



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

Shabbos Daf Kuf Lamed Daled

LO SHACHAK M'EREV SHABBOS

- A Braisa says that although one may not grind cumin or mix oil and wine on Shabbos, it may be done on Yom Tov.
 - **Q: Abaye** asked **R' Yosef**, cumin may be prepared on Yom Tov because it may be prepared to use for cooking. If so, the oil and wine mixture should be allowed to be made on Shabbos, because we find that **R' Meir** (who presumably is also the Tanna of our Mishna) allows one to prepare the mixture on Shabbos for a sick person?! **A: R' Yosef** answered, **R' Meir** allows it to be mixed normally, but for the milah it needs to be very thoroughly mixed, which is not allowed on Shabbos.
 - **Q:** We should at least allow them to mix it somewhat for the milah?! **A:** That is what the Mishna means when it says to place the wine and oil there (to mix it somewhat and place it there).
- A Braisa says, one may not sift mustard seeds through their sifter on Yom Tov, nor may one bury a burning coal in the seeds to sweeten them.
 - **Q: Abaye** asked, why is this different than a Mishna which permits placing an egg through the sifter on Shabbos? **A: R' Yosef** answered, an egg going through the strainer does not look like "borer" (because what gets through and what stays on top are both edible foods), but placing the mustard seeds through the strainer does.
 - **Q:** A Braisa says that we may sweeten mustard seed with a burning coal?! **A:** It may be done with a metal coal (which doesn't become charcoal) but may not be done with a burning wooden coal.
 - **Q: Abaye** asks, if so, why are we allowed to roast meat on open coals on Yom Tov?! **A: R' Yosef** answered, roasting meat cannot be done as effectively before Yom Tov (it is better fresh), whereas sweetening mustard seeds can be done just as effectively before Yom Tov.
 - **Abaye** asked, may one make cheese on Yom Tov? **R' Yosef** said it is assur. **Abaye** asked, why is it different than kneading dough, which is permitted? He answered, bread is better fresh, whereas cheese is just as good if it was prepared before Yom Tov.

EIN OSIN LAH CHALUK...

- **Abaye** said that his "mother" told him, the bandage on the milah of the baby should be placed with the seam facing out so that no thread should get stuck to the milah and seriously injure the baby. **Abaye's** nurse would make this bandage with a lining half way up to prevent the seam from touching the baby's milah.
- **Abaye** says, if one doesn't have this tubular bandage, he should take material that has a hem, use the hem to tie the bottom of the material around the bottom of the milah, and then place the material over the rest of the milah, making sure to keep threads away from the milah.
- **Abaye** said that his "mother" told him, if a baby's anus is closed up and not visible, one should rub the area with oil and look at it in the sunlight. The area that looks clear like glass should be cut across (horizontally and vertically) with a piece of barley, but not with a metal blade because that will cause swelling.
- **Abaye** said that his "mother" told him, if a baby doesn't suck it's because his mouth is too cold. They should bring a cup of burning coals and put it near the baby's mouth to warm it.
- **Abaye** said that his "mother" told him, if a baby's breathing is not noticeable (his chest does not rise), one should fan him with a fan.
- **Abaye** said that his "mother" told him, if a baby has trouble breathing, one should take the mother's "shilya" and smooth it over the baby's skin.

- **Abaye** said that his “mother” told him, if a baby is too thin, one should take the mother’s “shilya” and run it over the baby from the “shilya’s” narrow side to the wide side. If the baby is bloated, one should run the “shilya” over the baby from the wide side to the narrow side.
- **Abaye** said that his “mother” told him, if a baby is very red it means that his blood has not been fully absorbed into his flesh yet, and they should wait to do a milah on this child until the blood is better absorbed. If a baby is yellow, that means that his blood has not fully developed yet and a milah should not be performed until the blood is more developed.
 - **R’ Nosson** said, he was once approached by a mother who had 2 sons who died from a milah. She then had a third son and was worried. **R’ Nosson** saw that the baby was very red. He told the lady to wait to perform the milah until the blood was better absorbed. The lady waited and the son lived even after the milah. They named the baby “Nosson Habavli” in honor of **R’ Nosson**.
 - **R’ Nosson** also said, he was once approached by a mother who had 2 sons who died from a milah. She then had a third son and was worried. **R’ Nosson** saw that the baby was yellow. He told the lady to wait to perform the milah until the blood was better developed. The lady waited and the son lived even after the milah. They named the baby “Nosson Habavli” in honor of **R’ Nosson**.

