



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

Shabbos Daf Kuf Lamed Zayin

MISHNA

- (Case 1) If one had 2 babies that needed a milah performed – one whose 8th day was on Sunday, and one whose 8th day was on Shabbos – and he mistakenly gave a milah to the Sunday baby on Shabbos, he is chayuv a chatas for the wound that he created (because he did not accomplish a mitzvah with the premature milah).
- (Case 2) If one had 2 babies that needed a milah performed – one whose 8th day was on Friday, and one whose 8th day was on Shabbos – and he mistakenly gave a milah to the Friday baby on Shabbos, **R' Eliezer** says he is chayuv a chatas (although he was preoccupied with the mitzvah of milah for the Shabbos baby, and ultimately did a mitzvah by giving a milah to the Friday baby, he is still chayuv) and **R' Yehoshua** says he is patur (since he was preoccupied with a mitzvah and ultimately did a mitzvah).

GEMARA

- **R' Huna** learned the Mishna the way we have it written. This can be seen in a Braisa as well. The Braisa says, **R' Shimon ben Elazar** says that **R' Eliezer** and **R' Yehoshua** do not argue that in Case 1 he is chayuv. They only argue in Case 2 (like our Mishna says).
 - **R' Eliezer** and **R' Yehoshua** say that any chatas liability must be similar to avodah zarah. **R' Eliezer** says, just like by avodah zarah the Torah says not to do it and one who does it is chayuv a chatas, the same is true in this case. **R' Yehoshua** says, by avodah zarah no mitzvah is being performed, and that's why he is chayuv. In Case 2 he is performing a mitzvah of milah and therefore is not chayuv.
- **R' Yehuda** learned our Mishna like the following Braisa: **R' Meir** says **R' Eliezer** and **R' Yehoshua** agree that in Case 2 he is patur (since he accomplished a mitzvah by giving a milah to the Friday baby). They argue in Case 1 – **R' Eliezer** says he is chayuv and **R' Yehoshua** says he is patur (since he is preoccupied with performing a mitzvah he is patur even though he did not ultimately accomplish performing a mitzvah).
 - **R' Eliezer** and **R' Yehoshua** say that any chatas liability must be similar to avodah zarah. **R' Eliezer** says, just like by avodah zarah, the Torah says not to do it and one who does it is chayuv a chatas, the same is true in this case (the fact that he intended to do a mitzvah doesn't make a difference). **R' Yehoshua** says, by avodah zarah he was not preoccupied with doing a mitzvah, but here he is and that is why he is patur here.
- **R' Chiya** taught, **R' Meir** says **R' Eliezer** and **R' Yehoshua** agree that in Case 2 he is chayuv. They argue in Case 1 – **R' Eliezer** says he is chayuv and **R' Yehoshua** says he is patur.
 - **Q:** If **R' Yehoshua** says he is patur in Case 1, when no mitzvah was performed, why would he say he is chayuv in Case 2 when a mitzvah was performed?! **The Yeshiva of R' Yanai** said, **R' Meir** is discussing a Case 2 where he gave a milah to the Shabbos baby on Friday, and so Shabbos had no reason to even be overridden (because the Shabbos baby already had a milah done) and that's why he is chayuv. In Case 1 **R' Meir** is discussing where the Shabbos baby did not yet have a milah done, so Shabbos was given to be overridden and that is why he is patur.
 - **Q:** **R' Ashi** asked **R' Kahana**, even in Case 2 as just explained, Shabbos is given to be overridden for milah of other children?! **A:** Shabbos was not given to be overridden for this person, and therefore he is chayuv.

MISHNA

- A healthy child is sometimes given a milah on the 8th, 9th, 10th, 11th or 12th day – never before the 8th or after the 12th.

- In a typical case the milah is done on the 8th day.
- If he is born bein hashmashos, we are stringent and make him wait 8 days from the following day (e.g. if he is born bein hashmashos of Tuesday evening, we make him wait 8 days from Wednesday even though he may have been born on Tuesday), which is (possibly) the “9th day” after his birth.
- If he is born bein hashmashos on Friday evening, he must wait until the 10th day (his milah does not override Shabbos).
- If he is born bein hashmashos on Friday evening when the Sunday, which is the 10th day, is Yom Tov, he must wait for the 11th day (his milah does not override Yom Tov).
- If that Yom Tov is the 2 days of Rosh Hashanah, he must wait until the 12th day to have the milah done.
- If a baby is sick, we do not perform a milah on him until he is healthy.

