

# XVIII.

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## BAVLI SHABBAT CHAPTER EIGHTEEN

### FOLIOS 126B-129B

#### 18:1

- A. They clear away even four or five baskets of straw or grain on account of guests,
- B. or on account of [avoiding] neglect of the house of study.
- C. But [they do] not [clear away] a storeroom.
- D. They clear away (1) clean heave-offering, (2) doubtfully tithed produce, (3) first tithe the heave-offering of which has been removed, (4) second tithe and (5) consecrated produce which have been redeemed;
- E. and dried lupine, for it is food for poor people;
- F. but [they do] not [clear away] (6) produce from which tithes have not been removed, (7) first tithe the heave-offering of which has not been removed, (8) second tithe and (9) consecrated produce which have not been redeemed;
- G. arum, or mustard.
- H. Rabban Simeon b. Gamaliel permits in the case of arum,
- I. because it is food for ravens [in the house].

#### 18:2

- A. Bundles of straw, branches, or young shoots —
- B. if one prepared them for food for cattle,
- C. they handle them,
- D. And if not, they do not handle them.

- I.1** A. **[Even four or five:]** *Now that one is permitted to clear away five baskets of straw to make room for guests, what's the need to specify four?*
- B. Said R. Hisda, "One may clear four out of five [parts of what is in the store, but not the whole of what is in the store], or five out of a very large store."
- C. *And what is the meaning of But [they do] not [clear away] a storeroom?*
- D. It means that one should not open the store room for the first time, [if the food has not been used prior to the Sabbath for himself or his animals, it is not to be handled on the Sabbath, not having been designated in advance for use on that day].
- E. *And who is the authority behind that rule? It is R. Judah, who affirms the prohibition of touching what has not been designated prior to the Sabbath for use on the Sabbath.*
- F. But Samuel said, "It means four or five, **[127A]** as people say, but if one wants, he may clear away even more."
- G. *And what is the meaning of But [they do] not [clear away] a storeroom?*
- H. *One must not completely remove everything there, lest he end up leveling the depressions on the dirt floor, but one may begin using that food on the Sabbath.*
- I. *And who is the authority behind that rule? It is R. Simeon, who rejects the prohibition of touching what has not been designated prior to the Sabbath for use on the Sabbath.*
- I.2** A. *Our rabbis have taught on Tannaite authority:*
- B. They may not begin to make use of a storage area for the first time, but one may make a path through it to enter and go out.
- I.3** A. He may make a path? *But you just said, They may not begin!*
- B. This is the sense of the statement: one may make a path with his feet as he goes in and goes out.
- I.4** A. *Our rabbis have taught on Tannaite authority:*
- B. "Produce that is heaped up, if one has begun using it on Friday, it is permitted to draw supplies from it on the Sabbath, and if not, it is forbidden to draw supplies from it on the Sabbath," the words of R. Simeon.
- C. R. Aha permits.

- D. *In which direction [are we heading, since Simeon does not accept the principle that food not designated prior to the Sabbath for use on the Sabbath may not be handled that day]?*
- E. *Rather, say, ...the words of R. Aha, and R. Simeon permits.*

**I.5** A. *A Tannaite statement:*  
B. *What is the measure of produce that is heaped up?*  
C. *A letekh.*

**I.6** A. *R. Nahumi bar Zekhariah asked Abbaye, "What is the measure of produce that is heaped up?"*  
B. *He said to him, "Lo, they have said, 'The measure of produce that is heaped up is a letekh.'"*

- I.7** A. *The question was raised: "As to these four or five baskets of which they have spoken, does that mean, only four or five baskets and no more? Therefore the intent is to minimize the walking. Or maybe it is better to minimize the burden [and one can break up the mass into smaller quantities]?"*
- B. *Come and take note of one Tannaite statement: They may empty out even four or five baskets of pitchers of wine and oil, while another Tannaite statement [holds]: in ten or fifteen. So isn't this what is at issue, that the one authority takes the view that there should be a diminution of walking, the other, that there is more importance in diminishing the burden?*
- C. *Not at all, all parties concur that preference is accorded to diminishing the walking. And do you think that the language, ten or fifteen, refers to baskets? It refers to jugs. But there is no contradiction: In the first instance, the case involves those that can be carried singly in a tub, in the latter, they can be carried in twos, and where they can be carried in threes, it would be the size of jugs of Harpania.*

- I.8** A. *The question was asked: As to this reference to four or five, does that mean, even though he has more guests? Or maybe it all depends on the number of guests? And if you wish to say, it all depends on the number of guests, then can one person clear away for everybody, or perhaps each one has to do it for himself?*
- B. *Come and take note of what Rabbah said R. Hiyya said, "Once Rabbi went somewhere and saw the place too cramped for the disciples, so he went out to a field and found it full of sheaves, so Rabbi cleared the whole field of the sheaves [to make space for the disciples]."*

