



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Kuf Chuf Tes

- **R' Yehuda in the name of Shmuel** said, with regard to a woman who has just given birth, as long as her womb is "open", we are mechalel Shabbos for her whether she says she needs us to do so or whether she says she doesn't need (but others say that she does). Once the womb closes, whether she says that she needs it or not, we are not mechalel Shabbos for her.
  - **R' Ashi** had this version of **Shmuel** as well. **Mar Zutra** had a different version. According to him, **R' Yehuda in the name of Shmuel** said, with regard to a woman who has just given birth, as long as her womb is "open", we are mechalel Shabbos for her whether she says she needs us to do so or whether she says she doesn't need, but others say that she does. Once the womb closes, if she says she needs us to be mechalel Shabbos for her, we do so. If she says she doesn't need us to, we don't.
  - **Ravina asked Mareimar**, who do we pasken like (**R' Ashi** or **Mar Zutra**)? **A:** He answered we pasken like **Mar Zutra** because whenever a life is at risk we pasken leniently.
  - **Q:** From what point is the womb considered to be "open"? **A: Abaye** said, from when the woman in labor sits on the birthing stool. **R' Huna the son of R' Yehoshua** says, from when the woman begins bleeding in labor. **Some say** it is from when the woman in labor can no longer walk on her own.
  - **Q:** Until when is the womb considered "open"? **A: Abaye** says for 3 days after childbirth. **Rava in the name of R' Yehuda** says 7 days. **Some say** 30 days.
  - **The Nehardai** say: within the first 3 days, whether she says she needs them to be mechalel Shabbos for her or not, we are mechalel Shabbos for her. From day 4 to day 7, if she says she needs them to be mechalel Shabbos for her, we are. If she says she does not need it, we are not. From day 8 to day 30, even if she says she needs us to be mechalel Shabbos for her, we are not, but we may ask a goy to do what she needs.
  - **R' Yehuda in the name of Shmuel** says, "for a woman who has given birth, 30 days". **Q:** Regarding what halacha was that said? **A:** The **Nehardai** say it was in regard to being "toivel" in a mikvah. A woman should not do so for 30 days after childbirth because the cold can be dangerous for her. **Rava** says, that is only if her husband is not there to be with her. However, if he is, she can be "toivel" because she will be warmed by her husband and will not be in danger.
  - **R' Yehuda in the name of Shmuel** said, we may make a large fire on Shabbos for a woman who has given birth.
    - The talmidim understood this to mean that this may be done for a woman who has given birth but not for a different sick person, and this may be done in the winter, but not in the summer. However, **R' Chiya bar Avin in the name of Shmuel** said, we may make a large fire on Shabbos to warm someone who has let blood even during the summer.
  - **Shmuel** felt it was so important to be warm after letting blood, that at one time he had a chair of expensive wood chopped up for him to make a fire after he let blood. **R' Yehuda** had a table of expensive wood chopped up to make a fire for him. **Rabbah** had a bench chopped up to make a fire for him. **Abaye** asked him, you are being "oiver" the halacha of "bal tash'chis"?! **Rabbah** answered, it is more important to make sure that my body is not destroyed than the bench.
  - **R' Yehuda in the name of Rav** said, a person should even sell the beams of his house, if he must, to afford shoes. Still, if one lets blood and doesn't have what to eat, he should sell his shoes to buy food for that very important meal.

