

1 Our Shiur began with the Gemara continuing the discussion from the previous daf regarding a יולדת - a woman giving birth.
 The Gemara defines the timeframe of פתיחת הקבר - when a woman's womb is assumed to be open.
 There are three opinions as to when פתיחת הקבר begins:
 משעה שתשב על המשבר - From when she sits on the birthing stool.
 משעה שהדם שותת ויורד - From when there is a steady flow.
 משעה שחברותיה נושאות אותה באגפיה - From when her friends carry her by her arms, because she can no longer walk on her own power.

1

יולדת
 Woman giving birth

Timeframe of פתיחת הקבר
 When the Womb is OPEN

משעה שהדם שותת ויורד
 There is a steady flow

משעה שתשב על המשבר
 Sits on the birthing stool

משעה שחברותיה נושאות אותה באגפיה
 Her friends carry her by her arms

2 The Gemara also mentions three opinions when the womb is considered closed: either after three, seven or thirty days.
 נהרדעי explain that within three days of the birth we can certainly be מחלל שבת for her
 בין אמרה צריכה אני בין לא אמרה צריכה אני - whether she says she needs it or not.
 Until seven days we may be מחלל שבת for her ONLY if she says צריכה אני - I need it.
 Until thirty days we may NOT be מחלל שבת EVEN if she says צריכה אני - I need it.
 A non-Jew may be called to help her.

2

When the Womb is CLOSED

Either after...

3 DAYS 7 DAYS 30 DAYS

נהרדעי explain

3 days 7 days 30 days

מחלל שבת for her בין אמרה צריכה אני
 Be מחלל שבת for her בין אמרה צריכה אני

מחלל שבת for her צריכה אני
 Be מחלל שבת for her צריכה אני

May NOT be מחלל שבת for her
 A non-Jew may help her

3 אמר רב יהודה אמר שמואל עושין מדורה לחיה בשבת - According to the conclusion of the Gemara; Shmuel teaches that we may make a fire on שבת for the following 3 people, because for them, becoming chilled is a סכנה - extremely dangerous, even in the summer.
 -1- לחיה - for a woman who gave birth within 30 days.
 -2- חולה שיש בו סכנה - for a sick person, even if he is not a סכנה - not critically ill.
 -3- הקיז דם - for one who let blood.

3

אמר רב יהודה אמר שמואל
עושין מדורה לחיה בשבת
 We may make a FIRE on שבת
 for the following 3 people
 For them, becoming chilled is a סכנה

1 לחיה
 Woman who gave birth within 30 days

2 לחולה
 Sick person even if not a סכנה

3 הקיז דם
 One who let blood

4 Since we spoke about caring for a new mother, the Gemara goes on to discuss care for somebody who did bloodletting: The Gemara starts with three incidents of אמוראים who burned pieces of furniture made from very expensive wood, so that they could make a fire to warm them after bloodletting. רבה explained, even though it may be בל תשחית to destroy such nice wood, לִי תשחית דגופאי עדיפא לי - the possible destruction of my body is more important than the expensive wood.

4

Care for somebody who did Bloodletting

Three אמוראים burned pieces of furniture made from expensive wood to make a fire to warm them after bloodletting

רבה explained

בל תשחית דגופאי עדיפא לי

5 Food or wine is so important to have after bloodletting that one should even sell his shoes to buy it, despite the fact that we consider shoes even more important than shelter. The Gemara tells of five גדולי האמוראים who were very careful about either eating or drinking after bloodletting. Drinking wine after bloodletting is so important that one can even pretend to be interested in buying wine so that he will be given samples of wine totaling a רביעית after bloodletting. Generally, this type of deception is forbidden.

5

Food or Wine is so important after bloodletting

One should even sell his SHOES to buy it More important than shelter!

