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Shabbos Daf 129

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Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Violating Shabbos for Labor and Delivery

Rav Yehudah quotes Shmuel giving the following guidelines for when may violate *Shabbos* for a woman who is giving birth:

1. While the uterus is open (i.e., delivery), we violate *Shabbos* to care for her, whether or not she makes a request.
2. Once the uterus closes, we do not violate *Shabbos*, even if she requests us to.

The *Gemora* states that this is Rav Ashi’s version of Shmuel’s statement, but Mar Zutra’s version is:

1. During delivery, we violate *Shabbos* even if she says she doesn’t need anything.
2. Afterwards, we only violate *Shabbos* if she requests it.

Ravina asked Ameimar whether we follow Rav Ashi’s strict version or Mar Zutra’s lenient one, and he answered that we follow Mar Zutra’s, since we are always lenient when it comes to possible mortal danger.

The *Gemora* offers the following definitions of when we consider delivery to begin:

1. When she sits on the delivery seat (Abaye)
2. When blood is flowing out of her, or when others must carry her by her arms (Rav Huna the son of Rav Yehoshua)

The *Gemora* offers the following definitions of how long she is considered a delivering mother:

1. Until 3 days after delivery (Abaye)
2. Until 7 days after, or until 30 days after (Rava, in the name of Rav Yehudah)

The Nehardeans said that there are three time periods after delivery:

1. Until 3 days, we violate *Shabbos*, even if she says she doesn’t need anything
2. Until 7 days, we violate *Shabbos*, only if she requests it.
3. Until 30 days, we don’t violate *Shabbos*, but we do ask a non-Jew to do anything that she needs. This is consistent with Rav Ulla the son of Rav Ila’i, who says that anything necessary for someone sick may be done through a non-Jew, and with Rav Hamnuna, who says that anything medical which cannot lead to loss of life may be done by a non-Jew.

Rav Yehudah quotes Shmuel saying something about 30 days after delivery.

The Nehardeans explained that these 30 days are the time she should wait before immersing in the *mikveh*, as it will make her too cold.

Rava says that this is only if her husband is not with her, but if he is, and she will have marital relations, that will sufficiently warm her.

The *Gemora* tells the related story of Rava’s wife, who immersed before 30 days when Rava was not there. When she was in danger due to the cold of immersion, they brought her bed to Pumpedisa, where Rava was, so he could warm her up with marital relations.

Rav Yehudah quotes Shmuel saying that one may light a bonfire on *Shabbos* for a woman in labor. The students assumed that this is only for a woman in labor, and not for any other sick person, and only in the winter, but not in the summer, but the *Gemora* states that it applies equally to someone sick, and even in the summer. (128b – 129a)



Letting Blood

Rav Chiya bar Avin quotes Shmuel saying that if one let blood and got cold, one should make a bonfire for him, even in the summer.

Shmuel once needed such a bonfire for himself, and they even used a fancy wood chair as fuel for it.

Rav Yehudah needed such a bonfire, and they used a fancy wood table as fuel.

Rabbah needed one, and they used a bench as fuel. Abaye asked Rabbah whether this is a violation of *bal tashchis* – *wanton destruction*, and he answered that it is more important to avoid destruction of his body.

Rav Yehudah quotes Rav saying that one should be ready to sell the beams of his house to buy shoes, while one who let blood and has no food, should sell his shoes to buy food.

The *Gemora* asks what food is necessary. Rav says meat, as the life content of an animal replenishes his diminished life, while Shmuel says wine, as the red replenishes the missing red.

The *Gemora* details various things to do on a day of blood-letting.

- Shmuel would eat a dish of spleen.
- Rabbi Yochanan would drink so much wine that one could smell it from his ears.
- Rav Nachman would drink so much that his spleen was floating.
- Rav Yosef would drink so much that wine would be coming out of his blood-letting wound.
- Rava would seek out wine that was at least three years old.
- Rav Nachman bar Yitzchak pled with his students to tell their wives on a blood-letting day that he was coming for dinner, to ensure that they would prepare a large meal. He told them that although one may not trick someone, one may use trickery to get meat when he has let blood. If he has no money, he can continually show a counterfeit coin to wine stores, and ask for a taste, until he has drunk a *revi'is*. If he has no coin, he should eat 7 black dates, and rub oil on his forehead, and sleep in the sun.

