



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

Shabbos Daf Kuf Lamed

PEREK R' ELIEZER D'MILAH -- PEREK TISH'AH ASAR

MISHNA

- **R' Eliezer** says, if one did not bring the "milah" knife before Shabbos, he may bring it on Shabbos as long as it is exposed when he carries it. In times of danger (i.e. where the government has outlawed "milah") he should cover it in front of 2 witnesses and then carry it covered.
- **R' Eliezer** also says we may cut trees, to make charcoal, to make iron for the knife.
- **R' Akiva** stated a rule: any melacha which could be done before Shabbos (making the knife) may not be done on Shabbos. Anything which could not be done before Shabbos (the actual "milah") may be done on Shabbos.

GEMARA

- **Q:** Does **R' Eliezer** require that the knife be carried when exposed because he wants the love of the mitzvah to be demonstrated, or is it to avoid suspicion that the person is carrying something other than a knife for a "milah"? The difference between these reasons would be whether he can cover it in front of witnesses and carry it out like that when there is not a time of danger. There is no suspicion in that case, but the love of the mitzvah does not get demonstrated. **A:** **R' Levi** said, **R' Eliezer's** reason is to demonstrate the love for the mitzvah. A Braisa says that as well. **R' Ashi** said, a proof can be brought from our Mishna which says that in a time of danger it may be carried when covered in front of witnesses. This seems to say that only in a time of danger is this allowed. We see that **R' Eliezer's** reason is to show the love for the mitzvah.
- **Q:** When **R' Eliezer** allows the knife to be carried concealed in front of witnesses, do the 2 witnesses need to be fully kosher witnesses, or can the one carrying the knife be one of the witnesses (even though he is not kosher to testify about himself)? **A:** Our Mishna says there must be 2 witnesses – which presumably means 2 besides himself.
 - The Gemara says this is not a valid proof. It may mean that he is included as one witness, and the Mishna means 2 witnesses who could testify in another situation.

V'OD OMAR R' ELIEZER

- A Braisa says, in the place of **R' Eliezer** they would cut trees to make charcoal to make the metal knife for the milah on Shabbos. In the place of **R' Yose Haglili** they would eat bird meat with milk.
 - **Levi** went to the house of **Yosef the bird trapper** and was served a peacock's head in milk. **Levi** did not eat it and later asked **Rebbi** why he didn't put the people who eat bird meat with milk into "cheirem". **Rebbi** answered, those people live in the place of **R' Yehuda ben Beseira**, who may hold like **R' Yose Haglili** who says, the pasuk states "Do not eat a goat in its mother's milk" – which teaches that a bird, which doesn't have "mother's milk" can be eaten with milk.
 - **R' Yitzchak** said, a certain city in Eretz Yisrael was particular with regard to following **R' Eliezer's** shita on milah and the people of that city never died young. Even more, when the Romans decreed against milah, that city was not included in the decree.
- A Braisa says, **R' Shimon ben Gamliel** says, any mitzvah that Klal Yisrael accepted upon themselves with joy – like the mitzvah of milah – they still perform it with joy. Any mitzvah that they accepted upon themselves with "fighting" – like the mitzvah of not marrying a close relative – are still performed with "fighting" (for there is no "kesubah" that doesn't have some argument involved).
- A Braisa says, **R' Shimon ben Elazar** says, any mitzvah for which Klal Yisrael gave themselves to death rather than to follow a decree that banned the performance of the mitzvah – like milah

and avodah zarah – remains strongly kept. A mitzvah for which they did not give themselves over to death – like tefillin – is performed “weakly”.