- C. And R. Joseph said R. Hoshayya said, “Once R. Hiyya went somewhere and and saw the place too cramped for the disciples, so he went out to a field and found it full of sheaves, so R. Hiyya cleared the whole field of the sheaves [to make space for the disciples].”
- D. *That proves* it all depends on the number of guests.
- E. *And still you have the question: Can one person clear away for everybody, or perhaps each one has to do it for himself?*
- F. *Come and take note:* So Rabbi cleared the whole field of the sheaves.
- G. *Do you really think Rabbi did it all himself? Rather, he commanded had had the field cleared, and in point of fact, everybody clears a spot for himself.*

**II.1 A. On account of guests, or on account of [avoiding] neglect of the house of study:**

- B. Said R. Yohanan, “Hospitality to travellers is a great as getting up early to attend the school house, *for the Tannaite formulation is, on account of guests, or on account of [avoiding] neglect of the house of study.*”
- C. And R. Dimi of Nehardea said, “It is even greater than getting up early and going to the schoolhouse, *since the Tannaite formulation is, on account of guests, and then it reverts to, or on account of [avoiding] neglect of the house of study.*”

**Hospitality. Giving People the Benefit of the Doubt**

**II.2** A. Said R. Judah said Rab, “Greater value attaches to hospitality to travelers than receiving the presence of God, as it is written, ‘And Lot said to them, O not so, my Lord, behold now, your servant has found grace in your sight, and you have magnified your mercy that you have shown to me in saving my life’ (Gen. 19:18-19).”

B. Said R. Eleazar, “Come and take note that the trait of the Holy One, blessed be He, is not the same as that of mortal man. The conduct of mortals is that a lesser person cannot say to a greater one, ‘Wait for me till I come to you,’ while in the case of the Holy One, blessed be He, it is written, ‘And Lot said to them, O not so, my Lord, behold now, your servant has found grace in your sight, and you have magnified your mercy that you have shown to me in saving my life’ (Gen. 19:18-19).”

**II.3** A. Said R. Judah bar Shila said R. Assi said R. Yohanan, “There are six matters of which a person enjoys the yield in this world but the

principal endures for him for the world to come, and these are they: hospitality to guests, visiting the sick, introspection in prayer, early rising to the schoolhouse, raising one's children for study of the Torah, and giving one's fellow the benefit of the doubt."

B. *Is that so? But lo, we have learned in the Mishnah: These are things the benefit of which a person enjoys in this world, while the principal remains for him in the world to come: (1) [Deeds in] honor of father and mother, (2) [performance of] righteous deeds, (3) and [acts which] bring peace between a man and his fellow. But the study of Torah is as important as all of them together [M. Pe. 1:1C-F].* So these are the ones, and no others [of which it may be said that a person enjoys the yield in this world but the principal endures for him for the world to come].

C. [127B] *These, too, fall into the category of the performance of righteous deeds. Another version: These fall into the category of those.*

## II.4 A. *Our rabbis have taught on Tannaite authority:*

B. To him who gives one's fellow the benefit of the doubt they give the benefit of the doubt. And there was the case of someone who came down from Upper Galilee and was employed by someone in the South for three years. On the eve of the Day of Atonement he said to him, "Pay me my wages so that I can go and feed my wife and children."

C. He said to him, "I don't have any ready cash."

D. He said to him, "Then pay me in produce."

E. He said to him, "I don't have any."

F. "Give me land."

G. "I don't have any."

H. "Give me cattle."

I. "I don't have any."

J. "Give me pillows and blankets."

K. "I don't have any."

L. So he tossed his things over his shoulder and went home depressed. After the festival the householder took the man's salary in hand and with it three loaded asses, one bearing food, another drink, the third,

various goodies, and he went to the man's house. After they had eaten and drunk, he gave him his salary. He said to him, "When you said to me, 'Give me my wages,' and I said to you, 'I don't have any ready cash,' of what did you suspect me?"

M. "I thought that you might have come upon a real bargain to buy with the cash."

N. "And when you said to me, 'Give me cattle,' and I said to you, 'I don't have cattle,' of what did you suspect me?"

O. "I thought that it might have been hired out to third parties."

P. "When you said to me, 'give me land,' and I said to you, 'I don't have any land,' of what did you suspect me?"

Q. "I thought that it might have been sharecropped by a third party."

R. "And when I said to you, 'I don't have produce,' of what did you suspect me?"

S. "I thought that they might not be tithed."

T. "And when I said to you, 'I don't have pillows and blankets,' of what did you suspect me?"

U. "I thought that you might have sanctified all your property to Heaven."

V. He said to him, "By the Temple service! That's just how things were. I vowed all my property [to others] on account of my son, Hyrcanus, who does not engage in Torah study, and when I went to my fellows in the South, they released me from my vow, and you, just as you gave me the benefit of the doubt, may the Omnipresent give you the benefit of the doubt."

