

Inside the Daf

Only if a man dies *childless* may his brother marry his widow. This marriage is called "יבום" (levirate marriage). If a man dies *with a child* it is a Torah prohibition for his brother to perform יבום his widow.



What if the living brother performed יבום with the widow who is already pregnant with her dead husband's baby?

The answer is, if the baby survives then it turns out that the living brother had sinned by marrying his brother's widow. The couple will need to bring a קָרְבַּן חַטָּאת (sin offering) to atone for their sin. They would no longer be able to live together, too.

If the baby did not survive, then the יבום is not a sin and the couple may continue to live together.

רבי אֶלְעָזָר disagrees. He says the couple must get divorced. Since the living brother was married to the widow at a time when it could have been a sin to live together (if the baby had survived) he must divorce her as a penalty for having risked performing a sin.

רבי אֶלְעָזָר does not require the living brother to perform חֲלִיצָה like he would have to do for the widow to remarry if he never performed יבום with her.

מְדוּת

Moment

"ACHOO," sneezed Aaron. "I think I'm getting a cold. I don't think I'm going to go go-carting with my friends today."

"But you've been looking forward to that all week," said his mother.

"We see that the Sages were worried about the health of a baby and try to ensure a pregnant mother does not become pregnant while nursing. We see how important it is to make sacrifices for other people's health. That's why I want to stay home today. I wouldn't want anyone to get sick on account of me."



Did You Know...

If a father wrote, "all of my property shall go to my son after I die," the father cannot sell it (because he promised it to his son) and the son cannot sell it (because it is still on his father's property.)

Expecting and Nursing

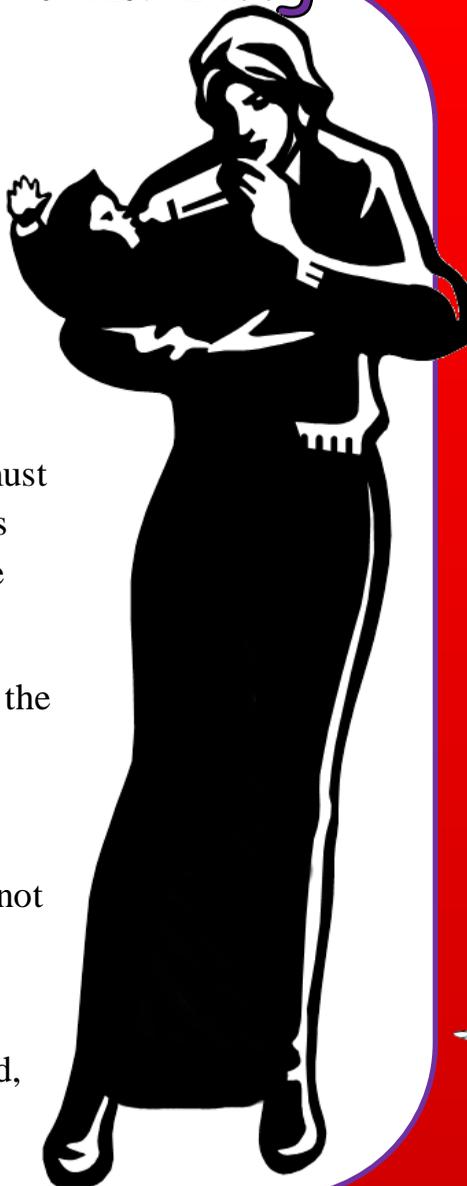


רבי מאיר teaches that one may not marry a pregnant woman or a nursing mother. A man should not marry such women until twenty-four months after the baby's birth so that the mother's nursing of baby will not be interrupted while expecting baby number two.

רבי מאיר says, if a man does marry a pregnant woman or nursing mother, he must divorce and never remarry her. This is his penalty for going against the ruling of the Sages to not marry such a woman.

The Sages say that the man must divorce the woman for the twenty-four months following the birth of baby number two. This is to make sure that the baby nurses properly and that the mother's milk does not become compromised by another pregnancy.

After the twenty-four months have passed, the man may marry the woman again.



The גמרא notes that a man may not marry a nursing mother so that she may nurse her child without becoming pregnant. The Sages feared that a new pregnancy would interfere with the quality of her milk. By the fourth or fifth month her pregnancy, the mother's milk would turn back to colostrum, the rich nourishing pre-milk that a newborn baby needs. Mothers produce less colostrum than regular milk. Therefore, an older baby that nurses on this milk will be receiving less of it and may decide not to nurse at all due to the different taste. Without proper supplements, this can affect a baby's health.



Games

יבמות דף ל"ו - Review Questions

1. What sort of offering must be brought if someone performed יבום by accident?

2. According to רבי מאיר, what sort of woman may a man not marry?

3. When may not a father, nor his son, sell his own property?

WORD MORPH

Can you turn BABY into MILK by changing one letter at a time? Follow the clues for help.

B	A	B	Y
M	I	L	K

(Bay Madagascar)

(a disappointment)

(to cheat someone)