

Feeding Babies 2: Whose Job Is It Anyways?

Rabbanit Leah Sarna | Drisha Institute for Jewish Education | 6 Kislev 5783

1. Ketubot 59b:6-7

MISHNA: And these are tasks that a wife must perform for her husband: She grinds wheat into flour, and bakes, and washes clothes, cooks, and nurses her child, makes her husband's bed, and makes thread from wool by spinning it. If she brought him one maidservant, i.e., brought the maidservant with her into the marriage, the maidservant will perform some of these tasks. Consequently, the wife **does not** need to grind, and **does not** need to bake, and **does not** need to wash clothes. If she brought him **two** maidservants, **she does not** need to cook and **does not** need to nurse her child if she does not want to, but instead may give the child to a wet nurse. If she brought him **three** maidservants, **she does not** need to make his bed and **does not** need to make thread from wool. If she brought him **four** maidservants, **she may sit in a chair [katedra]** like a queen and not do anything, as her maidservants do all of her work for her. **Rabbi Eliezer says: Even if she brought him a hundred maidservants, he can compel her to make thread from wool, since idleness leads to licentiousness.**

Consequently, it is better for a woman to be doing some kind of work. **Rabban Shimon ben Gamliel says: Even one who vows that his wife is prohibited from doing any work must divorce her and give her the payment for her marriage contract, since idleness leads to idiocy.**

2. Ketubot 59b:10-12

§ The mishna mentions among a wife's obligations that she nurses her child. The Gemara suggests: **Let us say that the mishna is not in accordance with the opinion of Beit Shammai, as it is taught in a baraita:** If a woman took a vow not to nurse her child, **Beit Shammai say:** Since she vowed, she must remove her nipple from his mouth and not nurse him. **Beit Hillel say:** Her husband can compel her, and she must nurse the child even against her will. However, if she was divorced and therefore had no further obligations to her husband, he cannot compel her.

כתובות נ"ט ב:ו'-ז'

מתנאי ואלו מלאכות שהאשה עושה לבעלה: טוחנת, ואופה, ומכבסת, מבשלת, ומניקה את בנה, מצעת לו המטה, ועושה בצמר. הכניסה לו שפחה אחת — לא טוחנת ולא אופה ולא מכבסת. **שתים** — אין מבשלת, ואין מניקה את בנה. שלש — אין מצעת לו המטה, ואין עושה בצמר. ארבע — יושבת בקתדרא. רבי אליעזר אומר: אפילו הכניסה לו מאה שפחות — כופה לעשות בצמר, שהבטלה מביאה לידי זימה. רבן שמעון בן גמליאל אומר: אף המדיר את אשתו מלעשות מלאכה — יוציא ויתן כתובה, שהבטלה מביאה לידי שיעמום.

כתובות נ"ט ב:י-י"ב

ומניקה את בנה. לימא מתניתין דלא כבית שמאי. דתנאי: נדרה שלא להניק את בנה, בית שמאי אומרים: שומטת דד מפיו. בית הלל אומרים: כופה ומניקתו. נתגרשה — אינו כופה. ואם הנה מפרה — גותן לה שפחה וכופה, ומניקתו מפני הסכנה....

Nevertheless, **if** the baby **recognized her**, then even after the divorce, her husband may **pay her a salary** as a wet nurse **and compel her to nurse due to** the **danger** that the child will starve if he refuses to nurse from another woman. This *baraita* indicates that according to Beit Shammai a woman has no obligation to nurse her child. If she had a prior obligation to her husband to nurse the child, the vow would not take effect.

...And furthermore, it is taught in a *baraita* that Beit Shammai explicitly say with regard to all women, not specifically in the context of vows: She does not need to nurse if she does not want to. Rather, it is clear that the mishna is not in accordance with the opinion of Beit Shammai.