**II.5** A. *Our rabbis have taught on Tannaite authority:*

**B. There was the case of a certain pious man who ransomed an Israelite woman [from kidnappers]. At the inn he had her lie at his feet. In the morning he went down, immersed, and repeated [Torah traditions] to his disciples.**

**C. He said to them, "When I had her lie down at my feet, of what did you suspect me?"**

**D. They said, "Perhaps among us is a disciple who is not thoroughly known by the master."**

E. “When I went down and immersed, of what did you suspect me?”

F. “We thought that because of the rigors of the journey the master may have had a seminal emission.”

G. He said to them, “By the Temple service! That’s just how things were. Just as you gave me the benefit of the doubt, may the Omnipresent give you the benefit of the doubt” [cf. *Fathers According to Rabbi Nathan* VIII:V.1].

**II.6** A. *Our rabbis have taught on Tannaite authority:*

B. Once disciples of sages needed something from a Roman courtesan, with whom all the great men of Rome were intimate. They said, “Who will go?”

C. Said to them R. Joshua, “I will go.”

D. R. Joshua and his disciples went. When they got to the door of her house, he took off his phylacteries at a distance of four cubits and went in and locked the door before them. When he came out, he went down and immersed and then he repeated Torah traditions for his disciples. And he said to them, “When I took off my phylacteries, of what did you suspect me?”

E. “We thought that the master was thinking that one should not bring holy words into an unclean place.”

F. “When I locked the door, of what did you suspect me?”

G. “We thought that perhaps some matter of government may be dealt with between him and her.”

H. “When I went down and immersed, of what did you suspect me?”

I. “We thought, maybe a bit of spit from her mouth landed on the garments of the master.”

J. He said to them, “By the Temple service! That’s just how things were. Just as you gave me the benefit of the doubt, may the Omnipresent give you the benefit of the doubt.”

**III.1** A. **They clear away clean heave-offering:**

B. *Yeah, so what else is new!*

- C. *No, the rule is necessary to cover the case of such produce held in the hand of an Israelite. You might have supposed that, since it is of no value to him [since he can't eat it] it is therefore forbidden even to handle it. The Tannaite authority so lets us know that, since it is fit for a priest's food, it is permitted for handling.*

**IV.1 A. They clear away doubtfully tithed produce:**

- B. *But doubtfully tithed produce isn't fit for him as food!*
- C. *Since if he wants he may declare his possessions to be ownerless property and so become a poor man, it would be fit for him, it is even now fit for him, for we have learned in the Mishnah: **They feed the poor demai produce, and transient guests demai produce [M. Dem. 3:1A].** And said R. Huna, "A Tannaite statement: The House of Shammai say, 'They do not feed the poor demai produce, and transient guests demai produce.' And the House of Hillel say, 'They do not feed the poor demai produce, and transient guests demai produce.'"*

**V.1 A. ...First tithe the heave-offering of which has been removed:**

- B. *Yeah, so what else is new!*
- C. *No, the rule is necessary to cover the case in which he anticipated the separation of first tithe in the ears of grain and designated heave-offering of the tithe but not the great heave-offering [which goes to the priests, Deu. 18:4]. [Trans. A. J. Avery-Peck, *Besah* 13B:] And that is in line with what R. Abbahu said R. Simeon b. Laqish said, "[If] they went ahead and separated first tithe from ears of grain [not yet subject to heave-offering, that first tithe in all events] is exempt from the separation of the great heave-offering. For [regarding first tithe] it is said 'And you shall separate from it an offering to the Lord, a tithe of the tithe' (Num. 18:26). A tithe of the tithe, I commanded you [to separate]; but [I have] not [commanded you to separate both] the great heave-offering and heave-offering of the tithe from the tithe."*

D. *Said R. Pappa to Abbaye, "If this is the rule, [that the great heave-offering is not separated from first tithe taken from sheaves of grain], then the same rule should apply to [first tithe separated prior to heave-offering from produce that is fully processed and located in] the pile!"*

E. [Abbaye] said to him, "For your sake Scripture [at Num. 18:29] says, 'From all of your gifts you shall separate every offering of the Lord.' What [reason] do you envision [to distinguish between the