גדולי האמוראים Were very careful about eating or drinking

One can pretend to be interested in buying wine so that he will be given samples Generally forbidden

6 The Gemara goes on to tell us four teachings of רב and שמואל about care after bloodletting:
 --- Hashem won't have רחמנות to feed a person who does not eat properly after bloodletting
 --- It is dangerous to sit in the wind after bloodletting, even if it's barely perceptible.
 --- One should eat before leaving the house after bloodletting because it could be dangerous to see a corpse, a murderer or a pig.
 --- One should not get up too quickly after bloodletting - or for that matter, after eating, drinking, sleeping, or תשמיש המטה - marital relations - because doing so is קרובן למיתה יותר מן החיים - will bring a person closer to death than to life.

6

4 teachings of רב and שמואל

1 Hashem won't have רחמנות to feed a person who does not eat properly after bloodletting

2 It's dangerous to sit in the wind after bloodletting

3 One should eat before leaving the house after bloodletting because it could be dangerous to see a corpse, a murderer or a pig

4 One should not get up too quickly after bloodletting, after eating, drinking, sleeping, or תשמיש המטה קרובן למיתה יותר מן החיים



7 The גמרא goes on to discuss how to schedule a bloodletting session:
 --- Until the age of forty, bloodletting should be done every month -
 From the age of forty until sixty it should be done every two months,
 And after sixty it should be done every three months.

7 *How to SCHEDULE bloodletting*

| | |
|-----------------|----------------|
| <i>Until 40</i> | <i>40 - 60</i> |
| EVERY MONTH | EVERY 2 MONTHS |
| <i>After 60</i> | |
| EVERY 3 MONTHS | |

8 --- Sunday, Wednesday and Friday are ideal for bloodletting. Monday and Thursday are only good if you have זכות אבות. Tuesday is not a good day because of the influence of Mars on Tuesday. Even though the influence of Mars is equally strong on Friday, 'שומר פתאים ה' - we can assume that Hashem protects simple people who follow the normal practice of bloodletting on Friday.

8

| | |
|---|--|
| Sunday Wednesday Friday <i>Ideal</i> | Monday Thursday <i>Only with זכות אבות</i> |
| Tuesday <i>Not a good day</i> | Friday <i>שומר פתאים ה'</i> |

Influence of Mars (with a bracket connecting Tuesday and Friday)

9 --- It is definitely good to drink immediately after bloodletting and to eat after the time it takes to walk a half מיל, but the גמרא remains with an unresolved question whether it is harmful or merely ineffective to eat or drink before and after those times.

9

| | |
|--|--|
| <i>Definitely good to...</i> | |
| DRINK <i>Immediately after bloodletting</i> | EAT <i>After the time it takes to walk a half מיל</i> |
| <i>Unresolved if good...</i> | |
| BEFORE and AFTER those times | |

?



10 The פרק concludes with a discussion of whether one may cut the umbilical cord on שבת.

– תנו רבנן קושרין הטבור ר' יוסי אומר אף חותכין
 The ת"ק holds we may only tie the umbilical cord, but not cut it on שבת.
 ר' יוסי permits even cutting the cord.

The גמרא paskens like ר' יוסי that we may cut the cord.

Even the חכמים agree that we can cut the cord if there are twins because they will try to pull at each other and the cord will become dislodged, which can be dangerous.

רב says that everything יחזקאל describes as not having been done for the abandoned baby that represents כלל ישראל in his vision, may be done for a new baby on שבת, including cutting the umbilical cord.

10 **Cutting the UMBILICAL CORD on שבת**

תנו רבנן...

| | |
|---|--|
| <p>ר' יוסי</p> <p>אף חותכין</p> <p>TIE & CUT</p> | <p>תנא קמא</p> <p>קושרין הטבור</p> <p>TIE but not CUT</p> <p>↓</p> <p>CUT if there are twins</p> |
| <p>רב</p> <p>Everything יחזקאל describes may be done</p> <p>↓</p> <p>CUT</p> | |

11 The final statement in the last Mishnah was; כל צרכי מילה עושין בשבת - Which will be elaborated upon in the following Perek.

11 **כל צרכי מילה עושין בשבת**

הדרן עלך מפנין

הדרן עלך מפנין