3. Ketubot 59b:13-60a:3

The Gemara above quotes a *baraita* where it is taught that **if** the baby **recognized her**, her husband can compel her to continue nursing even after she is divorced, but he must pay her for nursing. The Gemara asks: **How old** does the child have to be so that one can assume that he already recognizes his mother? **Rava said that Rav Yirmeya bar Abba said that Rav said: Three months, and Shmuel said: Thirty days, and Rabbi Yitzhak said that Rabbi Yoḥanan said: Fifty days. Rav Shimi bar Abaye said:** The *halakha* is in accordance with what **Rabbi Yitzhak said in the name of Rabbi Yoḥanan.** The Gemara asks: **Granted, Rav and Rabbi Yoḥanan** are in dispute with regard to the difference between fifty days and three months, as it is possible that **each** baby varies **according to its intelligence**, as one baby is sufficiently developed at fifty days, while another knows his mother at only three months. **However, according to Shmuel, can you find a case like this**, a one-month-old baby who recognizes his mother? The Gemara relates: **When Rami bar Yehezkel came from Eretz Yisrael, he said: Do not listen to**, i.e., do not accept, **those principles that my brother Yehuda said in the name of Shmuel**, as Shmuel did not establish a particular time with regard to this matter. Rather, **this is what Shmuel said: Whenever he recognizes her**, i.e., there is no fixed age at which this occurs. One must check each baby to see whether he recognizes his mother.

The Gemara relates: **A certain divorcée came before Shmuel**, as she did not wish to nurse her son. **He said to Rav Dimi bar**

ועוד: תנא, בית שמאי אומרים: אינה מניקה! אלא מחוורתא מתניתין דלא כבית שמאי.

רש"י -

ועוד תניא - גבי כל הנשים ואפילו בלא נדר: אינה מניקה - אם אינה רוצה:

כתובות נ"ט ב"י"ג-ס' א:ג'

אם הנה מכירה. עד כמה? אמר רבא אמר רב ירמיה בר אבא אמר רב: שלשה חדשים, ושמואל אמר: שלשה יום. ורב יצחק אמר רבי יוחנן: חדשים יום. אמר רב שימי בר אבוי: הלכה כרבי יצחק שאמר משום רבי יוחנן.

בשלמא רב ורב יוחנן — כל חד וחד כי חורפיה. אלא לשמואל, כי האי גוונא מי משכחת לה? כי אתא רמי בר יחזקאל, אמר: לא תציתנהו להניי קללי דכנייל יהודה אחי משמיה דשמואל. הכי אמר שמואל: כל זמן שמכירה.

ההיא דאתאי לקמיה דשמואל. אמר ליה לרב דימי בר יוסף: זיל בדקה. אזל

Yosef: Go and check her, i.e., verify whether the child recognizes his mother. **He went, placed her in a row of women, and took her son** in his arms **and passed him near them** to see how the child would react. **When** the child **reached her, he looked at her face with joy**, and **she averted her eyes from him**, as she did not want to look at him. **He said to her: Lift up your eyes, get up and take your son**, as it is obvious that he knows you. The Gemara asks: If this is so, then **how does a blind baby know** and recognize his mother? **Rav Ashi said: Through smell and through the taste** of her milk.

אותבה בְּדָרֵי דְנָשִׁי, וְשָׁקְלִיהָ לְכַרְהָ וּמְקַמְהָ לִיָּה עֲלֵיָהּ. כִּי מִטָּא לְגַבְהָ, הָתָּה קָא מְסוּי לְאַפֵּה כְּבִשְׁתַּנְהִי לְעֵינֵהּ מִיָּיָהּ. אָמַר לָהּ: בְּטַף עֵינֵיהּ, קוּם דְרִי בְרִיךְ. סוּמָא מְנָא יָדַע? אָמַר רַב אֲשִׁי: בְרִיחָא וּבְטַעמָא.

4. I Samuel 1:20-28

Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked the LORD for him.” And when the man Elkanah and all his household were going up to offer to the LORD the annual sacrifice and his votive sacrifice, Hannah did not go up. She said to her husband, “When the child is weaned, I will bring him. For when he has appeared before the LORD, he must remain there for good.” Her husband Elkanah said to her, “Do as you think best. Stay home until you have weaned him. May the LORD fulfill His word.”^h So the woman stayed home and nursed her son until she weaned him. When she had weaned him, she took him up with her, along with three bulls,ⁱ one *ephah* of flour, and a jar of wine. And though the boy was still very young,^b she brought him to the House of the LORD at Shiloh. After slaughtering the bull, they brought the boy to Eli. She said, “Please, my lord! As you live, my lord, I am the woman who stood here beside you and prayed to the LORD. It was this boy I prayed for; and the LORD has granted me what I asked of Him. I, in turn, hereby lend him to the LORD. For as long as he lives he is lent to the LORD.” And they bowed low there before the LORD.

