

OVERVIEW of the Daf

1) Clarifying the Mishnah (cont.)

R' Adda bar Ahava inquires about the halacha in a case when a person in possession of only five selaim accepts upon himself two erech vows simultaneously.

The inquiry is left unresolved.

The reason the Mishnah repeats its opening line at the end of the Mishnah is explained.

2) **MISHNAH:** The Mishnah teaches that a woman who lost track of her niddah cycle can not begin a new niddah cycle in less than seven days and in no more than seventeen days.

3) A woman who lost track of her niddah cycle

A Baraisa elaborates on the number of days it will take a woman to return to her niddah cycle if she lost track of her cycle and then bled for a number of days.

Rabbah explains to R' Adda bar Ahavah why all the women mentioned in the Baraisa may not simply count seven days.

A Baraisa teaches that women who lost track of their niddah cycles must bring a korban but it is not eaten except for one whose beginning is after seven or eight days.

The Gemara challenges this Baraisa and revises it to refer to a woman who lost track of her zavah cycle.

4) **MISHNAH:** The Mishnah teaches that confinement for Negaim is not less than one week and no more than three weeks.

5) Clarifying the Mishnah

Confinement of one week is for people and three weeks is for houses.

R' Pappa cites an aggadaic teaching related to Negaim.

R' Yehudah and Rabbah disagree about the simple meaning of the pasuk.

The Gemara explains the point of dispute between them.

6) **MISHNAH:** The Mishnah presents the minima and maxima for the number of full months per year, the days between baking and eating of the two loaves and lechem hapanim and the earliest time to circumcise a child.

7) Clarifying the Mishnah

R' Huna explains the meaning of the phrase "it does not appear more than eight." ■

Distinctive INSIGHT

A delayed milah on the second day of Yom Tov

אין קטן נימול פחות משמנה ולא יתר על שנים עשר

The Mishnah lists the extreme limits of several halachos. One is in regard to the mitzvah of bris milah, and it reports that a healthy child would not have his bris earlier than on his eighth day of life, nor later than on his twelfth day. Rashi explains that the example of a boy's having his bris on his twelfth day would be where he was born at twilight on a Friday night, entering into Shabbos, when the two days of Rosh HaShana followed a week later on Sunday and Monday. A week after his birth he cannot be given his bris on Friday, because it might be that the birth was actually Friday night, making Friday only his seventh day of life. He can also not have his bris on that Shabbos, because of the possibility that he was actually born on Friday, and Shabbos would be his ninth day, and a bris can only defer Shabbos when it is on the eighth day. Similarly, the bris cannot be rescheduled for Sunday or Monday of the following week, as the two days of Rosh HaShana are days of Yom Tov, when a bris cannot be done unless, again, it is the child's eighth day. As a result, this baby, who might actually have been born on Friday, will not have his bris until a week later on Tuesday, which might then be his twelfth day of life.

We see from Rashi's explanation that when a bris must be later than the eighth day it does not defer Shabbos or Yom Tov, and not even the second day of Yom Tov, which is only rabbinic. Rambam (Hilchos Milah, 1:15) explains that this is true only in regard to the second day of Rosh HaShana, where the two days share a united, single holiness. A rescheduled bris can take place on other occurrences of a second day of Yom Tov.

R' Chaim Soloveichik (Ginzei R' Chaim, #76) explains that on the eighth day itself the mitzvah is that one should do the

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REVIEW and Remember

1. Why does the Mishnah repeat its opening line at the end of the Mishnah?

2. Why does it take at least seven days for a woman who lost track of her niddah cycle to return to her niddah cycle?

3. Which "confused women" can offer a korban and eat it as well?

4. What is the point of dispute between R' Yehudah and Rabbah?

HALACHAH Highlight

Performing a circumcision after the eighth day on the Second day of Yom Tov

אין קטן נימול ... ולא יתר על שנים עשר

A child is not circumcised... and nor is he circumcised more than twelve days after he is born

The Mishnah teaches that a child is not circumcised earlier than his eighth days of life and not later than his twelfth day of life. Rashi¹ explains that if the child is born during bein hashemashos on erev Shabbos the baby is not circumcised on the following Shabbos since it may be the ninth day. It is only permitted to circumcise a baby on Shabbos or Yom Tov if it is the baby's eighth day and since it is uncertain whether a baby born during bein hashemashos was halachically born on Friday or Shabbos the circumcision is delayed until Sunday. In the event that the two days of Rosh Hashanah follow Shabbos the baby will not be circumcised until Tuesday. Poskim discuss whether the second day of Yom Tov has the same status as Rosh Hashanah and it is prohibited to circumcise a child even on the second day of Yom Tov or perhaps the mitzvah of bris milah overrides the restriction of performing a circumcision on the second day of Yom Tov.

