

2.18.3

128b (משנה ג) → 129b (סיום הפרק)

1. כי תצור אל עיר ימים רבים להלחם עליה לתפשה לא תשחית את עצה לנדח עליו גרזן כי ממנו תאכל ואתו לא תכרת כי האדם עץ השדה לבא מפניך במצור: זבחים כ, יט
2. שמר פתאים ה' דלותי ולי הושיע: תהלים קטז, ו
3. ומולדותיך ביום הולדת אתך לא כרת שרף ובמים לא רחצת למשעי והמלח לא המלחת והחיתל לא חתלת: יחזקאל טז, ד

I. יר"ט שבת (and birthing on משנה ג)

- a. *Animals*: we do not birth an animal on יר"ט (שבת ק"ו) not on שבת but we may help her
- i. *דב יהודה*: we hold the newborn so it doesn't fall to the ground
1. *Support (ברייתא)*: hold newborn to keep it from falling; begin it breathing and nursing
- a. *דשב"ג*: we would have compassion on טהורה on יר"ט, to make sure she would care for young
- i. *But not*: בהמה טמאה, since they don't impel young away; if they do, they never take them back
- ii. *ד' נחמן*: push on body to help birth the young
- b. *Humans*: we birth humans, calling a midwife from place to place, violating שבת for her
- i. *מחללין...* is superfluous; extends to allowing lighting a candle or bringing oil (if needed, in her hair or בכלי)
1. *Lighting candle*: even if she is blind; brings her peace of mind as others will see what she needs
2. *Bringing oil*: how can she bring it in her hair – that would be a violation of סחיטה?
- a. *Answer1 (רבה ורב יוסף)*: there is no סחיטה from hair
- b. *Answer2 (ר' אשי)*: it means that she brings the כלי in her hair – whatever שנוי we can make, we make
- c. *טיבור*: we tie the umbilicus
- i. *ד' יוסי*: we also cut it
1. *תוספתא שבת ט"ג*: added to these is the practice of burying the placenta in order to warm the child
- a. *דשב"ג*: reports the practice of different strata and their method of burying שליא
- i. *דב*: we rule like ר' יוסי חכמים agree with ר' יוסי (about טבור) in case of twins
1. *Reason*: they will pull out each other's טבור and become endangered
- ii. *דב*: v. 3 alludes to all the things we may do on שבת in case of childbirth
1. *Including*: birthing, cutting umbilicus, washing, salting baby and diapering baby
- d. *מילה*: we perform all needs for מילה on שבת (see next chapter)

II. שמואל's ruling re: violating שבת for a חיה

- a. *Version 1 (ר' אשי)*: as long as the womb is "open", whether or not she says she needs help, we are מחלל שבת for her
- i. *However*: once it is "closed up", whether or not she says that she needs help, we do *not* violate שבת for her
- b. *Version 2 (מר זוטרא)*: as long as womb is "open", whether or not she says she needs help, we are מחלל שבת for her
- i. *However*: once it is "closed up", we only violate שבת if she says that she needs help
- c. *מרימר*: we rule like מר זוטרא's version – ספק נפשות להקל
- d. "opening" and "closing" of womb:
- i. *Opening*: when she sits on birthstool, or when she starts bleeding
1. *Or*: when her friends carry her by her arms (i.e. she can no longer walk by herself)
- ii. *Closing*: 3 days (אביי); 7 or 30 days (רבא in the name of רב יהודה)
1. *מהרדעי*: during 1st 3 days, whether or not she says she needs help, we are מחלל שבת for her
- a. *Then*: until 7 days, only if she says that she needs help do we violate שבת for her
- b. *And*: until 30, we no longer violate שבת for her, but we do instruct a non-Jew to help
- i. *Per*: ר' המנונא and עולא - we may instruct a גוי to violate שבת for a סכנה בו חולה שאין בו סכנה
- e. *Additional ruling of שמואל*: a חיה "has" 30 days
- i. *Meaning*: טבילה (she doesn't go to מקוה until 30 days for free that she is vulnerable to getting sick)
1. *דבא*: only if her husband is not around; if he is, he warms her body (with conjugal relations)
- ii. *שמואל*: we make a bonfire for a חיה (or any חולה) in the winter (or even in the summer) on שבת
1. *Proof*: (that it applies to all חולים and even in summer) – from שמואל's ruling about דם הקזת – even in תמוז
2. *Tangents*: additional stories and rulings relating to the meal and fire etc. after דם הקזת (v. 1)
- a. *Tangents*: about דם הקזת, including the correct days and places for the procedure (v. 2)