט. איבא דאמרי, יתבי וקאמרי: מרדה – לא הפסידה בלאותיה קיימין, אמר להו רב גמדה:

It is related that **the daughter-in-law of Rav Zevid^P rebelled** against her husband. **She was holding a certain garment** in her hands. **Ameimar, Mar Zutra, and Rav Ashi were sitting, and Rav Gamda was sitting with them. They sat and said:** If a woman rebelled, she lost her right to her worn clothes, meaning she has forfeited the clothes she brought with her for her dowry even if they are still in existence. **Rav Gamda said to them: Because Rav Zevid is a great man, are you willing to flatter him with regard to this *halakha*? Didn't Rav Kahana say: Rava raises a dilemma about this issue with regard to worn clothes, and he did not resolve it?** Yet you reached a decision out of respect for Rav Zevid. This is inappropriate. **There are those who say that this incident happened differently, as these three Sages sat and said: If she rebelled, she did not lose her right to her worn clothes. Rav Gamda said to them:**

HALAKHA

I want to be married to him but I want to cause him anguish – בעינא ליה ומצערנא ליה: All the *halakhot* of a rebellious woman apply to one who said that she wishes to stay with her husband but wants to cause him anguish due to a quarrel or complaint that she has against him. The Rema writes that the same *halakha* applies if she said that she is disgusted with him but wants to collect her marriage contract from him (Rambam *Sefer Nashim, Hilkhot Ishut* 14:9; *Shulhan Arukh, Even HaEzer* 77:2).

She said: I am disgusted with him – מאיס עלי: There is a dispute among the authorities with regard to a woman who says: I am disgusted with my husband. The *Shulhan Arukh* essentially rules in accordance with the Rosh and Rabbeinu Tam, who say that the husband is not compelled to divorce his wife, and contrary to the Rambam, who says that he is compelled. According to this ruling, if she says that her husband disgusts her, the husband is not compelled to divorce her, but if he wishes to do so, she does not receive her marriage contract. According to all authorities, she cannot be compelled to live with him (see Rambam *Sefer Nashim, Hilkhot Ishut* 14:8; *Shulhan Arukh, Even HaEzer* 77:2).

NOTES

I am disgusted with him – מאיס עלי: There is a fundamental dispute among the early authorities with respect to the case of a woman who says: I am disgusted with my husband. The Rambam says that if she says: I am disgusted with him and cannot engage in conjugal relations with him, the court compels him to divorce her. This appears to be Rashi's opinion as well. However, Rabbeinu Tam challenges this opinion on the basis of the fact that the Gemara explicitly mandates compelling a man to divorce his wife only in a few specific

cases. He therefore says that if the wife says she is disgusted with her husband, the court does not force him to divorce her. He interprets the Gemara to mean that she is not treated as a rebellious woman with respect to the amount of time allotted to try to appease her or with regard to her rights to her assets. Most authorities rule in accordance with the opinion of Rabbeinu Tam (Ramban; Rashba; Rabbi Aharon HaLevi; Rosh; Ran).

PERSONALITIES

Rav Zevid – רב זביד: A fifth-generation Babylonian *amora*, Rav Zevid was a close disciple of Abaye and Rava and would often bring up their teachings for discussion among the prominent *amora'im* of his generation. It appears that he also invested considerable time in explaining *baraitot* taught in Rabbi

Oshaya's study hall. After Rava's death, his yeshiva split and Rav Zevid took over the Pumbedita branch after Rabbi Hama. He headed the yeshiva for about ten years. It is recorded that he was poisoned by servants of the Exilarch, who were upset by his stringent halakhic rulings.