- What must he eat at that meal? **Rav** says he should eat meat (which restores the blood lost). **Shmuel** says he should drink wine (the red wine restores the red blood).
- After letting blood, **Shmuel** would eat a dish of cooked spleen (which is very red). **R' Yochanan** would drink wine until the fragrance came out of his ears. **R' Nachman** drank until his spleen "floated" in the wine. **R' Yosef** drank until the fragrance came out of the hole made by the bloodletting. **Rava** would drink wine of a vine that was 3 years old. **R' Nachman bar Yitzchak** told his talmidim, on the day that you let blood, tell your wives that I will be coming to visit (so that they prepare big meals for you to eat).
  - One is never allowed to trick people except for the following purpose. If one had let blood and has no money to buy wine, he should take a worn out coin (which is not accepted by people), go to 7 wine vendors and taste the wine (which was normal buying procedure), offer to pay with the worn out coin, and when it is refused he moves to the next wine seller. He should do this until he has gotten to drink a revi'is of wine. If he can't do that, he should eat seven black dates, smear oil on his temples, and sleep in the sun.
  - Avlet saw **Shmuel** sleeping in the sun. He said to **Shmuel**, how can you think that such a bad thing like the sun is beneficial? **Shmuel** answered that he had let blood that day, and therefore needed to stay warm. In truth, he had not let blood that day. It was the one day a year that the sun is very beneficial (the summer solstice) and **Shmuel** didn't want to tell the goy about that.
- **Rav and Shmuel** say, one who is not careful with eating after bloodletting has his sustenance lessened from Heaven. In Heaven they say, if he doesn't care about himself, why should we?
- **Rav and Shmuel** say, after one lets blood, he should not sit in a windy place, because if too much blood was taken from him, the wind may cause a bit more blood to escape which can be very dangerous.
  - **Shmuel** would only let blood in a building that was 7 and a half bricks thick. One time he was didn't feel well after letting blood and discovered that the wall was missing one half brick of thickness.
- **Rav and Shmuel** say, after letting blood one should eat something before leaving the building. If he leaves before eating and sees a dead person, his face will turn green. If he meets a murderer, he will die. If he meets a pig, he will be stricken with tzara'as.
- **Rav and Shmuel** say, would should wait before standing after bloodletting. We are taught that 5 things bring a person closer to death: if one eats and stands immediately, drinks and stands immediately, sleeps and stands up immediately, lets blood and stands up immediately, or has tashmish and stands up immediately.
- **Shmuel** says one should let blood every 30 days. After reaching 40 years old it should only be done every 2 months. After reaching 60 years old it should be done every 3 months.
- **Shmuel** says, blood should not be let on Monday or Thursday because that is when Beis Din convenes, which therefore means that the Heavenly Beis Din convenes as well and are days when one is judged. Blood should not be let on Tuesday because of the "mazel" that is predominant on that day. Although that "mazel" exists on Friday as well, since people let blood on Fridays we can say that "Hashem protects the fools".
- **Shmuel** says that it is dangerous to let blood on a Wednesday that is the 4<sup>th</sup>, 14<sup>th</sup>, or 24<sup>th</sup> of the month, or if there are less than 4 days left to the month. Letting blood on the first or second day of the month causes weakness. If done on the third day of the month it is dangerous. If done on Erev Yom Tov is causes weakness. On Erev Shavuos it is dangerous. The **Rabanan** were goizer that one should not let blood on any Erev Yom Tov because of the danger associated with letting blood on Erev Shavuos (on that day a dangerous wind blows that would have killed everyone had the Yidden not accepted the Torah).
- **Shmuel** says, if one eats wheat and then lets blood for refuah purposes, the bloodletting only helps for that wheat. If he is letting blood to relieve the excess blood, that can be done even after eating wheat.

- After letting blood, drinking can be done immediately. Eating should not be done for the time it takes to walk half a “mil”.
- **Q:** Is drinking after that time harmful or is it not harmful or beneficial? **A: TEIKU.**
- **Q:** Is eating before or after that time harmful or not harmful or beneficial? **A: TEIKU.**
- **Rav** said, if one can buy 100 gourds for a zuz or 100 animal heads for a zuz, he should buy them. However, even if he can get 100 animal lips for free, he should not take them.
  - **R’ Yosef** said, when the **Rabanan** were lazy coming to the Beis Medrash, **R’ Huna** would say it is a “lip day”. After hearing that from **Rav**, he understood it to mean a day that will accomplish nothing.

#### V’KOSHRIN HATABUR

- A Braisa says: We may tie the umbilical cord on Shabbos. **R’ Yose** says we may even cut it. We may cover/bury the “shilya” to bring warmth to the baby. **R’ Shimon ben Gamliel** said, princesses bury their “shliya” in bowls of oil, wealthy people do so in combed wool, and poor people do so in soft materials.
  - **R’ Nachman in the name of Rabbah bar Avuha in the name of Rav** paskened like **R’ Yose** and then said that in the case of twins even the **Rabanan** would agree with **R’ Yose** that the cords may be cut so that they don’t get pulled out of place when they move from each other.
  - **R’ Nachman in the name of Rabbah bar Avuha in the name of Rav** said, we learn from psukim what we may do for a woman in labor on Shabbos. We may deliver the child, cut the cord, wash the baby, place salt on the baby’s skin, and swaddle the baby on Shabbos.

**HADRAN ALACH PEREK MEFANIN!!!**