



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

Yevamos Daf Ayin Aleph

- **R' Akiva** said in the Braisa that we learn that an arel is assur to eat terumah from the pasuk that uses the double verbiage of "ish ish".
 - **Q:** Why don't we say that the pasuk instead teaches that an onein is assur? **A: R' Yose the son of R' Chanina** said that an onein is mutar to eat terumah, based on the pasuk of "v'chol zar".
 - **Q:** Why don't we say that the v'chol zar comes to allow an arel? **A:** The pasuk of "ish ish" teaches that an arel is assur.
 - **Q:** Why do we use the drashos to exclude arel and include onein? Maybe it should be the other way around? **A:** It is more logical to exclude an arel, because an arel is lacking an act, the act is to his body, he is chayuv kares, the mitzvah existed before Matan Torah, and the areilus of his sons and male slaves prevent him from bringing a Pesach. Although aninus has the stringencies that it exists at all times, applies to men and women, and has no remedy that a person can do to fix it, the arel has more unique stringencies, and is therefore the one that will be excluded. **A2: Rava** said, without the fact that an arel has more stringencies, we would still learn that an arel is assur, because the pasuk of "ish ish" teaches to make assur something that only applies to men – which is areilus.
 - **Q:** What does **R' Akiva** do with the pasuk of "toshav v'sachir"? **A: R' Shmaya** said, he uses it to teach that goyim who happen to have a bris are still assur to eat the Korbon Pesach.
 - **Q:** A Mishna teaches that such goyim are not even considered as having a bris. If so, why would they need to be specifically addressed as being assur? **A:** It must be that he uses the pasuk to teach that a ger who had a bris but has not yet been toivel (which he holds prevents him from being a full-fledged Yid), and a child who was born with a bris (he holds that even such a child must have some blood drawn from him), may both not eat from the Korbon Pesach. **R' Eliezer** does not need the pasuk for this, because he holds that a ger who had a bris can eat the Pesach even if he wasn't toivel (because he is a full-fledged Yid at that point), and such a child could eat the Pesach as well (because he holds that no blood needs to be drawn).
 - **Q:** What does **R' Eliezer** learn from the pasuk of "ish ish"? **A:** He says that the pasuk is speaking as people sometimes do (in double verbiage).
- **Q: R' Chama bar Ukva** asked, may a child who is less than 8 days old, and therefore still an arel, have terumah oil smeared onto him? Is an arel before the time for his bris considered to be an arel who is assur from terumah? **A: R' Zeira** brings a Braisa which says, although the pasuk says it is assur to bring the Pesach if one's son is an arel, and that one may not eat the Pesach if his slave is an arel, through a gezeirah shava we learn that the areilus of a son or a slave prevents both the bringing and the eating of the Pesach. Now, we can understand how it is possible to have a slave who is an arel at the time of eating but not at the time of the bringing (he bought the slave after having brought the Pesach, but before eating it). However, how is it possible to have a son who is an arel at the time of eating but not at the time of bringing? The case must be where a son was born after the bringing, but before the eating. We see from here that a son less than 8 days old is considered to be an arel who will be assur for Pesach and terumah.

- **Q: Rava** asked, that can't be right, because the pasuk says the father must give a bris to his son and then eat the Pesach. Now in **R' Zeira's** case the son cannot yet have a bris, because he is less than 8 days old!? **A: Rava** said, the pasuk must be discussing a child who didn't get a bris at 8 days old because he was sick, and the sickness broke after the bringing of the Pesach but before the eating.
 - **Q:** If so, we should have to wait a full 7 days from when the sickness breaks before we give him a bris!? **A:** The Braisa is discussing where the sickness broke 7 days before Erev Pesach, so he was now chayuv to give a bris on Erev Pesach.
 - **Q:** Why didn't he give him a bris in the morning? **A:** We need to wait 7 periods of 24 hours after the sickness breaks, and those days ended after the time for bringing the Pesach but before the time for eating it.
 - **R' Pappa** said, the Braisa is discussing where the child's 8th day was Erev Pesach and he had a minor sickness (for which he wouldn't have to wait 7 days after healing), and the sickness went away after the time for bringing the Pesach, but before the time for eating it.
 - **Rava** said, the Braisa is discussing where the parents of the baby were in jail until after the time for bringing the Pesach.
 - **R' Kahana the son of R' Nechemya** said, the Braisa is discussing where the child was a tumtum and was discovered to be a boy after the time for the bringing of the Pesach.
 - **R' Shrivya** said, the Braisa is discussing where a child stuck its head out of its mother on the 7th of Nissan (he is legally considered as born on that day, and his 8th day is therefore on Erev Pesach), but he wasn't fully born until after the time for bringing of the Pesach had passed.
 - **Q:** A Braisa suggests that a child in this situation would not be able to live (he no longer nourishes from his mother, but cannot nurse from his mother in this position either)!? **A:** The mother of the baby had a fever, which was able to sustain him. **A2:** If the baby cries, that also sustains him.
- **R' Yochanan in the name of R' Bina'a** said, if the para aduma is sprinkled on one who is an arel, it is deemed a valid sprinkling. We see this from the people in the times of Yehoshua, who were sprinkled with the para adumah before they had a bris done to them.
- **Rabbah bar Yitzchak in the name of Rav** said, the mitzvah of "priyas milah" was not given to Avrohom, as we see that Hashem commanded Yehoshua to cut the mila of the Yidden at that time, presumably referring to the priyas milah.
 - **Q:** Maybe the commandment to Yehoshua was to give a bris to the people who did not yet have a bris milah, not the people who already had a bris milah, and therefore makes no reference to priyas milah!? **A:** The pasuk says "shuv", which means that they must get milah for a "second time", referring to priyas milah.
 - **Q:** What does the word "sheinis" (a "second time") in the pasuk refer to? **A:** This teaches that if one leaves over strands of the arlah, it precludes a valid milah.
 - **Q:** Why didn't the Yidden get brisim in the Midbar? **A:** It would have been dangerous because of their weakness due to travel. **A2:** Because the northern wind (which is necessary to cause the sun to shine and heal the child) did not blow for all the years they were in the Midbar.
 - **Q:** Why didn't the northern wind blow all those years? **A:** Either as a punishment for having done the Eigel, or so that the wind not push away the Anan Hakavod.
 - Based on this **R' Pappa** says, we should not give a bris or let blood on a cloudy day or on a day where the south wind is blowing.
 - However, in today's times where everyone seems to do so anyway, we apply the pasuk of "Shomer Pesayim Hashem".