MISHNA

- We may bathe a baby in hot water before and after the milah procedure. We may sprinkle the hot water onto the baby by hand, but not with a keili.
- **R’ Elazar ben Azarya** says we may bathe the baby with hot water on the third day after the milah that falls on Shabbos as well. The pasuk says that people are weak (and therefore in danger) on the third day after having a milah performed.
- The milah for a child who may possibly have been born in its 8th month (not fully developed and therefore not able to live) and the milah for an “androganis” (has male and female organs) do not override Shabbos. **R’ Yehuda** says that the milah for an “androganis” does override Shabbos.

GEMARA

- **Q:** The beginning of the Mishna says we may “bathe” a baby, and then the Mishna says that we may only sprinkle water onto the baby?! **A: R’ Yehuda and Rabbah bar Avuha** say, the Mishna is explaining itself as if to say, one may bathe a baby, and the bathing must be done by sprinkling water on the baby.
 - **Q: Rava** asks, the Mishna says “we may bathe the baby”. How could we now say it means we may only sprinkle the baby?! **A:** Rather, **Rava** says, the Mishna means to say that one may bathe a baby in the normal way before and after a Shabbos milah. If the 3rd day after the milah falls on Shabbos, one may sprinkle the baby, but not bathe him in the normal way. **R’ Elazar ben Azarya** says that even on the 3rd day one may bathe the baby in the normal way because we find that the pasuk says the people of Shechem were weak on the 3rd day after their milah.
 - A Braisa says like **Rava** and then says that the pasuk is not a true proof for **R’ Elazar** because it discusses adults, who don’t heal as quickly as babies.
 - **Rava** once paskened for someone that he may bathe a baby on the day of his milah that fell out on Shabbos. **Rava** then became weak. He said, I should not have argued with those who interpret the Mishna to mean that one may only sprinkle the baby with water. The **Rabanan** said to **Rava**, you have a Braisa that says like you said! **Rava** said, the Mishna is “mashma” like they say, because if the T”K meant to say that on the day of the milah the baby may be bathed regularly and on the third day he may be sprinkled (like **Rava** says the T”K meant), **R’ Elazar** should have responded “We may also bathe him on the 3rd day”, since he is extending to the 3rd day the bathing that the T”K permitted on the first day.
- **R’ Dimi** said that **R’ Elazar** paskened like **R’ Elazar ben Azarya**.
 - **Q:** Is one allowed to bathe the entire baby or only the milah area? **A: R’ Yaakov** answered that the entire baby is permitted to be bathed. If he meant to limit it to the

area of the milah he would not need to tell that to us, because any wound may be washed with hot water on Shabbos.

- **Q: R' Yosef** asked, our Mishna is talking about using water that was heated on Shabbos, which may not be used on a typical wound on Shabbos. Maybe he only allows washing the milah area and is teaching us that it can be done with water heated on Shabbos!? **A: R' Dimi** said, maybe our Mishna is also discussing water that was heated before Shabbos?!
 - **Abaye** said that **R' Yosef** answered back to **R' Dimi**, the baby is in danger, so surely we are allowed to heat water for him on Shabbos, and that is surely what the Mishna is discussing.
- **Ravin** reported that **R' Avahu in the name of R' Yochanan** said the halacha follows **R' Elazar ben Azarya**, whether the water was heated on Shabbos or before Shabbos, and whether one is washing the entire baby or just the milah area, because the baby is in danger (and the baby is helped by being washed).
- **Rav** says one may apply hot water and oil to a wound on Shabbos. **Shmuel** says they should be placed next to the wound and then allowed to flow onto the wound.
 - **Q:** A Braisa says one may not place oil onto a cloth which he wants to put onto a wound on Shabbos?! **A:** That case is different because we are afraid of "s'chita".
 - **Q:** A Braisa says we may not put hot water or oil onto a cloth that is on a wound on Shabbos?! **A:** This case is also because we are afraid of "s'chita".
 - There is a Braisa that says just like **Shmuel**.
- **Q:** A Braisa says one may put a dry cloth or sponge on a wound on Shabbos, but may not put dry reeds or a dry cloth on the wound on Shabbos. The Braisa is self-contradictory?! **A:** New cloths have a healing effect and therefore may not be placed on a wound (second part of the Braisa). Old cloths do not and therefore may be placed on a wound (first part of the Braisa).