Avlat found Shmuel sleeping in the sun, and asked him how something bad like the sun could be good. He answered that today was a blood-letting day, making the sun good for him. The *Gemora* explains that it wasn't, and the sun is actually good on the day of the summer solstice, but Shmuel didn't want to reveal this information to Avlat.

Rav and Shmuel say that if anyone is lenient with the meal after letting blood, Hashem is lenient with his sustenance, saying that if he didn't care about his life, Hashem will not.

Rav and Shmuel say that if one let blood, he should not sit in a windy place, since the blood-letting may have left only the minimum amount of blood in his body, and the wind can then decrease what's left, endangering him. Shmuel would let blood in a house with walls that were 7 ½ bricks thick, to shield him from the wind. He once let blood, and felt weaker than usual. When he investigated, he determined that half a brick of thickness was missing.

Rav and Shmuel say that after one lets blood, he should eat something before going out. If he doesn't first eat, when he goes out, he can have the following problems:

1. If he sees a corpse, his face will be green.
2. If he sees a murderer, he will die.
3. If he sees a pig, he is likely to get leprosy.

Rav and Shmuel say that after one lets blood, he should wait before getting up, as we learned that the rising up suddenly from the following activities make a person closer to death than life:

1. Eating
2. Drinking
3. Sleeping
4. Blood-letting
5. Marital relations

Shmuel says that the frequency for blood-letting is initially every 30 days. At the second stage of life (at the age of 40), one should decrease the frequency (to 2 months), and at the next stage (at the age of 60), one should decrease it again (to 3 months).

Shmuel says that the times for blood-letting are Sunday, Wednesday, and Friday. One should not let blood on Monday or Thursday, since courts are in session. They are therefore days of



both heavenly and earthly judgment, putting the patient at higher risk of danger in punishment for his sins. The *Gemora* says that one should not let blood on Tuesday, since the constellation of Mercury, associated with death and punishment, falls on an even hour, making it especially dangerous. The *Gemora* says that it also falls on an even hour on Friday, but since people are accustomed to letting blood then, since they'll eat fish on *Shabbos*, we say that Hashem will protect them, based on the verse that Hashem "protects fools."

Shmuel says that letting blood on a Wednesday that is the 4th, 14th, or 24th of the month, or one with less than 4 days left to the month, is dangerous. Letting blood on the first two days of the month weakens a person, while letting blood on the third is dangerous. Letting blood on the day before Yom Tov weakens a person, while letting blood on the day before *Shavuos* is dangerous, so the Sages therefore prohibited letting blood on the day before any Yom Tov. The *Gemora* explains that the danger before *Shavuos* is due to the wind which blows then, which is named *tevoach* – *slaughter*, since it would have slaughtered Bnai Yisrael had they not accepted the Torah.

Shmuel says that if one ate wheat and then let blood, it only has effect on the wheat he ate. The *Gemora* explains that this is only if he did so for medicinal purposes. If he did it just to lighten himself, it is effective even after eating.

After letting blood, one should drink immediately, and eat after the time it takes to walking half a *mil*.

The *Gemora* asks whether drinking later is harmful or just not helpful, and leaves this unresolved.

The *Gemora* asks whether eating before or after half a *mil* is harmful, or just not helpful, and leaves this anquestion unresolved as well. (129a – 129b)

The Value of Different Foods

Rav announced that one should buy gourds or animal heads only if they are as cheap as 100 per *zuz*, while should not buy animal lips, no matter how cheap they are.

Rav Yosef says that when he learned in Rav Huna's yeshiva, when the students were feeling weak, they referred to it as a day of lips.

Rav Yosef says that he never understood what they meant, but he now understands they meant the day was as worthless as lips. (129b)

After Delivery

The *Mishna* stated that one may tie the umbilical cord on *Shabbos*.

The *Gemora* cites a *braisa* which says that one may tie the cord, while Rabbi Yosi says that one may even cut it. One may wrap the baby in the placenta to warm it up. Rabban Shimon ben Gamliel says that princesses insulate the umbilical cord with jugs of oil, while rich women use tufts of combed wool, and poor women use pieces of material.

