

Ketubot, Chapter Five, Mishna 6-7	
A man forbade himself by vow from having intercourse with his wife: Beth Shammai says: two weeks; Beth Hillel says: one week. Students may go away to study Torah, without the permission [of their wives for a period of] thirty days; workers for one week. The times for conjugal duty prescribed in the torah are: For independent men, every day; For workers, twice a week; For donkey-drivers, once a week; For camel-drivers, once in thirty days; For sailors, once in six months. These are the words of Rabbi Eliezer.	המדיר את אשתו מתשמיש המטה, בית שמאי אומרים, שתי שבועות. בית הלל אומרים, שבוע אחת. התלמידים יוצאים לתלמוד תורה שלא ברשות, שלשים יום. הפועלים, שבוע אחת. העונה האמורה בתורה, הטליון, בכל יום. הפועלים, שתיים בשבוע. הסמרים, אחת בשבוע. הגמלים, אחת לשלשים יום. הספנים, אחת לששה חדשים, דברי רבי אליעזר:
If a wife rebels against her husband [and refuse sexual relations] her <i>ketubah</i> is reduced by seven <i>denarii</i> a week. Rabbi Judah says: seven <i>tropaics</i>. How long does he continue to reduce? Until the amount of her <i>ketubah</i>. Rabbi Yose says: he may continue to reduce, and if she receives an inheritance he may collect from it. Similarly, if a husband rebels against his wife, an addition of three <i>denarii</i> a week is made to her <i>ketubah</i>. Rabbi Judah said: three <i>tropaics</i>.	המורדת על בעלה, פוחתין לה מכתבתה שבועה דינרין בשבוע. רבי יהודה אומר, שבועה טרפציקין. עד מתי הוא פוחת, עד כנגד כתבתה. רבי יוסי אומר, לעולם הוא פוחת והולך, שמא תפול לה ירשה ממקום אחר, גובה הימנה. וכן המורד על אשתו, מוסיפין לה על כתבתה שלשה דינרין בשבוע. רבי יהודה אומר, שלשה טרפציקין:
Story Number One: Thus R. Rehumi who was frequenting [the school] of Raba at Mahuza used to return home on the Eve of every Day of Atonement. On one occasion he was so attracted by his subject [that he forgot to return home]. His wife was expecting [him every moment, saying,] 'He is coming soon, he is coming soon' As he did not arrive she became so depressed that a tear fell from her eye. He was [at that moment] sitting on a roof. The roof collapsed under him and he was killed.	תלמוד בבלי מסכת כתובות דף סב עמוד ב כי הא דרב רחומי הוה שכיח קמיה דרבא במחוזא, הוה רגיל דהוה אתי לביתיה כל מעלי יומא דכיפורי. יומא חד משכתיא שמעתא, הוה מסכיא דביתהו השתא אתי השתא אתי, לא אתא, חלש דעתה אחית דמעתא מעינה, הוה יתיב באגרא, אפחית איגרא מתותיה ונח נפשיה.
Story Number Two: Judah the son of R. Hiyya and son-in-law of R. Jannai was always spending his time in the school house but every Sabbath eve he came home. Whenever he arrived the people saw a pillar of fire moving before him. Once he was so attracted by his subject of study [that he forgot to return home]. Not Seeing that Sign. R. Jannai said to those [around him], 'Lower his bed, for had Judah been alive he would not have neglected the performance of his marital duties'. This [remark] was like an error that proceeds from the ruler, for [in consequence] Judah's soul returned to its eternal rest.	תלמוד בבלי מסכת כתובות דף סב עמוד ב יהודה בריה דר' חייא חתניה דר' ינאי הוה, אזיל ויתיב בבי רב, וכל בי שמשי הוה אתי לביתיה, וכי הוה אתי הוה קא חזי קמיה עמודא דנורא. יומא חד משכתיא שמעתא, כיון דלא חזי ההוא סימנא, אמר להו רבי ינאי: כפו מטתו, שאילמלי יהודה קיים לא ביטל עונתו. הואי כשגגה שיוצא מלפני השליט ונח נפשיה.
Story Number Three Rabbi was engaged in the arrangements for the marriage of his son into the family of R. Hiyya, but when the <i>kethubah</i> was about to be written the bride passed away. 'Is there, God forbid', said Rabbi, 'any taint [in the proposed union]?' An	תלמוד בבלי מסכת כתובות דף סב עמוד ב רבי איעסק ליה לבריה בי רבי חייא, כי מטא למיכתב כתובה נח נפשה דרבייתא. אמר רבי: ח"ו פסולא איכא? יתיבו ועיינו במשפחות, רבי אתי משפטיה בן אביטל, ורבי חייא אתי משמעי אחי דוד. אזיל איעסק ליה לבריה בי ר' יוסי בן זימרא, פסקו