שמואל א א':כ"ב-כ"ח

וַיְהִי לְתַקְפוֹת הַיָּמִים וַתְּהַר חַנָּה וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מִיְהוָה שְׁאֵלְתִּיו: וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־נִדְרוֹ: וַחַנָּה לֹא עָלְתָה כִּי־אָמְרָה לְאִישָׁהּ עַד יִגְמַל הַנְּעָר וַהֲבֵאתִיו וּנְרָאָהּ אֶת־פְּנֵי יְהוָה וַיָּשָׁב שֵׁם עַד־עוֹלָם: וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי הַטּוֹב בְּעֵינֶיךָ שְׁבִל עַד־גְּמֻלָּהּ אִתּוֹ אַךְ יָקָם יְהוָה אֶת־דְּבָרָהּ וַתֵּשֶׁב הָאִשָּׁה וַתִּינַק אֶת־בְּנָהּ עַד־גְּמֻלָּהּ אִתּוֹ: וַתַּעֲלֶהּ עִמָּהּ כַּאֲשֶׁר גָּמְלָתוּ בְּפָרִים שְׁלֹשָׁה וְאִיפָּה אֶתֶּת קֹמַח וּגְבַל יִזֵּן וַתִּבְאֶהּ בֵּית־יְהוָה שְׁלוֹ וַתִּנְעַר גֹּעַר: וַיִּשְׁחֲטוּ אֶת־הַפָּר וַיִּבְאוּ אֶת־הַנְּעָר אֶל־עֲלִי: וַתֹּאמֶר בִּי אֲדֹנָי תִּי נִפְשָׁה אֲדֹנָי אֲנִי הָאִשָּׁה הַנֹּצֵצַת עִמָּכָה בְּנָהּ לְהַתְּפִלֵּל אֶל־יְהוָה: אֶל־הַנְּעָר הַזֶּה הַתְּפִלֵּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלְתִּי אֲשֶׁר שְׁאֵלְתִּי מֵעַמּוֹ: וְגַם אֲנֹכִי הִשְׁאֵלְתִּיהּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאוֹל לַיהוָה וַיִּשְׁתַּחֲוֶי שֵׁם לַיהוָה: {ס}

5. Radak on I Samuel 1:22:1

Until the boy will be weaned: Until the end of his nursing, and that is the twenty-four months that an infant nurses. And even though they were obligated to bring him [to Shiloh] on

רד"ק על שמואל א א':כ"ב:א'

עד יגמל. עד תשלם יניקתו והוא עשרים וארבע חדש שהתינוק יונק ואעפ"י שהיו חייבין להביאו משום

account of, "every male shall appear" (Exodus 23:17) - our Rabbis, may their memory be blessed, said it was because she saw that he was pampered and weak, so she was concerned lest he fall sick because of the travel.

6. Ketubot 60a:4

§ Apropos the period of time during which a child nurses, the Gemara continues to debate different aspects of this matter. **The Sages taught** in a *baraita*: **A child may continue to nurse until the age of twenty-four months, and from this point forward, if he continues to nurse, he is like one who nurses from a non-kosher animal, as a woman's milk is forbidden to anyone other than a small child; this is the statement of Rabbi Eliezer. Rabbi Yehoshua says:** A child may continue to nurse **even for four or five years, and this is permitted. However, if he ceased, i.e., was weaned, after twenty-four months and then resumed nursing, he is like one who nurses from a non-kosher animal.**

7. Ketubot 60a:12-13

The Gemara continues discussing the aforementioned *baraita*, which states: If the child **ceased nursing after twenty-four months and then resumed, he is like one who nurses from a non-kosher animal.** The Gemara asks: **How long** must he cease nursing to be considered weaned? **Rav Yehuda bar Ḥaviva said that Shmuel said: Three days. There are those who say** that this was not an amoraic statement, but rather a *baraita* that **is taught by Rav Yehuda bar Ḥaviva before Shmuel:** Weaning takes effect after **three days.**