*case of first tithe separated from produce not yet subject to heave-offering and first tithe separated from produce already so subject]? Here [in the case of first tithe taken from processed grain] it is already in the status of grain. [Heave-offering therefore is due from it, and the priest is entitled to recover his share, even out of the Levite's first tithe.] But here [in the case in which first tithe is separated before the grain is processed] it is not yet in the status of grain at all." [That which the Levite received was not subject to heave-offering and therefore, as Simeon b. Laqish argues, the priest is not given the great heave-offering from it.]*

**VI.1 A. ...Second tithe:**

- B. *Yeah, so what else is new!*
- C. *No, the rule is necessary to cover a case in which he gave the principal but not the added fifth. So we are informed that not paying the added fifth is no obstacle [to the redemption of the produce, which then may be eaten anywhere].*

**VII.1 A. And dried lupine, for it is food for poor people:**

- B. *Specifically dry, not wet. How come? Since it is better, [a goat] won't eat it.*

**VIII.1 A. [128A] But [they do] not [clear away] produce from which tithes have not been removed:**

- B. *Yeah, so what else is new!*
- C. *No, the rule is necessary to cover a case of produce that is subject to tithes but not yet tithed, only as so classified by authority of rabbis, e.g., if it was produce sown in a pot without a hole.*

**IX.1 A. First tithe the heave-offering of which has not been removed:**

- B. *Yeah, so what else is new!*
- C. *No, the rule is necessary to cover a case in which he went ahead and designated it in the pile of grain, where he designated tithe but not the great heave-offering. You might have argued in the manner in which R. Pappa suggested to Abbaye, so the Tannaite authority informs us that the law is in accord with the principle contained in Abbaye's reply.*

**X.1 A. Second tithe and consecrated produce which have been redeemed:**

- B. *Yeah, so what else is new!*

- C. *No, the rule is necessary to cover a case in which the produce was redeemed to be sure, but not redeemed in accord with the law, for instance, second tithe was redeemed not for coinage but for uncoined metal, while the All-Merciful has said, "And you shall bind up the money in your hand," (Deu. 14:25), meaning, something that is minted; or it may be what has been consecrated that was redeemed by an exchange of land, for the rule of the Torah is that he shall give the money and it shall be confirmed in his ownership.*

**XI.1 A. Arum:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **They handle cistus, because it is food for gazelles, and mustard, because it is food for doves.**
- D. **Rabban Simeon b. Gamaliel says, "They handle fragments of glass, for it is food for ostriches."**
- E. **Said to him R. Nathan, "If so, let them handle bundles of twigs, because it is food for elephants" [T. [Shab. 14:8A-D](#)].**

**XI.2 A. And Rabban Simeon b. Gamaliel?**

B. *Ostriches are commonplace, elephants not.*

**XI.3 A. Said Amemar, "But that is the rule only if the householder owns ostriches."**

B. *Said R. Ashi, "Then as to the response of R. Nathan to Rabban Simeon b. Gamaliel, namely, **If so, let them handle bundles of twigs, because it is food for elephants**, if he has elephants, why not? Rather, the sense of the exchange is, they are fit for elephants, and here, too, they are fit for ostriches."*

**XI.4 A. Said Abbaye, "Rabban Simeon b. Gamaliel, R. Simeon, R. Ishmael, and R. Aqiba all take the position that every Israelite is in the status of a prince."**

B. *Rabban Simeon b. Gamaliel, as we have just said [better: as we have learned in the Mishnah: **On the Sabbath they do not clear away] arum or mustard. Rabban Simeon b. Gamaliel permits moving arum, because it is food for ravens that may be in the house [as ravens are kept in royal palaces for sport, hence Israelites are in the classification of princes] [M. [Shab. 18:1G-I](#)]. R. Simeon, as we have learned in the Mishnah: **Princes on the Sabbath anoint themselves with rose oil on their wounds, since it*****

is their way to do so on ordinary days. R. Simeon says, ‘All Israelites are princes’ [M. **Shab. 14:4G-H**]. R. Ishmael and R. Aqiba, *as we have learned in teaching on Tannaite authority*: If one owed a thousand zuz and wore a garment worth a hundred manehs, they take that off him and dress him in a garment appropriate for him. *Now a Tannaite authority speaking for R. Ishmael and a Tannaite authority speaking for R. Aqiba repeated*, ‘Every Israelite is worthy of such a garment.’”