Rav Nachman quotes Rabbah bar Avuha in the name of Rav ruling like Rabbi Yosi. He also says that the Sages agree to Rabbi Yosi in the case of twins, since not cutting the cord is dangerous, as they each will pull it in a different direction. He also says that all the ways of caring for a baby that Hashem describes to Yechezkel in his parable of Bnai Yisrael may be done on *Shabbos*:

Verse	Permitted action
And your birth on the day you were delivered	Delivering a baby
Your cord was not cut	Cutting the cord
You were not washed in water to anoint	Washing the new baby
You were not salted	Putting salt on the new baby
You were not swaddled	Swaddling the new baby

(129b)

WE WILL RETURN TO YOU, MEFANIN

INSIGHTS TO THE DAF

Listening to the Sick on Yom Kippur

Rabbi Yannai maintains that if a sick person declares that he must eat on Yom Kippur and the doctor disagrees, we listen to



the sick person and give him to eat. The rationale for this ruling is that *the heart knows the bitterness of its soul* and we assume that he does not want to be wicked and violate the prohibition of eating on Yom Kippur.

The *Shulchan Aruch* in *Orach Chaim* 618:1 rules that even if there are one hundred doctors that concur that the sick person does not need to eat, we still listen to the sick person.

Mishnah Berurah writes that we must verify that the sick person knows that it is Yom Kippur, because it is possible that he forgot what day it was.

The *Gemora* states further that if the doctor maintains that the sick person must eat and the sick person disagrees, we listen to the doctor and give him to eat. The sick person's feelings are disregarded because it is possible that he was delirious due to his sickness.

Shulchan Aruch in *Orach Chaim* 618:2 rules that if one doctor claims that the sick person should eat and another doctor disagrees, we give the sick person to eat. The rationale for this ruling is that when there is a doubt regarding saving someone's life, we rule leniently.

Shulchan Aruch in *Orach Chaim* 328:10 rules that if anyone claims that there is a sickness for which we need to desecrate the *Shabbos*, we listen to that person even if he is not an expert in the medical field, as we rule leniently when one's life is in danger. Regarding Yom Kippur, however, *Shulchan Aruch* does not make mention of the need to consult a medical expert. The *Rema* in *Darchei Moshe* to *Orach Chaim* 618:3, however, maintains that a medical expert is not necessary as long as one claims that he recognizes the sickness.

Violating Shabbos to Save a Life

The *Gemora* states that one can violate the *Shabbos* if there is a possibility that one's life will be saved.

The *Aruch HaShulchan* in *Orach Chaim* 328:3 notes that there is a debate amongst the *Rishonim* if the violation of *Shabbos* is totally permitted or if the laws of *Shabbos* are merely overridden because of the life-threatening situation. This debate would be analogous to the ruling that the laws regarding *tumah*, ritual impurity, are suspended regarding the community.

The *Gemora* in *Yoma* stated that a *korban* belonging to the community can be offered even if the *Kohanim* are *tamei*. The *Gemora* records a debate regarding the need to find a *Kohen* who is *tahor* to perform the *avodah*. The argument is predicated on the question if the laws of *tumah* are totally permitted or if they are merely overridden because of the current situation. The same rationale can be applied with regard to saving a life on *Shabbos*. If saving a life is totally permitted, it is not necessary to seek a means of saving a life in a manner that the *Shabbos* would not be violated. If, however, we say that saving a life merely overrides the *Shabbos* prohibitions, then one must first ensure that there is no other means of saving the person's life before one violates the *Shabbos*.

The commentators wonder according to the opinion that maintains that saving a life on *Shabbos* is totally permitted, why is there a *halachah* that one must seek the more lenient prohibition?

DAILY MASHAL

Story Regarding the Riva

The *Radvaz* (3:444) relates an incident regarding the *Riva*, one of the *Baalei HaTosafos*, who was ill with an illness that he eventually succumbed to. The doctor informed the *Riva* that if he were to fast on Yom Kippur he definitely would not be able to continue living and were he to eat, it would be possible that he could continue to live. The *Riva* was adamant in his refusal to eat on Yom Kippur and he subsequently died.

The *Radvaz* writes that the *Riva* certainly did not maintain that one is permitted to be stringent with regard to his own health, as one is prohibited from disobeying the directives of the doctor. If one was coerced to violate a mitzvah in the Torah, if through his death *HaShem's* Name will be sanctified, he is permitted to forgo his life. Rather, the *Riva* was aware that even if he were to eat he was not going to live and this is an illustration of the proverbial dictum that *the heart knows the bitterness of its soul*.