

## OVERVIEW of the Daf

### 1) Assisting a woman giving birth

Mar Zutra presents a more lenient version of R' Yehudah's statement in the name of Shmuel, where he permits desecrating Shabbos for a woman whose womb closed if she says she needs it.

Meraimar ruled leniently like the version of Mar Zutra.

Three opinions are cited concerning the definition of "womb is open." There is a dispute whether the womb is open for three, seven or thirty days following childbirth.

Nehardeans ruled: Within three days of childbirth we desecrate Shabbos for the mother even if she claims it is not necessary. Between three and seven days, if she says it is unnecessary we do not desecrate Shabbos. From the seventh to the thirtieth day, even if she says she needs it we would not desecrate Shabbos on her behalf, although a non-Jew may be asked to desecrate Shabbos on her behalf.

R' Yehudah in the name of Shmuel ruled: Within thirty days following childbirth a woman should not immerse in a mikva because of her sensitivity to cold unless her husband is present to warm her.

If a woman gave birth or someone else was ill or had recently let blood, one may light a fire to keep them warm.

### 2) Bloodletting

The Gemara relates the practices of a number of Amoraim to keep warm after bloodletting.

The importance of proper nourishment following bloodletting is demonstrated by the practices of numerous Amoraim.

Other teachings regarding proper care following bloodletting are cited.

Shmuel's teachings regarding the frequency and appropriate timing for bloodletting are recorded.

### 3) Caring for the umbilical cord on Shabbos

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is cited that further elaborates on the proper care for the umbilical cord as well as the placenta on Shabbos.

R' Nachman rules like R' Yosi who permits cutting the umbilical cord on Shabbos.

R' Nachman further quotes Rav who maintains that for twins, even Chachamim would agree that the umbilical cord should be cut on Shabbos.

R' Nachman, basing himself on pesukim of rebuke (Yechezkel 16:4), cites other procedures that may be done for a newborn.

חדרן עלך מפנין

## Distinctive INSIGHT

### Reliving History Each Day

מעלי יומא דעצרתא סכנתא כו' דנפיק ביה זיקא ושמיה טבוח דאי לא קבלו ישראל תורה הוה טבח להו לבשריהו ולדמיהו

Many of our holy sefarim discuss the nature of the holidays and festivals of the year. Each occasion is not simply a date or opportunity to remember an event which took place in our illustrious history. Rather, "בימים ההם בזמן הזה" what happened then reflects upon the era through which we pass." The commentators explain that every season has its unique character, and as we experience each month, we relive the nature of that time. For example, in the month of Nisan, there is a spirit of freedom and renewal. It is up to us to capitalize upon each holiday and to gain from the opportunity which avails itself.

The Bnei Yisaschar explains the initial development of the holiday of Chanuka using this approach. The Gemara (Shabbos 21b) tells of the divine intervention and the miracle of Chanuka. The Gemara then reports that "the next year, the sages established it as an annual holiday". The question is, why did they wait an entire year before establishing it as a formal celebration for all generations? Rather, the Chashmonai family was not certain whether the special divine inspiration which had descended that first year would return again the next year as well. They knew that there was no point in arranging a annual remembrance to something that had taken place in the past. A holiday is only established when we can continually tap into those spiritual resources that were revealed to our ancestors.

Rabbi Eliyahu Lopian, zt"l, refers to our Gemara as a source for this concept. The Gemara notes that there is a danger to let blood on the eve of Shavuot every year. The reason is that there is a threatening spirit of danger and weakness which descends into the world at that time. This precaution is not because this spirit came down one time many years ago, but rather that this same spirit is a feature of this same eve-of-Shavuot day which recurs annually. We clearly see that the renewal of the cycle of the year is not a series of anniversaries of events that took place in the past. Rather, the calendar is a cycle of our reliving the same days which possess the same character and same potential that they always have. ■

## REVIEW and Remember

1. What are the three indications that a woman's womb is open?
2. When is it permitted to utilize deception?
3. Why is bloodletting permitted on Friday?
4. What is a "lip day"?

# HALACHAH Highlight

## Circumstances Under Which Amira L'Akum is Permitted

כל צרכי חולה נעשין על ידי ארמאי

**T**he Sages waived the restrictions of Amira L'Akum for the needs of an ill person, even if the illness is not life threatening. Therefore, one may ask a non-Jew to perform even a melacha M'deoraisa for the sake of an ill person.

However minor ailments and maladies do not fall within this lenient category. Illness in this context refers to any ailment that does not cause intense pain or confine one to bed, yet causes the individual to suffer significant discomfort or irritation of a generalized nature that would make him feel mildly ill (but not disabled).

Examples: A hospital patient may ask a non-Jewish nurse to raise the heat, adjust the air conditioning, adjust his electric bed, etc.

A person suffering from the flu may ask a non-Jewish neighbor to buy him medicine.