enquiry was instituted into [the genealogy of the two] families [and it was discovered that] Rabbi descended from Shephatiah the son of Abital while R. Hiyya descended from Shimei a brother of David. Later he was engaged in preparations for the marriage of his son into the family of R. Jose b. Zimra. It was agreed that he should spend twelve years at the academy. When the girl was led before him he said to them, 'Let it be six years'. When they made her pass before him [a second time] he said, 'I would rather marry [her first] and then proceed [to the academy]'. He felt abashed before his father, but the latter said to him. 'My son, you have the mind of your creator; for in Scripture it is written first, You brings them in and plants them and later it is written, And let them make Me a sanctuary that I may dwell among them. [After the marriage] he departed and spent twelve years at the academy. By the time he returned his wife had lost the power of procreation. 'What shall we do?', said Rabbi. 'Should we order him to divorce her, it would be said: This poor soul waited in vain! Were he to marry another woman, it would be said: The latter is his wife and the other his whore.' He prayed for mercy to be vouchsafed to her, and she recovered.	ליה תרתי סרי שנין למיזל בבי רב. אחלפיה קמיה, אמר להו: ניהוו שית שנין. אחלפיה קמיה, אמר להו: איכניס והדר איזיל. הוה קא מכסיף מאבוה א"ל: בני, דעת קונך יש בך, מעיקרא כתיב: תביאמו ותטעמו, ולבסוף כתיב: ועשו לי מקדש ושכנתי בתוכם. אזיל יתיב תרתי סרי שני בבי רב. עד דאתא איעקרא דביתוהו. אמר רבי: היכי נעביד? נגרשה, יאמרו ענייה זו לשוא שימרה! נינסיב איתתא אחריתי, יאמרו זו אשתו וזו זונתו! בעי עלה רחמי ואיתסיאת.
Story Number Four: R. Hanania b. Hakinai was about to go away to the academy towards the conclusion of R. Simeon b. Yohai's wedding. 'Wait for me', the latter said to him, 'until I am able to join you'. He, however, did not wait for him but went away alone and spent twelve years at the academy. By the time he returned the streets of the town were altered and he was unable to find the way to his home. Going down to the river bank and sitting down there he heard a girl being addressed thus: 'Daughter of Hakinai, O, daughter of Hakinai, fill up your pitcher and let us go!' 'It is obvious', he thought, 'that the girl is ours', and he followed her. [When they reached the house] his wife was sitting and sifting flour. She lifted up her eyes and seeing him, was so overcome with joy that she fainted. 'O, Lord of the universe', [the husband] prayed to Him, 'this poor soul; is this her reward?' And so he prayed for mercy to be vouchsafed to her and she revived.	תלמוד בבלי מסכת כתובות דף סב עמוד ב רבי חנניה בן חכנאי הוה קאזיל לבי רב בשיליה הלוליה דר"ש בן יוחאי, א"ל: איעכב לי עד דאתי בהדך, לא איעכבא ליה. אזל יתיב תרי סרי שני בבי רב. עד דאתי אישתנו שבילי דמתא ולא ידע למיזל לביתה. אזל יתיב אגודא דנהרא, שמע לההיא רבייתא דהוו קרו לה: בת חכנאי, בת חכנאי, מלי קולתך ותא ניזיל. אמר: ש"מ, האי רבייתא דידך, אזל בתרה. הוה יתיבא דביתוהו קא נהלה קמחא, דל עינה חזיתיה, סוי לבה פרח רוחה. אמר לפניו: רבש"ע, ענייה זו זה שכרה? בעא רחמי עלה וחיה.
Story Number Five: R. Hama b. Bisa went away [from home and] spent twelve years at the house of study. When he returned he said, 'I will not act as did b. Hakina'. He therefore entered the [local] house of study and sent word to his house. Meanwhile his son, R. Oshaia entered, sat down before him and addressed to him a question on [one of the] subjects of study. [R. Hama], seeing how well versed he was in his studies, became very depressed.	תלמוד בבלי מסכת כתובות דף סב עמוד ב רבי חמא בר ביסא אזיל יתיב תרי סרי שני בבי מדרשא. כי אתא, אמר: לא איעביד כדעביד בן חכנאי, עייל יתיב במדרשא, שלח לביתה. אתא ר' אושעיא בריה יתיב קמיה, הוה קא משאיל ליה שמעתא, חזא דקא מתחדדי שמעתיה, חלש דעתיה, אמר: אי הואי הכא הוה לי זרע כי האי. על לביתיה, על בריה, קם קמיה. הוא סבר, למשאליה שמעתתא קא בעי, אמרה ליה דביתוהו: מי איכא אבא דקאים מקמי ברא? קרי עליה רמי בר

