



Shabbat 133b

The William Davidson Talmud (Koren - Steinsaltz)



by *karet* like anyone who violates Shabbat not for the purpose of performing a mitzva.

- מוֹצֵצִין וְכוּ'. אָמַר רַב פָּפָא: הָאִי אֹמְנָא דְלָא מְיִיץ — סַכְנָה הוּא וּמַעֲבְרִינָן לִיה. 14

We learned in the mishna that **one sucks** blood from the wound after the circumcision was performed on Shabbat. **Rav Pappa said: A craftsman who does not suck** the blood after every circumcision is a **danger** to the child undergoing circumcision, **and we remove him** from his position as circumcisor.

- פְּשִׁיטָא, מְדַקָּא מְחַלְלֵי עָלֶיהָ שַׁבְּתָא סַכְנָה הוּא! מַהוּ דְתִימָא הָאִי דָם מִיְפְקֵד פְּקִיד, קָא מְשַׁמַּע לָן חֲבוּרֵי מִיחֲבַר. 15

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The Gemara comments: This is **obvious**. Given that one desecrates **Shabbat** to suck the blood, which involves performance of a prohibited labor, obviously, failure to do so poses a **danger**. Desecration of Shabbat would not be permitted if it was not a life-threatening situation. The Gemara answers: This is not an absolute proof. **Lest you say that this blood is collected and contained** in place, and one who removes that which is pooled in its place does not perform the subcategory of the prohibited labor of threshing on Shabbat, i.e., drawing blood; that is the reason sucking the blood is permitted, not due to any danger involved in failing to do so. Therefore, the mishna **teaches us** that this blood **is attached** and flowing and not merely pooled. One who draws it out performs an act that is generally prohibited by Torah law on Shabbat and it is nonetheless permitted due to danger to the child



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16

וְדוּמְיָא דְאִיסְפְּלָגִית וְכַמוֹן: מָה אִיסְפְּלָגִית וְכַמוֹן כִּי לֹא עֵבִיד סַכְנָה
הוּא, אִף הֵכָא נָמִי, כִּי לֹא עֵבִיד סַכְנָה הוּא.



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And it is similar to the *halakhot* of a bandage and cumin stated in the mishna. Just as in the case of a bandage and cumin, failure to do what is necessary with these items poses a danger to the child, here too, if he does not perform the sucking after circumcision, it poses a danger to the child; Shabbat is overridden in cases of danger.

17

וְנוֹתְנִין עָלֶיהָ אִיסְפְּלָנִית. אָמַר אַבְיִי, אָמְרָה לִי אִם: אִיסְפְּלָנִיתָא
דְּכוּלְהוֹן כִּיבִי — שֶׁב מְאֵנִי תִרְבָּא, וְחָדָא קִירָא. רַבָּא אָמַר: קִירָא
וְקִלְבָּא.

We learned in the mishna: And on Shabbat one places on the wound from the circumcision a bandage. Abaye said: My nurse said to me: A