- XII.1** A. Bundles of straw, branches, or young shoots — if one prepared them for food for cattle, they handle them. And if not, they do not handle them:
- B. *Our rabbis have taught on Tannaite authority*:
- C. Bundles of straw, branches, or young shoots — if one prepared them for food for cattle, they handle them. And if not, they do not handle them.
- D. Rabban Simeon b. Gamaliel says, “If they may be handled with one hand, they handle them, and if not, they do not handle them” [T. **Shab. 14:10A-B**].
- E. Bundles of hyssop, savory, and thyme that one brought in for wood — one may not eat of them on the Sabbath. If he brought them in for food for cattle, he may eat them.
- F. “And he may break it with his hand and eat of it, on condition that he not break it with a utensil. And he may crush it and eat it, on condition that he not crush a large quantity with a utensil,” the words of R. Judah.
- G. And sages say, “He may crush it with his fingertips and eat it, on condition that he not crush a large quantity by hand, as one would do on ordinary days.”
- H. And so is the rule for mint, rue, and all other spices.

**XII.2** A. *What is the definition of mint?*

- B. *The Aramaic equivalent is given.*
- C. *As to rue:*
- D. *Said R. Judah, “It is equivalent to its counterpart in Aramaic.”*
- E. *Hyssop has an Aramaic name, koranit likewise.*
- F. *But there was someone who went around say, “Who wants koranit [in its Aramaic form],” and what he really meant was thyme!*
- G. *Rather, the equivalents are other than those given above.*

**XII.3** A. *It has been stated:*

- B. It is permitted to handle salted meat on the Sabbath. As to tasteless, unsalted meat —
- C. R. Huna said, “It is permitted to handle it.”
- D. R. Hisda said, “It is forbidden to handle it.”

E. *R. Huna said, “It is permitted to handle it”?! But lo, R. Huna was a disciple of Rab, and Rab concurs with R. Judah, who maintains that the prohibition of handling what cannot be utilized does pertain.*

F. *In respect to the prohibition of handling what cannot be utilized, so far as it concerns food, he concurs with R. Judah [Freedman: what is normally unfit for food may not be eaten, even if its owner wants to]; when it comes to the prohibition of handling what cannot be utilized, as to the handling of the thing, he concurs with R. Simeon [that indeed there is no such prohibition].*

G. *R. Hisda said, “It is forbidden to handle it”?! But lo, R. Isaac bar Ammi visited the household of R. Hisda and saw a slaughtered duck being moved from the sun to the shade, and said R. Hisda, “We see a possibility of loss here”!*

H. *This case of a duck is exceptional, since it is fit to be eaten raw.*

**XII.4** A. *Our rabbis have taught on Tannaite authority:*

- B. It is permitted to handle salt fish, but it is forbidden to handle unsalted fish. As to meat, whether it is unflavored or salted, it is permitted to handle it.

**XII.5** A. *Our rabbis have taught on Tannaite authority:*

- B. They may handle bones, since they are food for dogs.
- C. **[128B]** So, too, putrid meat, because it is food for beasts; uncovered water, because it is suitable for a cat.
- D. **Rabban Simeon b. Gamaliel says, “It may not be kept at all because of the danger [to human life]” [cf. T. **Shab. 14:9C**].**

**18:2E-I**

- E. **They turn up a basket for chickens, so that they may go up [into the hen house] and down on it.**
- F. **A chicken that fled — they drive it along until it goes back [into the chicken yard].**
- G. **They pull calves or young asses in the public way.**

H. A mother drags along her child.

I. Said R. Judah, “Under what circumstances? When [the child] lifts up one foot and puts the other down. But if he drags [his feet], it is forbidden [to drag it].”

- I.1** A. Said R. Judah said Rab, “A beast that fell into a water channel — one brings pillows and bolsters and puts them under it, and if it climbed up and out on them, so it did.”
- B. *An objection was raised: A beast that fell into a water channel — one provides food where it lies so that it not perish [T. Shab. 14:3L]. Food yes, but not pillows and bolsters!*
- C. *No problem, the one refers to a case in which it is possible to make provision, the other, where it is not. If it is possible to make provision, one does so, and if not, then one brings pillows and bolsters and puts them under it.*
- D. *But if he does so, he nullifies a utensil so that it cannot be used for the purpose for which it is ordinarily designated!*
- E. *He takes the view that the consideration, he nullifies a utensil so that it cannot be used for the purpose for which it is ordinarily designated, derives from the authority only of rabbis, while the prevention of cruelty to animals derives from the Torah, in which case the rule of the Torah comes along and overrides the rule made by rabbis.*

- II.1** A. A chicken that fled — they drive it along until it goes back [into the chicken yard]:
- B. *They drive it along but they don’t make it walk, so this is in line with that which our rabbis have taught on Tannaite authority: They may make a domesticated beast, wild animal, or bird walk in a courtyard, but not a fowl.*
- C. *How come they may not do so with fowl?*
- D. *Said Abbaye, ‘Because she raises herself’* [Freedman: but ducks held by their wings actually walk].

