

14.5.5

59b (משנה ה') → 61a (לצער ניתנה)

1. אף את זה לא תאכלו ממעלי הגרה וממפריסי הפרסה את הנמל פי מעלה גרה הוא ופרסה איננו מפריס טמא הוא לכם: ויקרא י"א, ד
 2. ויבא אלהים אל אבימלך בחלום הלילה ויאמר לו הנך מת על האשה אשר לקחת והוא בעלת בעל: בראשית כ, ג
 3. ויקרא האדם שם אשתו חיה פי הוא היתה אם כל חי: בראשית ג, כ

I משנה ה': duties of wife

a if she brings in no servants:

i milling flour, baking, laundry, cooking, nursing, making bed, spinning wool

1 re nursing: contra ב"ש, holding that she may take a נדר not to nurse and it is valid (→no שעבוד)

(a) tangent: ברייתא notes that if the child "is familiar" with the mother, he forces her (for pay) to nurse

(i) Question: for how long? (after how much time is he "familiar"?)

1. רב: 3 months

2. שמואל: 30 days

a. challenge: seemingly too brief

b. rather: subjective (example of test given by sight; a blind child knows by touch/smell)

3. ר' יוחנן: 50 days

(b) tangential ruling: duration of nursing

(i) ר"א: 24 months

(ii) ר' יהושע up to 4/5 years (unless he's stopped anytime for 3 days after the 24 months)

1. ברייתא: if her husband dies while she's nursing, she may not accept אירוסין/נישואין for

a. ר"מ: 24 months (like ב"ש)

b. ב"ה: 18 months; ר' יהודה

i. ב"ש and ב"ה are more lenient: 21/15; milk deteriorates after 3 months

ii. אבבי ruled: follows ב"ה – after 15 months

iii. ר' יוסף (בשם רב ושמואל) – must wait full 24 months

iv. אבבי's lesson – reason rabbis forbade a student ruling in district of his teacher – not as lack of כבוד, rather that he won't be successful (as above case)

c. addendum: only true if she's still nursing; if the baby is weaned or died, may marry

i. additionally: if she is of means and hired a wet nurse, may marry immediately

d. challenge: ר"מ rules that we require ג' חדשים, even if pregnancy is impossible

i. addendum: we accept ר"מ's גזירות

e. final ruling: we don't permit it unless the baby died

i. dissent: even if the baby died; she may strangle it to be able to marry

ii. rejection: cases like this only involve insanity; mothers won't choke their children

(iii) associated ruling: a wet nurse may not nurse her own child – or a friend's – with the "client"

1. food: if they agreed to give her little food, she must provide her own supplement

a. misc: suggestions of foods that help lactation

b. tangent: types of children from relations in different locations or eating certain foods

(iv) resolution of dispute between couple:

1. if she wants to nurse, we allow her – it's her physical pain

2. if he wants her to nurse and it's her family custom to nurse, do we follow his or her custom?

a. Answer: she always rises with him, but doesn't descend, as per v. 2 or v. 3

(v) status of mother's milk after weaning: מאכלות אסורות

1. challenge: v. 1 implies that human milk is not אסור (also true about דם) in spite of the ק"ו

2. answer: only true if it's pumped, not directly

3. inverse: re: דם

a. explanation: דם that spills on bread must be removed before eating, if it's between the teeth (internal bleeding) may ignore it and suck it

- (c) *tangential ruling*: if a baby is crying, he may nurse on שבת
 (i) *reason*: nursing is מפרק in an unusual fashion; in situation of pain, גזרה רבנן didn't extend the
- (d) *associated ruling*: if a rain-spout gets clogged on שבת, you may mush it down with your foot
 (i) *reason*: this is also an unusual fashion – to save financial loss (leaking into house), לא גזרו
- b if she she brings in one servant
 i no milling, baking or laundry
 1 *challenge*: (to all the servant stages): why must she do any work, even after 1 servant? The servant "takes her place"?
 (a) *his claim*:
 (i) 1 *servant*: who will serve you?
 (ii) 2 *servants*: who will serve guests
 (iii) 3 *servants*: there are now a lot of guests and people in the household
 (iv) 4 *servants*: they help each other
 2 *clarification*: she needn't bring this many – or any slaves; just a large enough dowry to provide for them
- c if she she brings in 2 servants
 i no cooking or nursing
- d if she she brings in 3 servants
 i no making bed, spinning wool
- e if she she brings in 4 (or more) servants
 i she sits in a fancy chair all day
 1 nonetheless, she must pour his cup, make **his** bed and wash his face/hands/feet
 (a) all מלאכות are done by a נדה except these 3;
 (i) *Caveat*: making the bed may be done in his absence
 (ii) Pouring/handing the cup over may be done with a שינוי (examples)
 (iii) *Tangential discussion* about attitude and kindness towards waiters and effect of certain foods on bystanders
- ii ר"א: even if she brings in a hundred slaves, she still must spin wool; idleness leads to promiscuity
 1 *observation*: only wool, not flax, following ר' יהודה
 (a) *reason*: flax leaves a sour taste and hurts the lips
 2 ר"א הלכה follows
 (a) mnemonics for distinguishing between ר' מלכיו and ר' מלכיא
- iii רשב"ג: if a man adjures his wife against doing מלאכה, he divorces (w/כתובה) immediately – idleness → ennui
 1 *split the difference*: a woman who has hobbies – not bored, but may violate ר"א's concern
- iv ר' חייא opposes entire משנה – woman are to be beautified (some of his advice)