

## דף יומי הלכה שבת קלו

An animal that is a טריפה (it has an affliction which will cause it to die within twelve months, and is therefore forbidden to be eaten), but had a proper שחיטה, while not כשר, does not have the טומאה of a נבילה. If an animal that is not yet eight days is slaughtered, it does not take away the טומאה from נבילה as the animal is not yet viable.

An animal born on יום טוב may be slaughtered on יום טוב, provided it was born of a full term pregnancy, and the mother was able to be eaten (the reason for this latter הלכה is that it would appear that a newborn animal is מוקצה, as it was not able to be of use during twilight when יום טוב came in, so how is it permissible to שחט and eat an animal that is מוקצה? The answer is, since the mother could have been eaten, along with the unborn fetus, it is not מוקצה).

A בכור cannot be checked for a מום on יום טוב (ideally a בכור is given to a כהן, in our days, we wait for it to develop a blemish, thus not requiring it be given over to a כהן). If the בכור is born on יום טוב, and it was shown to an expert to determine if it has a מום (which should not have been done), it may be slaughtered and eaten.

A man who dies and leaves a pregnant wife, if she miscarries, and there are no other children, then there is a מצוה of יבום. If the child is born, even if the child dies immediately, there is no יבום provided that we know the mother had a full term pregnancy. If

we are not sure how many months pregnant the mother was, there is no יבום, only חליצה.

A child is mourned (sitting שבעה, performing קריעה) if it lived to be thirty one days, unless we are sure it was a nine month pregnancy (which על פי הלכה is very hard to determine, unless, for example, the husband and wife had relations, he left town and did not come back for more than three months, and nine months after they had relations, a child is born).

If a child passes away within thirty days (and we are not sure if the child was from a full term pregnancy or not) and the child's mother had אירוסין performed on her by another man without having חליצה performed, she should still have חליצה, unless the man who performed the אירוסין was a כהן, in which case חליצה is not necessary.

A person may accept to obligate upon himself the value of another human being, that he must pay to the בית המקדש, but that human being must be a man or a woman, not someone of ambiguous gender, i.e., one who has either signs of both or neither gender (אנדרוגינוס or טום טום).