Rambam² writes that any circumcision that does not override Shabbos does not override the first day of Yom Tov. It does, however, override the second day of Yom Tov. Rosh³ on the other hand rules that a circumcision that is not taking place on the eighth day does not even override the second day of Yom Tov. The reason that the Tanna of our Mishnah could find only one circumstance in which it would be twelve days before a child is circumcised, i.e. when the two days of Rosh Hashanah followed

(Insight...continued from page 1)

milah every moment, but after the eighth day as long as the milah is not done, a person is in violation of the mitzvah every moment. This urgent situation is the only way to explain why milah after the eighth day should be done on the second day of a Yom Tov, when it could otherwise just as well be done the next day, after Yom Tov. Technically it is not the father who is in violation, because although he is commanded to perform the milah for his son, it is not directly his mitzvah to do at a particular moment after the eighth day. Nevertheless, the father must perform the son's mitzvah, and the son is fit to be in violation every moment, except for his being an infant. Therefore, the father may fulfill the son's requirement to remove the violation as soon as possible after the eighth day, even on the second day of Yom Tov.

Many Rishonim hold that a delayed milah does not defer the second day of Yom Tov. This is the ruling of Shulchan Aruch (Y.D. 266:8). ■

Shabbos, is that the Tanna lived in Eretz Yisroel where they did not observe a second day of Yom Tov. Outside of Eretz Yisroel, there could be additional circumstances in which it would be twelve days before a child would be circumcised. Shulchan Aruch⁴ rules in accordance with Rosh that a child may not be circumcised on the second day of Yom Tov if that is not the eighth day of the child. Shach⁵ disagrees and contends that halacha follows Rambam's position that a circumcision may be performed on the second day of Yom Tov even if it is not the baby's eighth day. ■

1. רש"י ד"ה קטן.
2. רמב"ם פ"א מהל' מילה הט"ו.
3. שו"ת הרא"ש סוף כלל כ"ו.
4. שו"ע יו"ד סי' רס"ו סעי' ח'.
5. ש"ך שם סק"ח. ■

STORIES Off the Daf

God's Charity

אלו נגעי בני אדם

The Sichos HaRan, zt"l, explains how fortunate we are to have received the Torah. "Non-Jews who did not receive the Torah have no idea how to act. A non-Jew who wants to discover the meaning of life must search for the truth and has very little chance of finding it. Jews are very fortunate, since God gave us the Torah which reveals exactly how we should act in any given situation. We can focus all of our energies on fulfilling the Torah instead of squandering them in an attempt to deter-

mine what to do."

Rav Chaim Shmuelevitz, zt"l, extracts a similar lesson from today's daf. "In Arachin 8 we find that the words 'צדקתך' alludes to tsara'as on one's body, while the words 'תהום רבה' refers to tsara'as on one's house. Rashi explains that God's 'charity' in the verse alludes to tsara'as which afflicts the body since this can be over within a week. God's 'judgment' alludes to tsara'as on a house since this is only clarified within three weeks."

He continued, "On the surface this is difficult to understand. Why is tsara'as on one's person an expression of God's charity? One might easily have assumed that tsara'as on his house is more charitable

since the sufferer has three weeks to contemplate his wrongs and do teshuvah! We see from here the importance of clarity and the difficulty of enduring uncertainty. Since one who has tsara'as on his person has less time feeling vague, he prefers this over tsara'as on his home which takes longer to resolve. He would rather break down his home than wait a full three weeks filled with doubts!"

Rav Chaim concluded, "Now we can understand how much we should praise God for having given us the Torah and separated us from those who err. The Torah is a clarification of every step of our lives. It gives clear guidance how to act in every situation for one's entire life."¹ ■

1. שיחות מוסר, מאמר ס"ב. ■