



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Lamed Gimmel

- **R' Yoshiya** had learned from a pasuk that a milah is done even if there is tzara'as that will be cut off through the milah. **Q:** The cutting off of the tzara'as is unintentional and should therefore be permitted!? **A: Abaye** says the pasuk is only needed according to **R' Yehuda** who says that an unintentional act is prohibited. **Rava** says, it is even necessary according to **R' Shimon** who typically says that an unintentional act is permitted. However, **R' Shimon** agrees that an inevitable result ("psik reisha") is forbidden.
 - **Q:** According to **Abaye**, what would **R' Shimon** learn from this pasuk? **A: R' Amram** says it is needed to teach that the tzara'as can be cut off even when one instructs the mohel to cut off the tzara'as thereby having the intention to have it cut off.
 - **Q:** That can be when an adult is having a milah done to him. However, a minor cannot have such intent, so when the pasuk says the extra word "b'sar" with regard to a minor, what is it teaching? **A: R' Mesharshiya** says it teaches that if the father of the minor instructs and intends for the tzara'as to be cut off with the milah, it may still be done.
 - **Q:** In that case we should not even allow the father to give over his son for milah, because that will force us to come onto the "asei" of milah overriding the "lo sasei" of tzara'as. We should have someone else do so, and because this person will not have intent to remove the tzara'as, there will be no "lo sasei" involved according to **R' Shimon**!? **Reish Lakish** says that if we are able to avoid overriding a "lo sasei", we must avoid doing so!? **A:** We are discussing where there is no other person.
 - Although we find that **Abaye** agrees to **Rava's** concept, he agreed only after he heard him say it here.
 - Others say the machlokes between **Abaye** and **Rava** was regarding a different pasuk. The pasuk says to be very careful with tzara'as "and to do". This teaches one may not intentionally remove tzara'as, but one may utilize that area with the tzara'as on it (e.g., his shoulder, hand, etc. to carry items) and if that causes the tzara'as to fall off, that is mutar. **Q:** The removal of the tzara'as is unintentional and should therefore be permitted!? **A: Abaye** says the pasuk is only needed according to **R' Yehuda** who says that an unintentional act is prohibited. **Rava** says, it is even necessary according to **R' Shimon** who typically says that an unintentional act is permitted. However, he agrees that an inevitable result ("psik reisha") is forbidden. (It was after hearing this from **Rava** that **Abaye** agreed to this concept).
- The Braisa said, milah only overrides Yom Tov when it is an 8th day milah. From where do we know this?
 - **Chizkiya** – "V'lo sosiru mimenu ahd boker, v'hanosar mimenu ahd boker ba'eish tisrofu" – the pasuk mentions the word "boker" a second time to teach us that the left over kodashim of Pesach night cannot be burned on the morning of the first day of Pesach, rather it must wait until a second boker, the morning of chol hamoed, to get burned. The same would be with a milah not on the 8th day. It does not need to be done on Yom Tov and will therefore not override Yom Tov.
 - **Abaye** – "Olas Shabbos b'shabato" – only a korbon of Shabbos may be burned on Shabbos and only a korbon of Yom Tov may be burned on Yom Tov. A milah not on the 8th day, which does not need to be done on Yom Tov, will therefore not override Yom Tov.

- **Rava** – “Hu livado yei’aseh lachem” – “livado” teaches that a milah done after the 8th day does not override Shabbos or Yom Tov. Since it can be done afterwards, it doesn’t override Shabbos and Yom Tov.
- **Rav Ashi** – “Shabasson” – this word teaches that one who does melacha on Yom Tov is oiver an “asei” as well as the standard “lo sa’asei” of doing melacha on Yom Tov. If so, the “asei” of milah cannot override an “asei” AND a “lo sa’asei” and therefore must be done after Yom Tov (an 8th day milah has a special teaching which taught that it does override Shabbos and Yom Tov.

KLAL OMAR R’ AKIVA...

- **R’ Yehuda in the name of Rav** paskens like **R’ Akiva** that the preparatory acts of milah do not override Shabbos. **R’ Yehuda** paskens like the same rule of **R’ Akiva** with regard to Korbon Pesach as well.
 - It is necessary for **R’ Yehuda** to say that he paskens like **R’ Akiva** in each case, because if he would only say it regarding milah, we would say that if milah is not done on the 8th day there is no kares penalty and that is why the preparatory acts do not override Shabbos. However, if a Korbon Pesach is not brought, one incurs a kares penalty and therefore one would think that the preparatory acts should be allowed on Shabbos. If he would have only said his statement regarding Korbon Pesach, we would have said the preparatory acts of Korbon Pesach do not override Shabbos because the Torah doesn’t say the word “bris” 13 times regarding it. However, milah which does have the word “bris” written 13 times regarding it, its preparatory acts should override Shabbos. That’s why he had to say it in each case.

MISHNA

- One may perform all the necessary parts of a milah on Shabbos: the actual milah, the “pri’ah” (pulling back the skin), and the “mitzitza” (drawing the blood). One may also put a bandage and ground cumin on the wound. If the cumin was not ground before Shabbos, one may chew it to grind it on Shabbos. If one did not thoroughly mix wine and oil before Shabbos (they would place this mixture on the wound), he may place them separately onto the wound on Shabbos.
- One may not make a “shirt” for the milah (a tubular bandage that fit over the milah to keep the skin from returning to the way it was) on Shabbos, but may take a piece of material and wrap it around the milah. If he did not prepare that on Friday, he may wrap it around his finger and “wear” it to the baby even if he must do so from another courtyard.