- **R' Yannai** said, wearing tefillin requires a “clean body” like “Elisha Ba'al Kinafayim”. A “clean body” means – **Abaye** – one may not pass gas while wearing tefillin, **Rava** – one may not fall asleep in his tefillin. [We see that most people, unlike Elisha, were not particular with their observance of tefillin].
 - The Romans decreed to prohibit the wearing of tefillin. Elisha wore tefillin and was seen by a Roman officer. The officer gave chase and Elisha removed his tefillin and hid them in his hands. When asked by the officer as to what was in his hands, Elisha responded that he had “dove’s wings”. He opened his hands and saw that his tefillin had turned into dove’s wings. This story is what earned him the name “Elisha Ba'al Kinafayim”.
 - He said it was “dove’s wings” because Klal Yisrael is compared to a dove. Just like a dove is protected by its wings, so too Klal Yisrael is protected by its mitzvos.
- **R' Abba bar R' Ada in the name of R' Yitzchak** said, they once forgot to bring the knife to the baby’s house before Shabbos, so they brought the knife on Shabbos by carrying it via rooftops and courtyards, but not with the approval of **R' Eliezer**.
 - **Q: R' Yosef** asks, if this means because **R' Eliezer** would have had them bring in through the reshus harabim, that would seem to mean that they did this with the approval of the **Rabanan** who prohibit bringing the knife via the reshus harabim. However, we find that the **Rabanan** don't permit bringing it via rooftops and courtyards either?! **A: R' Ashi** said, it was brought with the approval of **R' Shimon** who allows items that began Shabbos on a rooftop or in a courtyard to be transferred via rooftops and courtyards.
- **Q: R' Zeira** asked **R' Assi**, may one carry within the confines of a “mavui” which did not have “shituf muvaos” (the equivalent of an “eruvei chatzeiros” in a courtyard) performed for it just as one may carry within the confines of a courtyard which did not have an “eruvei chatzeiros” done to it, or maybe a courtyard is different because it is essentially enclosed on 4 sides whereas a “mavui” is only enclosed on 3 sides? Also, a courtyard is used by the homeowners of the homes in that courtyard and it therefore looks a lot more like a reshus hayachid than a “mavui” does. What is the halacha?
 - **R' Assi** did not answer. At a later time, **R' Zeira** heard **R' Assi** say, that **R' Shimon ben Lakish in the name of R' Yehuda Hanasi** said, they once forgot to bring the knife to the baby before Shabbos and they brought it on Shabbos, but the **Rabanan** were perplexed as to how they could follow **R' Eliezer** and disregard the **Chachomim** – first because **R' Eliezer** was put in “cheirem” (or because he was a talmid of Shammai) and because he is a minority view! **R' Assi** continued, **R' Oshaya** said that he asked **R' Yehuda** the Mohel, who answered that the case was where they moved the knife across a “mavui” that did not have “shituf muvaos” done. Upon hearing this, **R' Zeira** said to **R' Assi**, if you didn't ask on this it must mean that you agree that one may carry in such a “mavui”, so why didn't you answer me when I asked you earlier? **R' Assi** said, through my learning I remembered this and would now be able to answer your question.
- **R' Zeira in the name of Rav** said that one may *not* carry more than 4 amos within such a “mavui”.
 - **Abaye** said, **Rabbah bar Avuha** explains (in the name of **Rav**), if the courtyards which open up into this mavui had an eiruv done to them, one may not carry more than 4 amos in this mavui. However, if no eiruv was done to the courtyards, one may carry within the entire area of the mavui.
 - **Q: R' Chanina Choza'ah** asked **Rabbah, Rav** says that one may only carry in mavui that has been adjusted with a “lechi” or a “korah” if there are houses and courtyards that open into this mavui. Therefore, when an eiruv was made in the courtyard, the courtyards become nullified to the houses (people may carry in them) and the mavui in effect does not have courtyards opening up into it (which is why nothing can be carried in the mavui without a “shituf muvaos”). In a case where there was no eiruv, why is carrying in the mavui permitted? In that case we should view the houses as closed up (since nothing can be transferred

out of them into the mavui) and the mavui should in effect only have courtyards opening into them, but no houses (and carrying in the mavui should likewise be prohibited)!? **A:** All members of the courtyard can relinquish their rights in the courtyard to one person and that one person would then be allowed to carry into the courtyard even without an eiruv. Therefore, there are considered to be courtyards and houses that open into this mavui. This can be done to a number of houses throughout the day so there are multiple houses to each courtyard that open to the mavui.

- **Q:** At any given time there is only one house able to use the courtyard?
A: Rather, **R' Ashi** said, the reason one may carry in the mavui when there is no eiruv in the courtyard is that since there will be no transferring from the houses to the courtyards, we look at the houses as if they don't exist. If so, the courtyards and mavui become one, large reshus, in which carrying is permitted.