



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

Shabbos Daf Kuf Lamed Beis

- **Q:** The **Rabanan** only argue with **R' Eliezer** regarding the preparatory acts of milah. All agree that milah itself overrides Shabbos. How is this known? **A: Ulla and R' Yitzchak** both say it is a "Halacha L'Moshe M'Sinai".
 - **Q:** A Braisa learns that saving a life overrides Shabbos through a kal v'chomer from milah. If milah itself is learned from a "Halacha L'Moshe M'Sinai", we could not use it to learn a kal v'chomer (**R' Elazar ben Azarya** says in a Braisa that such a kal v'chomer could not be darshened)?! **A: R' Elazar** says, we learn that milah overrides Shabbos from a gezeirah shavah from the word "ois" (it says "ois" regarding Shabbos and regarding milah, which teaches that milah applies on Shabbos as well).
 - **Q:** The word "ois" is written regarding tefillin as well, so tefillin should override Shabbos as well?! **A:** We learn milah from Shabbos through a gezeirah shava with the word "bris".
 - **Q:** If so, a milah done after the 8th day should also override Shabbos, because it says "bris" regarding such a milah as well (and yet we know that only an 8th day milah overrides Shabbos)?! **A:** We learn milah from Shabbos through a gezeirah shava with the word "doros".
 - **Q:** The word "doros" is written regarding tzitzis as well, so the preparatory act for tzitzis should override Shabbos?! **A: R' Nachman bar Yitzchak** says, regarding Shabbos the psukim say the words "ois", "bris" and "doros", and the same is written regarding milah. Therefore we learn milah from Shabbos. The other items only have one of these words.
- **R' Yochanan** says, the pasuk says "U'vayom hashmini", which teaches that even if the 8th day is on Shabbos, the milah is done that day.
 - **Q: Reish Lakish** asked, it says "U'vayom" regarding one who must bring a korbon to be released of his tumah, so that korbon should be brought on Shabbos as well (and we know that it may not be brought on Shabbos)!? **A:** That "U'vayom" is not available for that drasha because it is needed to teach that the korbon can only be brought during the day, not at night.
 - **Q:** The "U'vayom" of milah is also needed to teach that the milah must be done by day?! **A:** We learn that a milah must be done during the day from the pasuk that says "shmonas **yamim**".
 - **Q:** With regard to the korbon the pasuk says "**b'yom tzavoso**" which can teach that it must be done during the day, so the "u'vayom" could be available to teach that it should be brought on Shabbos?! **A:** We could not learn out that it must be brought during the day from "b'yom tzavoso". We would say, since the Torah is very lenient regarding this korbon, to the point that it allows a less expensive korbon to be brought by one who is poor, maybe the Torah allows the korbon to be brought at night as well. That's why we need "u'vayom" to reassert that it may only be brought during the day.
 - **Q:** If based on the fact that the Torah is lenient regarding this korbon we learn that other leniencies apply to it as well, the korbon should be allowed to be brought by a non-Kohen or a Kohen whose relative has died and has not yet been buried (these people are typically prohibited from doing any "avodah", but if the Torah is lenient, they should be permitted here)?! **A:** The Torah ultimately said that it cannot be brought at night, and therefore brought this korbon back into the fold of all other korbonos, and these people are therefore prohibited to do the "avodah" as with all other korbonos.

- **R' Acha bar Yaakov** says, the pasuk says “Shmini”, which teaches that the milah is done on the 8th day, even if it falls out on Shabbos.
 - **Q:** That pasuk is needed to teach that the milah cannot be done on the 7th day?! **A:** We learn from “ben shmonas yomim” that the child must be at least 8 days old.
 - **Q:** Both psukim are needed – one to teach that before the 8th day is not the proper time and one to teach that after the 8th day is not the proper time?! **A:** We must revert back to the answer of **R' Yochanan**.
- A Braisa says like **R' Yochanan**. The Braisa says: the pasuk says “shmini yimol” (the milah should be done on the 8th day), which means it should be done even if it is on Shabbos. The Braisa asks, maybe the pasuk means that it should be done on the 8th day if it is not Shabbos? The Braisa answers, that’s why the pasuk says “Bayom”, that it is even done on Shabbos.
 - **Rava** explains, the Tanna originally felt that milah should override Shabbos based on a kal v’chomer: tzara’as overrides the avodah (a Kohen with tzara’as cannot perform the avodah) and the avodah overrides Shabbos (the avodah is done on Shabbos), so milah which overrides tzara’as (if there is tzara’as on the place of the milah we allow it to be cut off with the milah even though one is not allowed to cut off tzara’as) should surely override Shabbos! The Tanna then felt, maybe tzara’as is not more stringent than the avodah, rather one with tzara’as can’t do the avodah because he is not fit to do so. If that is true, it cannot be the basis of a kal v’chomer! The Tanna ultimately says that “Bayom” teaches that milah overrides Shabbos even without the kal v’chomer.
- A Braisa says, milah in its proper time or even not in its proper time overrides tzara’as, but only a milah done in its proper time overrides Yom Tov. Another Braisa explains, the pasuk says “Yimol b’sar orlaso”, which teaches that the milah is done even if there is tzara’as. The Braisa then asks, maybe the pasuk means we do the milah only when there is no tzara’as? The Braisa answers, a second pasuk says “b’sar” to teach that the milah is done even if there is tzara’as.
 - **Rava** explains, the Tanna initially felt milah should override tzara’as based on a kal v’chomer: if milah overrides Shabbos which is very stringent, it should certainly override tzara’as. The Tanna then said, maybe tzara’as is more stringent because we find that tzara’as overrides the avodah, which itself overrides Shabbos?! The Tanna therefore says, the other pasuk says “b’sar” to teach that milah does override tzara’as.
 - **“Lishna Achrina”** – the Tanna initially felt that milah overrides tzara’as because milah is an “asei” (positive commandment) and tzara’as is a “lo sasei” (a negative commandment) and an “asei” overrides a “lo sasei”. The Tanna then said, tzara’as is actually an “asei” and a “lo sasei”, and therefore the “asei” of milah cannot override it!? The Tanna therefore says, the other pasuk says “b’sar” to teach that even so, milah still overrides tzara’as.
 - **Q:** The word “b’sar” is written in a pasuk that discusses a milah on the 8th day and in another pasuk that discusses one who is no longer a minor and therefore subject to punishment for not having done a milah on himself. Where do we know that a milah done in between the 8th day and adulthood overrides tzara’as? **A: Abaye** says we learn it out from a “tzad hashavah”. It can’t be learned from an adult, because that carries a punishment. It can’t be learned from an 8th day milah, because that is done at its proper time. The common factor is that they are a milah and they override tzara’as. So too all milahs can override tzara’as.
 - **Rava** says, an 8th day milah doesn’t need a pasuk to teach that it overrides tzara’as. We learn that from a kal v’chomer: if it overrides Shabbos (which is more stringent), it certainly overrides tzara’as.
 - **Q: R' Safra** asked, maybe tzara’as is more stringent than Shabbos because we see that tzara’as overrides avodah which itself overrides Shabbos?! **A:** Tzara’as is not more stringent than avodah, it just makes the person unfit to perform the avodah.
 - **Q:** Let the Kohen cut off the tzara’as and do the avodah! From the fact that he may not do so is a proof that tzara’as is more stringent than the avodah!? **A:** Cutting off the tzara’as would not permit him to do the avodah because he would still be tamei from having the tzara’as and would need to go to the

mikvah and wait for sunset. However, there is no proof that tzara'as is more stringent than avodah.

- **Q:** What about tzara'as that is not tamei? Why can't the Kohen cut that off and do the avodah immediately? It must be because tzara'as is more stringent than avodah!? **A: R' Ashi** says, tzara'as is not more stringent. The reason why the "asei" of avodah does not override the "lo sasei" of tzara'as is because the transgression of the "lo sasei" happens at a different time than the performance of the "asei" (contrast that to milah where the act of cutting is the performance of the "asei" and the transgression of the "lo sasei", in which case an "asei" will override a "lo sasei").
- The machlokes between **Rava** and **R' Safra** is a machlokes between Tanaim in a Braisa. In the Braisa **R' Yoshiya** says we learn that tzara'as may be cut off during the milah from a pasuk (like **R' Safra**). **R' Yonasan** says we learn it from a kal v'chomer (like **Rava**).