8. Ketubot 60a:13-60b:5

The Gemara discusses other *halakhot* relating to nursing. **The Sages taught: A nursing woman whose husband died within twenty-four months of her child's birth may not be betrothed and may not get married until twenty-four months from the day the child was born.** The reason for this decree is to protect the child. If she remarries she may become pregnant and may not be able to continue nursing, but her second husband will not be obligated to support the child who is not his son. This is **the statement of Rabbi Meir. And Rabbi Yehuda permits getting married after eighteen**

יראה כל זכורך אמרו רבותינו ז"ל כי
ראתה חנה בנער שהיה מעונג וחלוש
וחששה שמא יחלה מפני הדרך:

כתובות ס' א:ד'

תנו רבנן: יונק תינוק והולך עד עשרים
וארבעה חדש, מכאן ואילך — כיונק
שקז, דברי רבי אליעזר. רבי יהושע
אומר: אפילו ארבע וחמש שנים. פירש
לאחר עשרים וארבעה חדש וחדר —
כיונק שקז. אומר מר: מכאן ואילך
כיונק שקז.

כתובות ס' א"ב-י"ג

פירש לאחר עשרים וארבעה חדש
וחדר — כיונק שקז. וכמה? אומר רב
יהודה בר חביבא אומר שמואל: שלשה
ימים. איבא דאמרי, תני רב יהודה בר
חביבא קמיה דשמואל: שלשה ימים

כתובות ס' א"ג-ס' ב:ה'

תנו רבנן: מינקת שמת בעלה בתוך
עשרים וארבעה חדש — הרי זו לא
תתארוס ולא תינשא עד עשרים
וארבעה חדש, דברי רבי מאיר. ורבי
יהודה מתיר בשמונה עשר חדש. אומר
רבי נתן בר יוסף: הן הן דברי בית
שמאי, הן הן דברי בית הלל. שבית
שמאי אומרים: עשרים וארבעה חדש,
ובית הלל אומרים: שמונה עשר חדש.
אמר רבן שמעון בן גמליאל: אני

months. Rabbi Natan bar Yosef said: These words are the same as the statement of Beit Shammai, and those words are the same as the statement of Beit Hillel, i.e., this is an ancient dispute, as Beit Shammai say: **Twenty-four months, and Beit Hillel say: Eighteen months. Rabban Shimon ben Gamliel said: I will decide. According to the one who says twenty-four months, she may marry after twenty-one months**, since even if she gets pregnant, for the first three months of pregnancy she can still continue to nurse. **According to the one who says eighteen months, she may marry after fifteen months, since the milk becomes spoiled due to pregnancy only after three months. Ulla said: The *balakha* is in accordance with the opinion of Rabbi Yehuda. And Mar Ukva said: Rabbi Hanina allowed me to marry a nursing woman after fifteen months.**

9. Mishneh Torah, Marriage 21:5-6

There are other tasks that a woman performs for her husband when they are poor; they are: to bake bread in an oven - Ezra ordained that a woman get up early and bake bread so that there will be bread available to give the poor.

She should cook food, wash clothes, **nurse her child**, place straw before her husband's beast - but not before his cattle - and grind [flour].

What does grinding [flour] involve? [Not that the woman actually operates the mill herself,] but that she stays at the mill, sifts the flour and prods the animal [who turns the mill], so that [the operation of] the mill will not be hampered. If it is the [local] custom, for women to grind [flour] using a hand mill, [a woman] should grind [flour in this manner]. When does the above apply? With regard to a poor [couple]. If, however, a woman brings a maid to [the household] or property with which a maid could be purchased, or if the man possesses a maid or funds with which a maid could be purchased, the wife is not required to grind [flour], to bake, to do laundry or to place straw before her husband's beast.

If the wife brings two maids to [the household] or property with which two maids could be purchased, or if the man possesses two maids or is [wealthy] enough to purchase two maids, the wife is not required to cook or to nurse her child. Instead, she gives him to a maid to nurse.

אכריע. לדברי האומר עשרים וארבעה חודש — מותרת לינשא בעשרים ואחד חודש. לדברי האומר בשמונה עשר חודש — מותרת להנשא בחמשה עשר חודש, לפי שאין הקלב נעקר אלא לאחר שלשה חודשים. אמר עולא: הלכה פרבי יהודה. ואמר מר עוקבא: לי התייר רבי חנינא לשאת לאחר חמשה עשר חודש.