- II.2** A. *One Tannaite statement: They may make a domesticated beast, wild animal, or bird walk in a courtyard, but not in public domain, but a woman may make her child walk in public domain, and, it goes without saying, in a courtyard. And it has further been taught on Tannaite authority: They do not carry in a courtyard a domesticated beast, wild animal, or bird, but they push them along so they will enter it [T. Shab. 15:1A-C].*

- B. *Now there is a contradiction in the body of these statements: You say, they do not carry, so they certainly do make them walk. And then you say, they push them along — but they may not lead them!*
- C. *Said Abbayye, “The latter clause refers to fowl.”*

**II.3** A. *Said Abbayye, “One who slaughters a chicken should press the legs on the ground or lift them up off the ground, lest it place its claw on the ground and tear its organs loose [before they are cut].”*

### 18:3

- A. They do not deliver the young of cattle on the festival, but they help out.**
- B. And they do deliver the young of a woman on the Sabbath.**
- C. They call a midwife for her from a distant place,**
- D. and they violate the Sabbath on her [the woman in childbirth’s] account.**
- E. And they tie the umbilical cord.**
- F. R. Yosé says, “Also: They cut it.”**
- G. And all things required for circumcision do they perform on the Sabbath.**

- I.1** A. How do they help out?
- B. R. Judah said, “One holds on to the offspring so that it not fall to the ground.”
- C. R. Nahman said, “One presses on the body so that the offspring will emerge.”
- D. *It has been taught on Tannaite authority in accord with the view of R. Judah:*
- E. **How do they help out? One holds on to the offspring so that it not fall to the ground. They blow into its nose and put a teat into its mouth, and one holds up the offspring so that it won’t fall down.**
- F. **Said Rabban Simeon b. Gamaliel, “We would make a clean beast take an interest in its offspring even on a festival day” [T. Shab. 15:2A-C].**

- I.2** A. *What is done?*
- B. *Said Abbayye, “One brings a clump of salt and put it in the womb, so the mother will remember its birth pain and have pity on the offspring; and we put water of the afterbirth on the newborn animal, so the mother will smell it and have pity on it. But that is so only in the case of a clean animal, but not an unclean one. How come? An unclean animal won’t neglect its young, but if it does, it won’t take it back.”*

- II.1** A. **They call a midwife for her from a distant place, and they violate the Sabbath on her [the woman in childbirth's] account:**
- B. *Now since the Tannaite authority has said, They call a midwife for her from a distant place, what's the point of adding, and they violate the Sabbath on her [the woman in childbirth's] account?*
- C. *It is meant to encompass that which our rabbis have taught on Tannaite authority:*
- D. If she needed a lamp, [even on the Sabbath] her friend lights a lamp for her; if she needed oil, her friend brings oil for her in her hand, and if that's not enough, she brings it in her hair, and if that's not enough, she brings it to her in a utensil [in a perfectly normal way].

- II.2** A. The master has said, "If she needed a lamp, [even on the Sabbath] her friend lights a lamp for her" —
- B. *So what else is new!*
- C. *It was necessary to cover the case of a blind person. What might you have thought? Since it is not appropriate in this case, it is forbidden? So we are informed to the contrary that we settle her mind, since she is thinking, "If there's anything I need, my friend will see it [by the light of the lamp] and do what I need."*

- II.3** A. If she needed oil, her friend brings oil for her in her hand, and if that's not enough, she brings it in her hair, and if that's not enough, she brings it to her in a utensil [in a perfectly normal way] —
- B. *But why not derive the rule [that she may bring oil in a utensil] on the count of wringing out her hair [that is, if she brings the oil in her hair she will have to wring it out, and that is forbidden as much as carrying the oil in a utensil, so why not carry the oil in the routine manner (Freedman)]?*
- C. Rabbah and R. Joseph both said, "The consideration of not wringing out does not apply to the hair."
- D. *R. Ashi said, "You may even say that it does apply to the hair; she may bring the oil in a utensil attached to her hair, since, so far as it is possible to vary from the normal manner of doing things, we do vary the practice."*

- II.4** A. Said R. Judah said Samuel, "A woman who is giving birth, so long as the uterus is open, whether she said 'I need' or whether she did not say, 'I need,'

in her behalf they desecrate the Sabbath. Once the uterus is closed, whether she said [129A] ‘I need’ or whether she did not say, ‘I need,’ in her behalf they do not desecrate the Sabbath.”

- B. *R. Ashi recited the Tannaite rule that way. This is how Mar Zutra recited it:* “Said R. Judah said Samuel, ‘A woman who is giving birth, so long as the uterus is open, whether she said “I need” or whether she did not say, “I need,” in her behalf they desecrate the Sabbath. Once the uterus is closed, if she said “I need,” in her behalf they desecrate the Sabbath. But if she did not say, “I need,” in her behalf they do not desecrate the Sabbath.”’

*C. Said Rabina to Maremar, “Mar Zutra recited the Tannaite rule to produce a lenient ruling, and R. Ashi did to produce a strict ruling. In accord with which party is the decided law?”*

D. He said to him, “The decided law is in accord with Mar Zutra. When there is a danger to life, we invoke the lenient ruling.”

**II.5** A. At what point is the opening of the uterus?

B. It is from the moment that the woman takes her seat on the birthing stool.

C. R. Huna b. R. Joshua said, “It is from the moment that the blood slowly flows down.”

D. And there are those who say, “It is from the time that her friends carry her by her arms.”

**II.6** A. How long is the uterus open?

B. Said Abbayye, “Three days.”

C. Raba said in the name of R. Judah, “Seven.”

D. Some say, “Thirty.”

**II.7** A. *The Nehardeans say*, “A woman in childbirth is subject to three periods: From three days after confinement, seven, and thirty. In the first three days, whether she says, ‘I need’ or doesn’t say, ‘I need,’ they desecrate the Sabbath for her. For the next seven, if she says, ‘I need,’ they desecrate the Sabbath for her; if she says, ‘I don’t need,’ they don’t. For the next thirty days, even if she says, ‘I need,’ they may not desecrate the Sabbath for her, but one may do so through the services of a gentile.”



B. *That is in line with R. Ulla b. R. Ilai, who has said, "Whatever a sick person needs may be done by a gentile on the Sabbath."*

C. *And it is in line with R. Hamnuna, for said R. Hamnuna, "In a matter in which there is no danger to life, one may instruct a gentile, who will do what is needed."*

**II.8** A. Said R. Judah said Samuel, "'A woman in childbirth is subject to three periods...and thirty' — *for what practical rule is this specified?*"

B. *The Nehardeans say, "That is in regard to immersion."*

C. Said Raba, "We have made that statement only if her husband is not with her, but if her husband is with her, her husband keeps her warm."

D. *That is in line with the case of the daughter of R. Hisda, who immersed within the thirty days after parturition, not in her husband's presence; she got a chill, and they carried her on a stretcher to her husband, Raba, in Pumbedita."*

**II.9** A. Said R. Judah said Samuel, "They may make a fire for a woman in childbirth on the Sabbath."

B. *He was understood to mean, for a woman in childbirth but not for a sick person; in winter but not in summer. But that is not the case. There is no difference between a woman in childbirth and a sick person, there is no difference between the winter and the summer.*

C. *For it has been stated:* Said R. Hiyya bar Abin said Samuel, "If one let blood and got cold, they make a fire for him even in July."

D. *They even broke up a teak chair to make a fire for Samuel; a table of juniper wood to make a fire for R. Judah; a footstool to make a fire for Rabbah.*

E. *And said Abbaye to Rabbah, "Lo, the master is violating the commandment, 'you shall not destroy' (Deu. 20:19)!"*

F. *He said to him, "The commandment 'you shall not destroy' as it pertains to my body is more important to me."*

### **On the Matter of Bloodletting**

**II.10** A. Said R. Judah said Rab, "A person should always be prepared to sell the beams of his house to buy shoes for his

feet. If he let blood and had nothing to eat, he should sell the shoes on his feet to get the requirements of a meal with the proceeds.”

B. *What is the definition of the requirements of a meal?*

C. Rab said, “Meat.”

D. And Samuel said, “Wine.”

E. Rab said, “Meat”: *Life for life.*

F. And Samuel said, “Wine”: *Red for red.*

**II.11** A. *For Samuel on a day on which he was bled they prepared a dish of pieces of milt.*

B. *R. Yohanan drank until his milt swam in wine.*

C. *R. Joseph drank until the smell of the wine came out of the hole that was bled.*

D. *Raba sought wine of a vine that had three changes of foliage [in its third year].*

**II.12** A. *Said R. Nahman bar Isaac to rabbis, “By your leave! On a day on which you have your blood let, tell your wives, ‘Nahman is coming to us today [so serve a big meal].’”*

B. *All forms of prevarication are forbidden except for that prevarication, which is permitted, namely: One who is bled and can’t buy wine — let him take a bad zuz and go to seven shops, until he has tasted as much as a quarter-log of wine. If not, let him eat seven black dates, rub his temples with oil, and sleep in the sun.*

**II.13** A. *Ablat came across Samuel sleeping in the sun. He said to him, “Sage of the Jews! Can what is bad for you ever be good for you?”*

B. *He said to him, “It’s a day for blood letting.”*

C. *But that’s not so, for there is a day when the sun is good for the whole year, which is the day of the summer solstice, but he said to himself, “So I’m not telling him.”*

**II.14** A. *Both Rab and Samuel say, “Whoever treats lightly the rule of eating a good meal after being bled — Heaven will treat his*

food lightly. For they will say, 'He doesn't show concern for his own life, should I show concern for him?'"