GEMARA

- **Q:** The Mishna lists all parts of the milah procedure and says they are permitted. What does the Mishna mean to include when it says “one may perform all the parts of the milah”? **A:** It meant to include what was taught in a Braisa, that while the mohel is engaged in the milah procedure, he may continue to cut off strands of skin that were left, whether or not they must be removed to make the milah kosher. Once he has completed the procedure, he may only cut off strands that must be removed to make the milah kosher.
 - **Q:** Who is the Tanna who says that one may not go back to cut the strands that are not necessary to make it a kosher milah?
 - **A1: Rabbah bar bar Channa in the name of R’ Yochanan** says it is **R’ Yishmael the son of R’ Yochanan ben Broka**, who says in a Braisa that a Korbon Pesach that is brought on Shabbos may only be skinned until the chest (in a typical year it would be skinned until the chest, the inside organs that were to be placed on the Mizbeach were removed and placed on the Mizbeach, and then the Kohanim would complete the skinning of the remainder of the animal). He doesn’t allow going back to finish skinning the animal since it is not necessary for the korbon, so he would similarly not allow going back to remove the strands of skin that are not necessary to make the milah a proper milah.
 - **Q:** Maybe **R’ Yishmael** does not allow the completion to the skinning because it does not add to the beauty of the mitzvah. However, removing the strands of skin by the milah does beautify the mitzvah, and therefore **R’ Yishmael** may allow it!?

- **A2: R' Ashi** says it is **R' Yose** who says in a Mishna that if one sees the new moon on a clear night (when it is therefore certain that others have seen it as well), he may not be mechalel Shabbos to travel to Beis Din to give witness that he saw the moon. We say that since it serves no purpose (because there are other people to give witness) he may not be mechalel Shabbos. The same would be with being mechalel Shabbos to remove strands of skin that do not need to be removed for the mitzvah.
 - **Q:** Maybe it is only with regard to the case of the new moon, since he was never allowed to be mechalel Shabbos in that case, he must not be mechalel Shabbos. However, in the case of milah, he was allowed to be mechalel Shabbos for the milah, so maybe **R' Yose** would allow him to go back and cut off the remaining strands?!
- **A3: Nehardai** say it is the **Rabanan** who argue on **R' Yose** with regard to the Lechem Hapanim. The pasuk says that the Lechem Hapanim must remain on the Shulchan "tamid" (continuously). The **Rabanan** say that when the loaves are being exchanged for new ones (every Shabbos), the new loaves must be slid in as the old ones are being slid out, because any interruption would deem it as being not "continuous", and rather as being 2 separate "placings" of loaves. Similarly, with regard to milah, the **Rabanan** would say that once he completed the procedure, going back to cut the remaining strands would be considered a new act of cutting, which would not be allowed on Shabbos.
- A Braisa says, if one does not remove the strands of skin that are necessary to be removed to make the milah a proper one, he is chayuv kares.
 - **Q:** Who would be chayuv kares? **A: R' Kahana** says we are talking about a milah done on Shabbos, and it is the mohel who is chayuv kares for performing an improper milah (which, because it is improper, is nothing more than having made a wound).
 - **Q: R' Pappa** asks, the mohel was permitted to begin the milah. So when he stops without finishing it he should say, I began in a permitted way and now someone else can complete the milah, so I should not be chayuv kares!? **A: R' Pappa** says the Braisa is saying that an adult who has these strands of skin left is chayuv kares for not having a milah done to him.
 - **Q: R' Ashi** asks, that is clear from a pasuk in the Torah, so why would the Braisa need to teach that!? **A: R' Ashi** says it is the mohel who is chayuv kares, and the Braisa is discussing a case where the mohel began the milah immediately before nightfall on Shabbos. The people told him he would not have enough time to complete the milah before Shabbos ends. He felt that he had enough time and went ahead with the milah. Ultimately, he did not have enough time and therefore made a wound without completing the milah. That is why he is chayuv kares.

MOTZITZIN...

- **R' Pappa** says, a mohel who does not do "metzitza" puts the child in danger and must be removed from his position.
 - **Q:** That is obvious! Since we may do it on Shabbos that means it needs to be done to prevent danger for the child!? **A:** We could have thought that the "metzitza" does not cause a wound, rather it draws blood that has gathered and is let out through "metzitzah". We are therefore taught that it actually creates a wound.

V'NOSNIN ALEHAH ISPILANIS

- **Abaye** said, his "mother" (nurse) told him, a solution to remove all pain is made of 7 parts fats and one part wax. **Rava** says it is made of wax and the sap of a tree.
 - **Rava** once announced these ingredients in a drasha in Mechuza, and the children of Manyumei the doctor tore their clothing out of anguish that people would no longer need a doctor's services. **Rava** told them, I still did not reveal the healing solution that **Shmuel** gave (so people will still need your services). **Shmuel** said, one who washes his face and doesn't dry it well will get pimples on his face. To get rid of them, one should wash his face well in beet soup.