



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

Shabbos Daf Kuf Lamed Hey

SAFEK V'ANDROGINAS

- A Braisa says: The pasuk says “orlaso”, which teaches that only the milah of a definite male overrides Shabbos, but not the milah for a “doubtful situation”, and not the milah for an “androganis”. **R' Yehuda** says the milah of an “androganis” does override Shabbos and an “androganis” who doesn't have a milah performed is chayuv kares. Only a definite milah overrides Shabbos, but not the milah for a baby born “bein hashmashos”, and not the milah for a baby born already circumcised, in which case **B”S** say one must make some blood flow from the milah (but this may not be done on Shabbos) and **B”H** say that there is no need to do so. **R' Shimon ben Elazar** says, **B”S** and **B”H** agree that a child born already circumcised does not need blood taken from him. They argue regarding a convert (“ger”) who converted after having a milah performed. In that case **B”S** say we need to have blood taken at the milah site, and **B”H** say that there is no need for that.
 - **Q:** What does the Braisa mean to include when it says that the milah of a “doubtful situation” does not override Shabbos? **A:** It refers to the halacha that one may not perform a milah on a baby that may have been born in the 8th month of pregnancy and is therefore not destined to survive.
 - **Rav** paskens like the **T”K**'s version of the machlokes between **B”S** and **B”H**, and **Shmuel** paskens like **R' Shimon ben Elazar**.
 - **R' Ada bar Ahava** had a child who was born circumcised. He went to 13 mohalim to try to find someone who would draw blood on the 8th day (which was Shabbos). Finding no one (because even **B”S** would not allow this to be done on Shabbos) he did it himself and injured his son terribly. He said, “I deserve for this to have happened because I didn't follow the psak of **Rav**.” **R' Nachman** said, “You didn't follow **Shmuel** either, because **Shmuel** never allowed this to be done on Shabbos (because it is only a “safek”)!”
 - **R' Ada bar Ahava** held that **Shmuel** said his psak as a certainty, not as a “safek” and that it therefore needs to be done even on Shabbos.
 - We find that **R' Yosef** says this as well. He brings a proof from a Braisa where **R' Eliezer Hakapur** says that **B”S** and **B”H** agree that a baby born circumcised must have blood drawn and they only argue whether it may be done on Shabbos. It must be that the **T”K** who argues on **R' Eliezer Hakapur** holds that all would agree that drawing the blood overrides Shabbos! We can't say that the **T”K** holds that all say the drawing of the blood does not override Shabbos, because that would mean that **R' Eliezer Hakapur** is coming to teach only that **B”S** argues, which **R' Eliezer Hakapur** would not do, because we don't even pasken like **B”S**.
 - It could be that **R' Eliezer Hakapur** was saying that **B”S** and **B”H** agree that it may NOT be done on Shabbos. In which case there is no proof to **R' Yosef**.
- **R' Assi** says, any child whose mother became tamei from the birth (which is the typical case) must wait till the 8th day for the milah, because the pasuk says “When a woman gives birth to a boy she is tamei for 7 days and on the 8th day he should have a milah performed”.
 - **Q: Abaye** asked, the women who gave birth before Matan Torah did not become tamei (that halacha didn't apply until the Torah was given) and yet the babies had to wait until the 8th day to have a milah performed?! **A:** Before the Torah was given all babies had to wait for the 8th day. After the Torah was given, that waiting period was limited to babies of mother's who became tamei.

