

1 Our Shiur began with the Gemara referring back to the following segment of the Mishnah on the previous Daf:
 אם לא שחק מערב שבת לועס בשיניו ונותן -
 If he did not crush the cumin before שבת - the cumin needs to be crushed to be effective - he may chew it with his teeth on שבת. Rashi explains, although not using the cumin is a סכנה - it might pose a danger to the baby's life, which would permit crushing it in the normal manner -
 כמה דאפשר לשנויי משנינן -
 We do it in an unusual manner, when possible.

1



אם לא שחק מערב שבת
 לועס בשיניו ונותן
 He may chew
 Cumin on שבת
 רש"י
 Although not using
 cumin might be a סכנה
 כמה דאפשר לשנויי משנינן
 Do it in an unusual manner

2 Similarly,
 אם לא טרף יין ושמן מערב שבת ינתן זה בעצמו וזה בעצמו
 If he did not mix and beat wine and oil before שבת - this mixture was used to help in the healing process - he should pour them each into a bowl, where it will mix, and be effective without beating.

2

Similarly...



ינתן זה בעצמו וזה בעצמו
 Pour each into a bowl where it will mix without beating

אם לא טרף יין ושמן מערב שבת
 If he didn't beat wine & oil before שבת

3 The Gemara cites a Braisa:
 תנו רבנן דברים שאין עושין למילה בשבת עושין לה ביום טוב -
 Even though we may not crush cumin or mix wine and oil on שבת to treat the wound of מילה, we may do so on יום טוב.

3

ברייטא:

תנו רבנן
 דברים שאין עושין למילה בשבת עושין לה ביום טוב

Crushing CUMIN OR Beating WINE & OIL




to treat the wound of מילה

4 רב יוסף asks why the משנה, which is presumably authored by ר' מאיר - סתם משנה ר' מאיר - says that mixing wine and oil is not permitted on שבת if the בריתא says that ר' מאיר holds that it may be mixed for a חולה - a sick person, and ר' מאיר's refusal to have it mixed for himself was only a חומרא - a stringency, because he said
 - לא מלאני לבי לעבור על דברי חבירי
 I don't want to violate the opinion of my colleagues.
 The Gemara answers that ר' מאיר only permits mixing it but not beating it, as he indeed ruled in the משנה.

4

רב יוסף asked ר' מאיר...
 סתם משנה ר' מאיר...
 The בריתא says, ר' מאיר permits mixing wine & oil on שבת for a חולה

ר' מאיר's refusal to mix it for himself was only a חומרא
 לא מלאני לבי
 לעבור על דברי חבירי

indeed ר' מאיר ONLY permits mixing but NOT beating

5 The Gemara proceeds with other הלכות of יום טוב. Even though the בריתא forbids straining mustard seeds through a mustard strainer on יום טוב, because it appears like sorting, we permit putting an egg through a mustard strainer because - it does not look like he is sorting the egg.

5

בריתא:

<p>Straining MUSTARD SEEDS</p>  <p>through a MUSTARD STRAINER</p> <p>אסור ✗ מחזי כבורר</p>		<p>Straining an EGG</p>  <p>through a MUSTARD STRAINER</p> <p>מוותר ✓ לא מחזי כבורר</p>
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6 Also - The בריתא only permits sweetening mustard by burying in it a hot metal coal, which is not מדאורייתא, but forbids burying in it a burning wood coal which will become extinguished, and constitutes מדאורייתא, because - אפשר - it can be done just as well before יום טוב, but cooking over coals is permissible even though the juices will extinguish the flame because - יום טוב - we cannot roast the meat before יום טוב.

6

Also...

<p>Sweetening MUSTARD</p>  <p>burying in it a hot METAL coal</p> <p>מוותר ✓ אפשר כאורייתא</p>	<p>burying in it a hot WOOD coal</p> <p>אסור ✗ מכבה כאורייתא</p>	<p>Roasting MEAT</p> <p>Over hot WOOD coals</p> <p>מוותר ✓ לא אפשר ימים טובים</p> <p>Juices will extinguish the flame</p>
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7 This reasoning also explains that cheese making is forbidden on טוב, because אפשר - cheese made on טוב is actually superior to cheese made on טוב, while kneading dough is permissible on טוב, because לא אפשר - fresh bread is preferable.

7

Making CHEESE	יום טוב	Kneading DOUGH
אסור ✗		מוותר ✓
אפשר Cheese made before יום טוב is actually superior		לא אפשר Fresh bread is preferable

8 The Gemara now refers to the final segment of the Mishnah: ואין עושין לה חלוק לכתחלה אבל כורך עליו סמרטוט - One may not make a bandage like a sleeve which was put on to prevent the growth from growing back. However, he can wrap a piece of cloth around it. אם לא התקין מערב שבת כורך על אצבעו ומביא ואפילו מחצר אחרת - If he did not prepare such a cloth before שבת, he may bring one wrapped around his finger, which would be a Rabbinic prohibition only - carrying in an unusual manner. It may be brought even from another courtyard, with which this חצר has no עירוב, because this too is only a איסור דרבנן.