One who is suffering from severe pain (and is either confined to bed as result, or would take to bed if doing so would offer him relief) is certainly classified as an ill person and may ask a non-Jew to do a melacha for him if this will help give him relief.

Examples: 1) One who is suffering a severe toothache or earache may ask a non-Jew to call the doctor or dentist for a prescription, or go to the pharmacy etc. in order to obtain relief.

2) One who suffers from migraine headaches may ask a non-Jew to buy medication for him to obtain relief.

### Asking A Non-Jew To Turn On The Heat

If the weather turned suddenly cold on Shabbos, and the inside of the house becomes oppressively cold as a result, one may ask a non-Jew to turn on or raise the temperature of the central heating. If there are small children in the house, the non-Jew may be asked even if the cold is not very uncomfortable for an adult.

This is permitted because of the principle that "all people are considered ill in cold conditions". Children at a young age are automatically in the category of "ill" for these purposes, even if mildly chilly. The Rabbinic restriction of Amira L'Akum does not apply to the needs of ill persons.

### Asking A Non-Jew To Turn Air Conditioning Off

If the air conditioning was left on in the Shul (synagogue) on the assumption that the Shabbos day would be hot, and the weather suddenly turned cold, one may ask a non-Jew to turn it off, if it became cold enough inside to cause some people to leave the Shul to escape the cold, or there is fear that some may catch cold.

If this situation occurred in the home, a non-Jew may be asked to turn off the air conditioning even if there are no small children, if the cold is oppressive. This is permitted even where there is no risk of resulting illness, because of the principle that "all people are considered ill in cold conditions". The condition of "illness" permits melacha through a non-Jew.

Unlike a Shul where a congregant who is cold can go home, a person's home is his ultimate residence. If he is cold, he has no place else to go. Even if one has a friend or relative that will take him in, he is not obligated to go to such extremes, and may ask a non-Jew to turn the heat on or the air conditioning off to relieve the cold.

### Asking A Non-Jew To Turn On Air Conditioning

According to some Poskim, if the weather became oppressively hot on Shabbos or Yom Tov, one may ask a non-Jew to turn on the air conditioning to bring relief. This ruling is based on a combination of two principles:

1: Amira L'Akum is permitted under some conditions when the non-Jew is asked to perform only a Rabbinic prohibition (and not a melacha MeDeoraisa). A situation of extreme discomfort is one of these conditions.

2: It may be contended (for this particular purpose only) that activating an electric appliance is not a melacha MeDeoraisa. (The Igros Moshe did not concur with this ruling.) ■

1 The 39 Halachos, by Rabbi Dovid Ribiat, pages 73-74; 1230-1231. Used with permission of the author.

# Gemara GEM

## Shoes - At All Costs

לעולם ימכור אדם קורות ביתו ויקח מנעלי רגליו

**T**his advice to wear shoes, given by Rabbi Yehuda in the name of Rav, is also found in the list of seven life-lessons which Rabbi Akiva told to his son, Rabbi Yehoshua (Pesachim 112a). There, Rabbi Akiva warned his son to never allow himself to appear degraded by going about barefoot. Rashi explains that a person should sell "everything he has" in order to buy shoes. This rule is referenced as part of the halacha by Magen Avraham (O. C. 2, #7). R' Shlomo Kluger (Chochmas Shlomo #46) explains that if someone had no shoes, they would have to sell anything they

had in order to procure shoes. Therefore, when we put on our shoes, we recite the blessing ששעה לי כל צרכי—that You have provided for me all of my needs". Once we have shoes, we have the basics in order to proceed.

Generally, the halacha does not require that we spend our entire fortune in order to perform a mitzvah. Why, then, does the Gemara instruct us to be prepared to spend everything we own to buy shoes? Sefer Daf al Ha-Daf lists those who suggest that when a person walks about without shoes he is exposing himself to danger of being bitten by a snake. Therefore, in order to avoid danger a person should spend everything his own to protect his very life. Yet this explanation is not plausible, because this would only be a consideration in a desert, where venomous snakes and scorpions abound. Why, then, is there a great emphasis upon wearing shoes at all costs?

The שו"ת להורות נתן (סי' פ"ו) brings the Gemara (Pesachim 49b) which uses a parallel expression: A person should sell all he owns (if necessary) in order to marry a daughter of a talmid chacham. He explains that the Gemara should not be taken literally, that a person must sell all he owns in order to marry the right wife. Rather, it is to be understood as an encouraging and powerful emphasis as to how important it is to find such a wife. In fact, the Shulchan Aruch (E.H. 2:66) simply says that a person should "try very hard" to find such a wife, and it does not mention the need to expend tremendous financial resources to do so. Therefore, in regard to acquiring shoes we can say that the Gemara merely means to place a great emphasis upon the importance of having shoes, but not that one must technically sell everything he has to do so. ■