משנה תורה, הלכות אישות כ"א:ה'-ו'

יש מלאכות אחרות שהאשה עושה לבעלה בזמן שהו עניים ואלו הן. אופה הפת בתנור, ועוֹרָא תָּקוּן שְׂתֵּהֵי אִשָּׁה מִשְׁכֶּמֶת ואופה כדי שתהיה הפת מצויה לעניים. ומבשלת את התבשילין. ומבכסת את הבגדים. ומיניקה את בנה. ונותנת תבן לפני בהמתו אבל לא לפני בקרו. ומטחנת. כיצד מטחנת. יושבת ברחים ומשמרת הקמח ואינה טוחנת. או מתמרת אחר הבהמה כדי שלא יבטלו הרחים. ואם היה דרךן לטחון ברחים של יד טוחנת: במה דברים אמורים בעניים אבל אם הכניסה לו שפחה אחת או נכסים שראוי לקנות מהן שפחה אחת או שהיתה לו שפחה אחת או שפחה אחת אינה נותנת ולא אופה ולא מבכסת ולא נותנת תבן לפני בהמתו. הכניסה לו שתי שפחות או נכסים הראויין לקנות מהן שתי שפחות או שהיו לו שתי שפחות או שהיה ראוי לקנות שתי שפחות אינה מבשלת ואינה מיניקה את בנה אלא נותנת אותו לשפחה להיניק:

10. Mishneh Torah, Marriage 21:11-17

During the time a woman nurses her child, she is not compelled to perform as many tasks [as usual], and wine and foods that are beneficial to nursing are added to her support.

If, despite the fact that she was allotted the foods appropriate for her, she desires to eat more or desires to eat other foods, because of the craving in her stomach, she is entitled to eat everything she desires [provided she pays for the additional food] from her own funds. The husband cannot prevent her, saying: "Perhaps she will overeat or eat harmful foods and the child will die." [The rationale is] that the physical pain the woman feels takes priority.

When a woman bears twins, she cannot be compelled to nurse both of them. Instead, she is required to nurse one, while the husband is required to hire a nursemaid for the second child. If a woman desires to nurse another woman's child together with her own, her husband may object and restrict her to nursing only her own child.

Although a woman takes a vow not to nurse her child, she may be compelled to do so until the child - whether a boy or a girl - is 24 months old.

If a woman desires to nurse her child, but her husband objects, claiming that this will mar her beauty, she is given this prerogative, for it is painful for her to part from her child. [This law applies] even if she owns several maids.

If she is poor and would thus be obligated to nurse her child, but her husband is rich, and it is appropriate that his wife not be obligated to nurse his child - if his wife does not desire to nurse, he must hire a nursemaid or buy a maid, even if he did not possess any maidservants beforehand. [The rationale is] that the woman's social standing rises together with that of her husband and does not descend with his. If a woman claims that [her husband] is of [a social standing that] requires him to hire or purchase a maid, and he claims that he is not, the burden of proof is on the woman. [The husband] is not [required] to take an oath.

When a woman is divorced, she cannot be compelled to nurse [her child]. If she desires to nurse the child, [her ex-husband] must pay her a wage. If she does not desire [to nurse], she should give the son to his father, and he should care for him.

When does the above apply? When she did not nurse the child long enough for him to recognize her. If, however, [the child is

משנה תורה, הלכות אישות

כ"א-י"א-י"ז

האשה כל זמן שהיא מיניקה את בנה פוחתין לה ממצעשה ידיה ומוסיפין לה על מזונותיה יין ודברים שיפין להלב. פסקו לה מזונות הראויות לה והרי היא מתאנה לאכל יותר או לאכל מאכלות אחרות מפני חלי התאנה שיש לה בבטנה הרי זו אוכלת משלה כל מה שתרכה ואין הבעל יכול לעכב ולומר שאם תאכל יותר מדאי או תאכל מאכלים רעים ימות הולד מפני שצער גופה קודם:

לדה תאומים אין כופין אותה להיניק שניהם אלא מיניקה אחד ושוכר הבעל מיניקה לשני. הרי שרצתה האשה להיניק בן חברתה עם בנה הבעל מעכב ואינו מניחה אלא להיניק בנו בלבד:

נדרה שלא להיניק את בנה כופה אותה ומיניקתו עד שיהיה בן כ"ד חדש אחד הנזכר ואחד הנקבה. היא אומרת אני איניק את בני והוא אינו רוצה שתיניק אשתו כדי שלא תתגול אף על פי שיש לה כמה שפחות שומעין לה שצער הוא לה לפרש מבנה:

היתה עניה שהיא חובת להיניק את בנה והרי הוא עשיר שראוי לו שלא תיניק אשתו אף על פי שאין לו שפחות אם לא רצתה להיניק שוכר מיניקה או קונה שפחה מפני שהאשה עולה עם בעלה ואינה יורדת: היא אומרת ראוי הוא לשכר או לקנות שפחה והוא אומר אינו ראוי עליה להביא ראיה ואין כאן מקום לשבועה:

האשה שנתגרשה אין כופין אותה להיניק. אלא אם רצתה נותן לה שכרה ומיניקתו. ואם לא רצתה נותנת לו את בנו והוא מטפל בו. במה דברים אמורים שלא היניקה אותו עד שהפירה. אבל אם הפירה ואפלו הוא

able] to recognize his mother, even if [the child] is blind, he should not be separated from his mother because of the [possible] danger [the separation will cause] the child. Instead, the woman is compelled to nurse the child for a wage until he reaches the age of 24 months. [A husband] is not [obligated to] support his divorcee, even when she is nursing his child. In addition to the wage she receives [as a nursemaid], he must, however, provide her with those things that the child needs for clothing, food, drink, salves and the like. A woman who is pregnant is not entitled to any [payment] at all [from her ex-husband].

[The following rules apply after the 24] months have been completed, and the child has been weaned. If the divorcee desires that her son remain in her custody, he is not separated from her until he completes his sixth year [of life]. Instead, his father is compelled to provide him with his sustenance while he lives with his mother.

After the child completes his sixth year, the father has the right to say: "If [my son] is in my custody, I will support him. If, however, he continues to live with his mother, I will not give him anything."

A mother, by contrast, is given custody of her daughter forever, even after [she passes] the age of six.

סוּמָא אִין מְפָרִישִׁין אוֹתוֹ מֵאִמּוֹ מִפְּנֵי
סְכֻנַּת הַוָּלָד. אֵלֶּא כּוֹפִין אוֹתָהּ וּמִיִּנְיָקָהּ
אוֹתוֹ בְּשִׁכָּר עַד כ"ד הַדָּשׁ: הַגְּרוּשָׁה
אִין לָהּ מְזוּנּוֹת אַף עַל פִּי שְׂהִיא
מִיִּנְיָקָה אֶת בְּנָהּ אֲבָל נוֹתֵן לָהּ יוֹתֵר עַל
שְׂכָרָהּ דְּבָרִים שֶׁהַקָּטָן צָרִיךְ לָהּ
מִפְּסוּיֹת וּמֵאֲכָל וּמִשְׁקָה וְסִיכָה וְכוּיָצֵא
בְּזֶה. אֲבָל הַמַּעֲבָרֵת אִין לָהּ כְּלוּם.
שְׂלָמוֹ חֲדָשִׁיו וּגְמֻלָתוֹ אִם רָצְתָהּ
הַמְגַרְשֵׁת שְׂהִיָּהּ בְּנָהּ אֲצֵלָהּ אִין
מְפָרִישִׁין אוֹתוֹ מִמֶּנָּה עַד שְׂהִיָּהּ בֶּן
שֵׁשׁ שָׁנִים גְּמוּרוֹת. אֵלֶּא כּוֹפִין אֶת
אָבִיו וְנוֹתֵן לוֹ מְזוּנּוֹת וְהוּא אֲצֵל אָמוֹ.
וְאַחֵר שֵׁשׁ שָׁנִים יֵשׁ לְאָב לומר אִם
הוּא אֲצֵלִי אֶתֵּן לוֹ מְזוּנּוֹת וְאִם הוּא
אֲצֵל אָמוֹ לֹא אֶתֵּן לוֹ מְזוּנּוֹת. וְהִבֵּת
אֲצֵל אִמָּהּ לְעוֹלָם וְאֶפְלוּ לְאַחֵר שֵׁשׁ: