

OVERVIEW of the Daf

1) Crushing cumin and mixing oil and wine

A Baraisa rules: Although it is prohibited to crush cumin and mix wine and oil for a bris on Shabbos, these activities are permitted on Yom Tov.

Abaye asks R' Yosef: If crushing cumin is permitted for a bris on Yom Tov because it may be crushed for food preparation, by the same token wine and oil should be permitted to be mixed together on Shabbos for a bris since it may be mixed for a sick person.

R' Yosef responds: For a sick person, the two liquids do not have to be thoroughly mixed, whereas for a bris they do.

The Gemara digresses to record three discussions between R' Yosef and Abaye concerning straining, extinguishing, and cheese making on Yom Tov.

2) The shirt-like bandage

Abaye quotes his "mother's" advice regarding the proper way to prepare the shirt-like bandage to be wrapped on the place of the milah. The Gemara proceeds to record many lessons Abaye's "mother" taught regarding caring for infants experiencing various difficulties. The last piece of advice dealt with performing a bris to infants with blood issues. R' Noson's advice regarding the same issue is quoted from a Baraisa as support for her advice.

3) **MISHNAH:** The Mishnah discusses the issue of bathing an infant before and after the bris. Additionally, the Mishnah discusses performing a milah on Shabbos in cases where the obligation is questionable.

4) Clarifying the Mishnah

Rava explains the Mishnah as follows: The first two days following the milah one may bathe the infant in the normal way. On the third day Tanna Kamma does not permit bathing in the normal fashion, whereas according to R' Elazar ben Azaryah even on the third day the infant may be bathed in the normal fashion.

A Baraisa is recorded that supports Rava's understanding of the Mishnah.

The Gemara records an incident in which Rava ruled in accordance with his interpretation of the Mishnah. When he became weak he had second thoughts about his interpretation of the Mishnah. Although the Baraisa supported his explanation, the simple reading on the Mishnah did not conform to his interpretation.

The final ruling on this matter is that halacha follows the position of R' Elazar ben Azaryah. Furthermore, it is permitted even to heat up water on Shabbos to wash the infant's entire body.

5) Pouring hot water and oil on a wound on Shabbos

Rav rules that it is permitted to pour hot water and oil directly onto a wound on Shabbos, whereas Shmuel rules that it should be poured outside the wound and allowed to drip onto the wound.

Rav's position is unsuccessfully challenged. A Baraisa, however, supports Shmuel's position.

A Baraisa is cited that rules on applying dry rags to wounds on Shabbos.

6) The "questionable one" and the androgonus

The Gemara begins quoting a Baraisa that discusses doing a milah on Shabbos for one whose obligation is questionable. ■

Distinctive INSIGHT

The third day following the Bris

רבי אלעזר בן עזריה אומר מרחיצין את הקטן ביום השלישי שחל להיות בשבת

In explaining our Gemara, Rashi holds that Rabbi Elazar ben Azaria is coming to add that pain and anguish still prevail even on the third day after the circumcision. However, there is no question that during the first two days there is certainly discomfort and pain due to the procedure and the subsequent recovery process. Rif also understands the Gemara like this. Consequently, when the Mishnah rules that we may wash the infant on the third day after his milah if it comes out on Shabbos, it means that we may violate that Shabbos if it comes out to the day of the milah itself, the second day, or even the third day afterwards. Ramban understands the Gemara to mean that it is specifically on the third day that the danger occurs, and this is the only day which we would allow violating the Shabbos, and not on the first or second day.

According to Rashi, we would have to understand why the sons of Yaakov came to fight against the city of Shechem "on the third day, when the men of the city were ailing". This suggests that the pain was greater on the third day, and this is why the brothers of Dina chose to attack at that moment. But, according to Rashi, the suffering and pain which accompany the bris are apparent from the first day. Why, then, did the brothers wait and not attack right away?

Ran explains that the truth is that the pain sets in immediately. Yet the weakness which accompanies the condition is greater on the third day, due to the accumulated exhaustion which increases with each day of the ordeal. On the first and second day, the person has not lost his strength and the people of Shechem might have been able to put up a fight. On the third day the person is significantly weakened. This is a day when the baby needs to be washed, even if would be on Shabbos, and this third day is when the population of Shechem were most vulnerable to succumbing.

Maharal adds that the wound is fresh on the first day, and this is

(Continued on page 2)

REVIEW and Remember

1. Why is it permitted to bake bread on Yom Tov when it could be baked before Yom Tov just as easily?
2. Why were there many little Nosson's running around?
3. Why does the pasuk regarding the males of Shechem not prove that an infant is considered in danger three days after the milah?
4. What feature qualifies a rag as new and therefore capable of causing healing?

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Mr. Irving Weiss O.B.M.

HALACHAH Highlight

The concept of Derech Briyim –conduct of healthy people¹

ושמואל אמר נותן חוץ למכה ושותת ויורד למכה

As explained earlier, the Chazal only prohibited foods or activities, which are associated with medical therapy, or are at least perceived to be associated with medicinal therapy. Ordinary foods eaten by healthy persons as part of their regular diet are not forbidden on Shabbos, even to cure a mildly ill person. Similarly, any activity which is done by healthy people as a matter of course, is also not restricted on Shabbos, even to an ill person who may benefit therapeutically from its effect.

Many alternative methods of treatment for ailments are permitted on the basis of the principle of Derech Briyim—Conduct of Healthy People, as shall be elaborated further.

Drinking wine or whisky to relax one's nerves, relieve pain

One is permitted to drink wine or a moderate amount of any other alcoholic beverage to calm his nerves or to induce drowsiness. One who is suffering from a toothache may sip whisky or vodka and allow it to swirl around the painful tooth to deaden the nerve. However, the drink must be swallowed and not expelled, because expelling the drink would reveal actively that it is being used for only therapeutic, not food purposes.

Drinking hot tea or milk with honey

One who is suffering from the discomforts of a common cold may not take aspirin or other medications for relief, but is permitted to obtain relief by eating foods, such as honey, or hot drinks such as hot tea with lemon, milk, etc.

Drinking prune juice as a laxative

One is permitted to drink prune juice (or any drink that is ordinarily used as a beverage) for the purpose of acting as a laxative.

Pouring oil or lotion on a healthy part of the skin to run down to the affected area

One who is suffering from chapped or peeling skin should not apply oil or lotion to the affected area, as this has a curative effect on the skin by relieving the discomfort and helping the skin heal more quickly.

However, one may pour lotion onto his wrist or another un-

(Insight...continued from page 1)

when washing it is most essential. On the third day, although the wound has begun to heal, the body at large is weaker and experiences greater overall pain.

Rambam (Hilchos Milah 2:8) says that the need for washing is only immediately following the bris, or on the third day. However, in the interim, it is not permitted to violate the Shabbos to wash the wound. ■

chapped part of the hand, thereby allowing the lotion to run slowly down to the affected area.

This is permitted because it is common for healthy people (i.e. persons not suffering from chapped skin) to smear on lotion to moisturize their skin, or as an emollient. Therefore, his act of pouring and spreading the lotion on the unchapped area is considered Derech Briyim, in that it is no different from the kind of non-medicinal treatment that ordinary, healthy people are prone to apply to themselves. The fact that the lotion continues to run and spread (on its own) to the affected area is merely a beneficial consequence, similar to one who eats a banana and feels relief for his unsettled stomach. (However, if the lotion runs down only partially to the affected skin, it should not be spread to ensure that it covers all the chapped areas, as this would be tantamount to applying it directly.)

If applying the lotion in this manner is ineffective, and one's chapped skin is very painful, one may smear the lotion directly over the affected area in the normal manner.

One may not pour medicated lotion on the healthy skin (to allow it to run down onto the affected area), as this could not be defined as "Derech Briyim" since healthy persons are not prone to using medicated lotions on their healthy skin.

Smearing oil or liquid-lotion on dry or mildly chapped skin

One whose skin is itchy or mildly irritated, may smear oil or lotion (but not cream or ointments) directly on the affected area. This is permitted because the skin is basically healthy, and people commonly smear oil or lotion on healthy skin as an emollient and to add to their comfort. It is therefore classified as a Derech Briyim practice, and not as a medical therapy. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 480-482. Used with permission of the author.

Gemara GEM

Family history of danger due to a Bris

א"ר נתן פעם אחת הלכתי לכרכי הים ובאת אשה לפני שמלה בנה וכי'

The Noda BeYehuda discusses a case of a three year old boy who had never had a bris. Three older brothers had tragically died due to milah, and the question was presented what to do with this boy. The Noda BeYehuda emphatically writes that this boy should not undergo a bris until he gets older and the nature of his condition be ascertained. In fact, he writes that it was an error to have given a bris to the third brother, for in reference to milah the halacha recognizes the opinion of Rebbe, that a chazaka

is established after two times. The words of Rambam indicate that once two sons die due to milah, we must wait for the third one עד שיגדל ויתחזק כחו, which suggests that once the third son grows a bit and he has sustained his strength, the milah can be done. Nevertheless, Noda BeYehuda warns strongly not to perform the milah even at age three, because the words of the Gemara (Yevamos 64b) clearly state שלישי לא תמול which means that the third son should not be given a milah at all. Only when the medical condition is determined should the situation be re-evaluated.

According to the Noda BeYehuda, we must now study the story of Rabbi Nosson in our Gemara. Here, a woman had two sons who had died due to milah, and Rabbi Nosson examined the third boy. When he saw that he

was red, Rabbi Nosson waited until the blood settled. He then performed the bris which was successful. Why did Rabbi Nosson allow the third boy to have a bris, when the Gemara in Yevamos teaches us that this is dangerous and should not be done?

We must say that Rabbi Nosson noticed that this third boy had a condition of being red, which he knew to be dangerous. He determined that the first two sons probably had the same condition, but their bris was done without waiting properly. Being that Rabbi Nosson had this information, he was able to proceed safely. However, the Gemara in Yevamos is dealing with two boys who died mysteriously due to milah. In this case, the third son should certainly not be subject to milah until the situation is clarified fully. ■

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