B. *Both Rab and Samuel say, "Someone who is bled should not sit where the wind can get at him, lest the cupper have drained him of blood and left only a quarter-log and the wind come and drain more, so endangering his life."*

C. *Samuel had the habit of having himself bled in a house made of seven whole bricks, a half-brick thick. Once he was bled and felt weak; he looked at the wall and noticed a half-brick missing."*

D. *Both Rab and Samuel say, "Someone who is bled should first eat something and then go out; if he doesn't eat something, if he meets a corpse, his face will turn green; if he meets a murderer, he will die; if he meets a pig [129B] the meeting will harm him in some other matter [sexual capacity]."*

E. *Both Rab and Samuel say, "Someone who is bled should stay down for a while and only then get up, for a master has said: There are five situations in which one is nearer death than life and these are they: Eating and jumping up, drinking and jumping up, sleeping and jumping up, letting blood and jumping up, having sexual relations and jumping up."*

**II.15** A. *Said Samuel, "The proper time for blood letting is once every thirty days; in middle age he should do it less; later, he should do it still less."*

B. *Said Samuel, "The proper time for blood letting is Sunday, Wednesday or Friday, but not Monday or Thursday. For a master has said: He who has inherited divine favor from his ancestors may have blood let on Monday and Thursday, for the court on high and the court below concur on that day."*

C. *Why not on Tuesday? Because the planet Mars governs at the even numbered hours of the day.*

D. *But on Friday too, it governs at the even numbered hours of the day.*

E. *Since people have the custom, "the Lord preserves the simple" (Psa. 116: 6).*

**II.16** A. Said Samuel, “A fourth day of the week [Wednesday] that is also the fourth of the month, or the fourteenth, or the twenty-fourth, or one not followed by four more days that month, are dangerous for blood letting. The first day of the month and the second will bring weakness; the third day is dangerous; the eve of a festival brings weakness; the eve of Pentecost is dangerous; and rabbis have forbidden blood letting on the eve of every festival because of the situation that prevails at the festival of Pentecost, when there is a wind called ‘the slaughter,’ and if the Israelites hadn’t accepted the Torah, that would have simply killed them, flesh and blood.”

**II.17** A. Said Samuel, “If one ate a grain of wheat and let blood, he is bled in respect to that grain only. *But that is the case if it was for healing, but if it was for easing [the blood pressure], it does ease the blood pressure.* He who lets blood is permitted to drink on the spot, to eat after going half a mil.”

B. *The question was raised: “Is eating right away good but after that time bad, or maybe its neither bad nor good?”*

C. *That question stands.*

**II.18** A. Proclaimed Raba, “A hundred gourds for one zuz, a hundred heads for one zuz, a hundred lips for nothing [so far as benefits to health are concerned].”

B. Said R. Joseph, “When we were at the household of R. Huna, on a day on which the rabbis celebrated a holiday, they would say, ‘This is a lip-day,’ but I never knew what they meant.”

**III.1** A. **And they tie the umbilical cord:**

B. *Our rabbis have taught on Tannaite authority:*

C. **They tie the umbilical cord.**

D. **R. Yosé says, “They also cut it, and hide the afterbirth, to keep the offspring warm.”**

E. **Said Rabban Simeon b. Gamaliel, “Princesses hide it in bowls of oil, rich women in wool fleece, poor women in soft rags” [T. [Shab. 15:3](#)].**

**III.2** A. Said R. Nahman said Rabbah bar Abbuha said Rab, “The decided law accords with R. Yosé.”

B. And said R. Nahman said Rabbah bar Abbuha said Rab, “Sages agree with R. Yosé in the case of the umbilical cord of twins that we do cut them. *How come? They pull on one another.*”

**III.3** A. And said R. Nahman said Rabbah bar Abbuha said Rab, “Everything said in the chapter of rebuke is done on the Sabbath for a woman in childbirth: ‘And as for your nativity, in the day on which you were born your navel was not cut, nor were you washed in water to clean you, you were not salted at all, nor swaddled at all’ (Eze. 16: 4):

B. “‘And as for your nativity, in the day on which you were born’: On this basis, they do give birth to an offspring on the Sabbath.

C. “‘Your navel was not cut’: On this basis they cut the umbilical cord on the Sabbath.

D. “‘Nor were you washed in water to clean you’: On this basis, they wash the baby on the Sabbath.

E. “‘You were not salted at all’: On this basis they salt the baby on the Sabbath.

F. “‘Nor swaddled at all’: On this basis, they swaddle the baby on the Sabbath.”