8

אבל כורך עליו סמרטוט He can wrap a piece of cloth around it	ואין עושין לה חלוק לכתחלה May not make a bandage like a sleeve
אם לא התקין מערב שבת כורך על אצבעו ומביא ואפילו מחצר אחרת	
Carrying in an unusual manner even from a חצר that has no עירוב	Only a... איסור מדיני
מוותר	

9 The Gemara quotes Abaye; אמר אביי אמרה לי אם - Abaye offers seven pieces of advice from the nurse who raised him, to whom he respectfully referred to as Mother.

The first statement was advice on applying this sleeve-like bandage in a way that will protect the baby from becoming a כרות שפכה - genital mutilation.

9

אמר אביי אמרה לי אם...

Abaye offers seven pieces of advice from the nurse who raised him

How to apply the sleeve-like bandage protecting the baby from becoming a כרות שפכה

10 The remaining pieces of advice involve caring for a baby who seems physically deformed, has trouble feeding or breathing or has unusually red or yellow skin tone. If the baby is red, he needs time for the blood to absorb in his body. If he is yellow he needs time for the blood to develop. In both cases one should wait before performing the ברית מילה.

10

Caring for a baby who...

- Seems physically deformed
- Has trouble feeding or breathing
- Has unusually **RED** or **YELLOW** skin

Needs time for the blood to absorb in his body *Needs time for the blood to develop*

One should wait before performing the ברית מילה


11 נתן ר' reported that he diagnosed two babies respectively with these skin conditions, whose older siblings had died from ברית מילה. He advised their mothers to wait a while, after which they were successfully circumcised. Out of gratitude, both babies were named נתן הבבלי after him.

11

ר' נתן

Diagnosed 2 babies with these skin conditions

He advised to wait before performing the ברית מילה



after they were successfully circumcised

Both babies were named נתן הבבלי after him!

12 We continue; Zugt di Mishnah; מרחיצין את הקטן בין לפני המילה ובין לאחר המילה - We may bathe a baby before and after the מילה when it falls on שבת. ומזלפין עליו ביד אבל לא בכלי - We may sprinkle hot water over him by hand, but not with a utensil.

12

משנה:

מרחיצין את הקטן בין לפני המילה ובין לאחר המילה ומזלפין עליו...

We may sprinkle hot water over him...



אבל לא בכלי (with a red X over a hand holding a bucket)

ביד (with a green checkmark over a hand pouring water)

13 The Gemara will explain the apparent contradiction, for מרחיצין indicates both normal washing and sprinkling even with a utensil.

13

?

The Gemara will explain...
Apparent contradiction

ומזלפין עליו
ביד
Only by
HAND

מרחיצין
Indicates
even with a
UTENSIL

14 The Mishnah continues;
ר' אלעזר בן עזריה אומר מרחיצין את הקטן ביום השלישי שחל להיות בשבת -
ר' אלעזר בן עזריה ר' permits normal bathing of the child on the third day after the ברית, when the third day falls on שבת.

14

ר' אלעזר בן עזריה אומר...
מרחיצין את הקטן ביום השלישי
שחל להיות בשבת

Day 1
ברית

Day 2

Day 3
שבת

↓
Normal bathing of the child
מוותר

ומזלפין עליו
ביד
Only by
HAND

?

מרחיצין
Indicates
even with a
UTENSIL

To reconcile the first statement of the Mishnah - מרחיצין -
And the second statement - ומזלפין עליו ביד אבל לא בכלי -

15 The Gemara offers 2 explanations.
אבוא רב יהודה ורבה בר אבוא understand that the second statement is an explanation and qualification of the first. The Mishnah is saying;
מרחיצין - We may bathe the child - HOW? - In an unusual manner -
ומזלפין עליו ביד אבל לא בכלי - By sprinkling hot water over him by hand, not with a utensil.
According to this understanding the מחלוקת is as follows:
ר' תנא קמא holds - even on the first day we may bathe the child ONLY in an UNusual manner.
ר' אלעזר בן עזריה holds - even on the third day we may bathe him in the USUAL manner.

15

The Gemara offers
two explanations

רב יהודה ורבה בר אבוא

מרחיצין...
HOW?
In an unusual manner!

ומזלפין עליו ביד - אבל לא בכלי
ONLY by hand

ר' אלעזר בן עזריה
Even on the 3rd day

שבת קודש

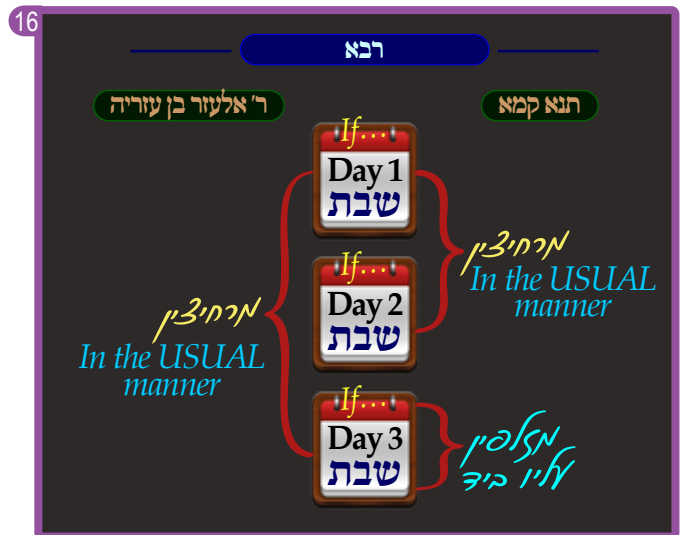
May EVEN bathe the child in the USUAL manner