GEMARA

- **Shmuel** says, if a baby was sick and the fever has now left him, we do not do the milah until 7 days after he is better.
 - **Q:** Do those 7 days need to be seven 24-hour periods? **A:** A Braisa says that we wait until after he gets better just like when he was born. That seems to mean that just like we give him 7 days after his birth without waiting 24-hour periods, the same is with a baby who was sick.
 - **Q:** It could be that we wait the same number of days, but they are different, because the days after birth don’t need to be full 24-hour periods, but the days after being sick do.

MISHNA

- If after the milah there remains strands of skin that cover most of the top area of the male “eiver”, it is considered as if no milah was done. Therefore, a Kohen who has this may not eat terumah (it is as if he never had a milah done).
- If the child is heavy, so that extra skin covers over what was a proper milah, they must remove additional skin just so people who see that shouldn’t think that a milah was not done.
- A milah in which the skin was not pulled back to make the top of the “eiver” visible, is not considered to be a milah at all.

GEMARA

- **R’ Avina in the name of R’ Yirmiya bar Abba in the name of Rav** says, the strands of skin make the milah ineffective even if they only cover most of the height of the top area of the “eiver”, without covering most of the actual area.

V’IM HAYA BAL BASAR...

- **Shmuel** says, in the case of a heavy child whose flesh hangs down and covers the milah making it look like a milah was never done, if the milah would be noticeable when the “eiver” is stretched out, the milah is effective. If not, it is not. **R’ Shimon ben Gamliel** says, if the milah is not noticeable when the “eiver” is stretched out, he needs another milah done.
 - The difference between these two is where he looks somewhat circumcised when the “eiver” is stretched out. According to **Shmuel**, since the milah is not fully noticeable, he will need another one. According to **R’ Shimon ben Gamliel**, since he does not look like no milah was done, he does not need another milah in this case.

MAL V’LO PARAH

- A Braisa says:
 - The Mohel makes the bracha “ahl hamilah” and the father makes the bracha “l’hachniso b’briso shel Avraham Avinu”. The people in attendance say “k’sheim shenichnas labris, kein yikaneis l’Torah, l’chuppah, u’limasim tovim”. The one who makes the next bracha says “asher kidash yedid mibeten...baruch atah Hashem koreis habris”.
 - When giving a milah to a “ger”, the Mohel makes the bracha “ahl hamilah” and the one making the next bracha says “lamul es hageirim...baruch atah Hashem koreis habris”.
 - When giving a milah to a slave, the Mohel makes the bracha “ahl hamilah” and the one making the next bracha says “lamul es ha’avadim...baruch atah Hashem koreis habris”.

HADRAN ALACH PEREK R' ELIEZER D'MILAH!!!

PEREK TOILIN -- PEREK ESRIM

MISHNA

- **R' Eliezer** says one may place a strainer over a keili on Yom Tov (even though he thereby makes a temporary "ohel"). If there is a strainer already on a keili on Shabbos, he may run wine through the strainer (this is not the normal method of "borer" and is therefore mutar).
- The **Chachomim** say one may not place a strainer over a keili on Yom Tov, and even if there is a strainer already on a keili on Shabbos, he may not run wine through the strainer on Shabbos, but may do so on Yom Tov.

GEMARA

- **Q:** We find that **R' Eliezer** does not even allow one to add to an existing structure in a temporary way on Yom Tov (in the case of placing a shutter into a window to close it up), so how can he say in the Mishna that one can make a temporary "ohel" on Yom Tov in the first place? **A:** He holds like **R' Yehuda** who says that one may even perform preparatory acts for the preparation of food on Yom Tov. Therefore he can make this ohel to strain the wine, which is a food purpose.
 - **Q: R' Yehuda** only allows preparatory acts which are not as good if performed before Yom Tov, but placing the strainer over the keili would not be allowed on Yom Tov because it can be done before Yom Tov!? **A: R' Eliezer** takes this concept further than **R' Yehuda** and says that even something that can be done before Yom Tov may be done on Yom Tov itself.