'Had I been here,' he said, 'I also could have had such a child'. - [When] he entered his house his son came in, whereupon [the father] rose before him, believing that he wished to ask him some [further] legal questions. 'What father', his wife chuckled, 'stands up before a son!' Rami b. Hama applied to him [the following Scriptural text:] And a threefold cord is not quickly broken is a reference to R. Oshaia, son of R. Hania. son of Bisa.	חמא: החוט המשולש לא במהרה ינתק - זה ר' אושעיא בנו של רבי חמא בר ביסא.
Story Number Six: R. Akiva was Kalba Savua's shepherd. His daughter saw that he was modest and fine. She said to him, 'if I became betrothed to you, will you go to the house of the Master?' 'Yes' he replied. She was then secretly betrothed to him and sent him away. Her father heard about this, expelled her from his house, and vowed that she would not benefit from his property (because R. Akiva was unlearned at the time). R. Akiva departed and spent 12 years at the academy; he returned home with 12,000 disciples. He overheard an old man ask his wife 'How long will you be like a widow (waiting for him)?' 'If he would listen to me,' she replied, 'he would spent another 12 years of study.' 'I have her consent then,' said Akiba and departed for another 12 years of study. He returned home with 24,000 disciples. His wife heard that he was returning, and went to greet him. Her neighbors said to her, you should borrow better clothes to greet him! She answered, "A righteous man knows the soul of his animal." When she reached him, she bowed to the ground and kissed his feet. R. Akiva's attendants started to dispel her. R. Akiva said Leave her! Mine and yours are hers! (c) Her father heard that a great sage came and said 'I shall go to him, perhaps he will invalidate my vow.' R. Akiva asked him, when you vowed, did you intend to forbid her even if her husband would become a great scholar? Ben Kalba Savu'a: Had I known that he would learn even one chapter, or even one Halachah, I would not have vowed. R. Akiva responded, 'I am your son-in-law!' His father-in-law bowed and kissed his foot, and gave half his money to him. R. Akiva's daughter did similarly with Ben Azai. This is like people say, a sheep follows a sheep. The daughter did like her mother. The daughter of R. Akiba acted in a similar way towards Ben Azzai. This is indeed an illustration of the proverb: 'Ewe follows ewe; a daughter's acts are like those of her mother.'	תלמוד בבלי מסכת כתובות דף סב עמוד ב ר"ע רעיא דבן כלבא שבוע הוה, חזיתיה ברתיא 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 שנין בבי רב. כי אתא, אייתי בהדיה תרי סרי אלפי תלמידי. שמעיה להווא סבא דקאמר לה: עד כמה 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 בבי רב. כי אתא, אייתי בהדיה עשרין וארבעה אלפי תלמידי. שמעיה דביתיה הוה קא נפקא לאפיה, אמרו לה שיבבתא: שאילי מאני לבוש ואיכסאי, אמרה להו: יודע צדיק נפש בהמתו. כי מטיא לגביה, נפלה על אפה קא מנשקא ליה לכרעיה, הוה קא מדחפי לה שמעיה, אמר להו: שבקוה, שלי ושלכם שלה הוה. שמע אבוא דאתא גברא רבה למתא, אמר: איזיל לגביה, אפשר דמפר נדראי. אתא לגביה, א"ל: אדעתא דגברא רבה מי נדרת? א"ל: אפילו פרק אחד ואפי' הלכה אחת. אמר ליה: אנא הוה, נפל על אפיה ונשקיה על כרעיה, ויהיב ליה פלגא ממוניה. ברתיא דר"ע עבדא ליה לבן עזאי הכי. והיינו דאמרי אינשי: רחילא בתר רחילא אזלא, כעובדי אמה כך עובדי בריתא.
Story Number Seven:	תלמוד בבלי מסכת כתובות דף סג עמוד א



R. Joseph the son of Raba [was] sent [by] his father to the academy under R. Joseph. and they arranged for him [to stay there for] six years. Having been there three years and the eve of the Day of Atonement approaching, he said, 'I would go and see my family'. When his father heard [of his premature arrival] he took up a weapon and went out to meet him. 'You have remembered', he said to him, 'your whore!' Another version: He said to him, 'You have remembered your dove!' They got involved in a quarrel and neither the one nor the other ate of the last meal before the fast.

רב יוסף בריה דרבא שדריה אבוהי לבי רב לקמיה דרב יוסף, פסקו ליה שית שני. כי הוה תלת שני מטא מעלי יומא דכפורי, אמר: איזיל ואיחזינהו לאינשי ביתי. שמע אבוהי, שקל מנא ונפק לאפיה, אמר ליה: זונתך נזכרת? איכא דאמרי, אמר ליה: יונתך נזכרת? איטרוד, לא מר איפסיק ולא מר איפסיק.

Rabbi Akiba Learns Torah: Story Number Two : Avot D'Rebbi Natan

What was the beginning of Rabbi Akiba?

It is said: When he was 40 years old he had not yet studied a thing. One time he stood by the mouth of a well. "Who hollowed out this stone," he wondered. He was told: "It is the water which falls upon it every day, continually." It was said to him: "Akiba, have you not heard, *the waters wear away the stones* (Job 14:19).

Thereupon, Rabbi Akiba drew the inference with regard to himself: If what is soft wears down the hard, all the more shall the words of the Torah which are hard as iron, hollow out my heart, which is flesh and blood! Forthwith, he turned to the study of Torah.

He went together with his son and they appeared before an elementary teacher. Said Rabbi Akiba to him: 'Master teach me Torah.' Rabbi Akiba took hold of one end of the tablet and his son the other end of the tablet. The teacher wrote down aleph bet for him and he learned it. Aleph taf and he learned it. He went on studying until he learned the whole Torah. Then he went and appeared before Rabbi Eliezer and Rabbi Joshua. 'My masters,' he said to them, 'reveal the sense of Mishnah to me.'

When they told him one halakha, he went off to be by himself. 'This aleph,' he wondered, 'why was it written? That bet, why was it written? This thing why was it said?' He came back and asked them and reduced them to silence.

Rabbi Simeon ben Eleazar says: I shall tell thee a parable; to what may this be likened? To a stonecutter who was hacking away in the mountains. One time he took up his pickaxe and went and sat down on the mountain and began to chip tiny pebbles from it. Now some men came by and asked him 'what are you doing?'

'I am uprooting the mountain,' he replied, 'and shall cast it into the Jordan.'

'You cannot uproot the whole mountain,' they said to him. But he continued hacking away until he hit upon a big rock. He crawled under it, broke it loose and uprooted it and cast it into the Jordan; and he said to it: 'Not here is your place but there.' This is what Rabbi Akiba did with the instruction of Rabbi Eliezer and Rabbi Joshua.

Rabbi Tarfon said to him: 'Akiba, of thee the verse says, *He binds the streams that they trickle not and the thing that is hid brings he forth to light* (Job 28:11): things concealed from men, you Akiba did bring forth to light.

Each day Rabbi Akiba would gather a bundle of straw; part he would sell to provide for his food and part for his clothing. His neighbours rose up on protest and said to him, 'Akiba, you are slaying us with the smoke! Sell the straw to us and with the money buy oil and study by the light of a lamp.' 'I fill many needs with it,' he answered them; 'first, I study by its light; then again, I keep warm by its heat; and finally I sleep on it;'

In the future, at Judgement Day, Rabbi Akiba will put all the poor in a guilty light. For if they are asked, 'Why did you not study Torah? And they say 'because we were poor' they shall be told: 'Indeed, was not Rabbi Akiba even poorer and in more wretched circumstances!' and if they say, 'because of our children, they shall be asked and did not Rabbi Akiba have sons and daughters?' But they are told, 'Because Rachel his wife had merit.'

At the age of 40 he went to study Torah; at the end of 13 years he taught Torah to multitudes.

It is said: Before he departed from the world he owned tables of silver and gold and mounted his couch on ladders of gold. His wife used to go about in gold sandals and in a golden tiara.

'Master' his disciples said to him, 'you have put us to shame by what you have done for her.'

He said to them, 'many are the trials she endured for my sake, that I may study Torah.'