תנא קמא
Even on the 1st day

שבת קודש

May ONLY bathe the child in an UNusual manner

16 רבא was not satisfied with this explanation, because מרחיצין means normal bathing. Therefore, רבא explains the Mishnah as follows; Even the תנא קמא agrees that on the first two days מרחיצין we bathe him normally. The מחלוקת is regarding the third day. The תנא קמא holds - מולפין עליו ביד אבל לא בכלי - the bathing on the third day may be done ONLY in an UNusual manner. ר' אלעזר בן עזריה holds - מרחיצין - even on the third day we MAY bathe him in the USUAL manner.



17 The Gemara points out that the proof from אנשי שכב who were in a dangerous condition on the third day after their ברית מילה is inconclusive, since adults take longer to heal, while infants heal more quickly, and may no longer be in danger on the third day.

17 Proof from אנשי שכב ויהי ביום השלישי בהיותם כואבים

IS INCONCLUSIVE

Adults take longer to heal than infants

18 The Gemara relates, that רבא, once ruled like his understanding of the Mishnah. A short while later he fell ill and said; - אנא בהדי תרגימנא דסבי למה לי - Why did I argue with the interpretation of the elders - רב יהודה and רבה בר אבוה? Rashi explains, he was concerned perhaps he was punished for going against their more stringent ruling. Although the Gemara cited a Braisa which supports his opinion - he said - However, the wording of the Mishnah lends itself to their interpretation.

18 רבא

Once ruled like his understanding of the Mishnah

He fell ill and said...

אנא בהדי תרגימנא דסבי למה לי

Why did I argue with רבה בר אבוה and רב יהודה?

רש"י

He was concerned it was for going against their more stringent ruling

Even though a Braisa supports his opinion

19 The Gemara quotes ר' אלעזר in the name of רב דימי -
 However, הלכה כרבי אלעזר בן עזריה -
 הוּוּ בַּהּ בַּמְעַרְבָא הַרְחַצְתָּ כָּל גּוּפוֹ אוֹ הַרְחַצְתָּ מִיֵּלָה -
 In Israel they asked whether ר'אב"ע permitted bathing the
 baby's entire body or just the wound of the מילה ברית?

19 כי אתא רב דימי אמר ר' אלעזר...
הלכה ר' אלעזר בן עזריה
 However, הוּוּ בַּהּ בַּמְעַרְבָא...
 או הרחצת מילה Or ONLY the wound of the מילה ברית מותר ✓
 הרחצת כל גופו Bathing the baby's entire body מותר ✓
 We are asking about...
שבת HEATING WATER ON

20 Although we cannot prove anything from the היתר to put warm water on any wound, because that היתר is speaking about water that was warmed BEFORE שבת, and we are asking about heating water ON שבת, the גמרא concludes הלכה כרבי אלעזר בן עזריה בין בחמין שהוחמו בשבת בין בחמין שהוחמו מערב שבת - בין הרחצת כל גופו בין הרחצת מילה מפני שסכנה היא לו - We permit -
 --- Normal bathing of the baby's entire body -
 --- Even with water warmed on שבת -
 --- For the first three days after the מילה ברית -
 --- Because it could pose a danger to the child's life.

20 The גמרא concludes
הלכה ר' אלעזר בן עזריה
 בין הרחצת מילה ✓
 בין הרחצת כל גופו ✓
 בין בחמין שהוחמו מערב שבת ✓
 בין בחמין שהוחמו בשבת ✓
 מפני שסכנה היא לו
 We permit NORMAL bathing of the baby's entire body for the first 3 days
 Because... it can pose a danger to the child's life!

21 The דף concludes with מחלוקת between רב and שמואל - רב's opinion is - Hot water and oil may be placed directly on a wound on שבת, while שמואל's opinion is - It may only be placed near the wound - and allowed to flow over the wound by itself, but NOT directly on the wound - because of the גזירה against medical treatment on שבת.
 The גמרא tries to bring two proofs to support the opinion of שמואל that it's forbidden, but rejects them on the basis that those Braisos are speaking of putting liquid on a bandage, which involves the additional concern of סחיטה, squeezing the liquid out of the bandage.
 At the end, though, the Gemara does cite an explicit ברייתא that supports שמואל.

21 מחלוקת
 שמואל Hot water and oil May ONLY be placed near the wound on שבת And allowed to flow over the wound
 רב Hot water and oil May be placed directly on a wound on שבת
 Two proofs to support שמואל are rejected - They involved the additional concern of סחיטה
 At the end...
ברייתא supports שמואל