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פסחים ס״ט
The Chicago Center
TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) Clarifying the dispute between R' Eliezer and R' Yehoshua (cont.)

The Gemara explains why R' Eliezer disputes R' Yehoshua's proof.

A Baraisa records the dispute between R' Eliezer and R' Akiva regarding preliminary acts.

2) Clarifying the debate between R' Eliezer and R' Akiva

A Baraisa records the exchange between R' Eliezer and R' Akiva.

The Gemara further explains the disagreement.

3) Sprinkling for the purpose of becoming tahor

Rabbah suggests one reason why it is prohibited to sprinkle פרה אדומה ashes on a person on Shabbos.

A second reason is presented to explain why sprinkling is prohibited according to R' Eliezer, who permits preliminary preparations of a mitzvah on Shabbos.

This explanation is refuted and Rava offers an alternative explanation for why R' Eliezer prohibits sprinkling on Shabbos.

4) R' Akiva's rule in the Mishnah

R' Yehudah in the name of Rav rules like R' Akiva.

The Gemara notes that R' Yehudah in the name of Rav rules like R' Akiva in a similar case and explains why both rulings are necessary.

5) MISHNAH: The Mishnah details the laws of the Korban Chagigah that may accompany the Korban Pesach.

(Continued on page 2)

REVIEW and Remember

1. Why did R' Eliezer respond to R' Akiva in such a strong tone?

2. How did the Gemara initially explain why, according to R' Eliezer, it is prohibited to sprinkle the פרה אדומה ashes on Shabbos?

3. Explain שוחטין וזורקין על טמא שרץ.

4. What circumstances demand the bringing of a korban chagigah on the fourteenth?

Distinctive INSIGHT

Bathing a baby before and after the milah on Shabbos

אלא אמר רבא הכל חולין הן אצל מילה אחד קטן בריא ואחד קטן חולה—אין מחמין לו חמין להברותו ולמולו בשבת דהא לא חזי

Tosafos (ד״ה לא שנא) writes that the only case where Rabbi Eliezer would hold that labors necessary to prepare and to get ready for a milah are permitted on Shabbos is where the hot water to bathe the baby was already prepared from before Shabbos. In this case, the child is ready for the milah. But, if no water had been prepared from beforehand, the child is not ready for the milah, and it cannot be performed.

The Shulchan Aruch (O.C. 331:9) points out that at the time of the Gemara, if a child was not bathed in warm water before and after the milah, as well as on the third day following the milah, the life of the child would be in danger. This is why the Gemara establishes the rules it does. However, now that the nature of infants has changed (see Mishna Berura) we are not required to bathe a child before the milah. Bathing a child is no longer a critical procedure before or after the milah, and, according to the Shulchan Aruch, he is treated just as any other person in this regard.

Rema adds that the custom he found was that we bathe an infant before the milah with water that was heated before Shabbos, and afterwards he is rinsed off after Shabbos is over. The Mishna Berura explains that although this is not essential, it is still very important to do. This is why, according to Rema, we allow washing him before the milah, as the Gemara describes, but only with water that was heated before Shabbos. For the rinsing afterwards, we can wait until after Shabbos.

This is assuming that the child appears healthy. If a condition of concern arises, and bathing the infant in warm water after the milah becomes necessary, it would then be a mitzvah to do so, because the baby is no different than any other person who is ailing (חולה שיש בו סכנה). ■

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By Mr. and Mrs. Ira Arthur Clair and family
in loving memory of their father's 13th Yaharzeit
Mr. Sholem Clair z'l
ר' שלום שכנא בן ר' ברוך ז״ל

HALACHAH Highlight

Preparing for a bris milah on Shabbos

כלל א"ר עקיבא כל מלאכה שאפשר לעשותה מערב שבת אינה דוחה את השבת, מילה שאי אפשר לעשותה מע"ש דוחה את השבת וא"ר יהודה אמר רב הלכה כר"ע

R. Akiva said a rule: Any melachah which can be performed before Shabbos will not push off Shabbos, milah, which can not be performed on erev Shabbos does push off Shabbos. R. Yehuda said in the name of Rav that the halachah is in agreement with the opinion of R. Akiva.

Based on the above, the Poskim[1] write that before Shabbos one must prepare the necessary bandages smeared with cream (covered to maintain sterility) for use after the milah. Similarly, if there is no eruv, and one cannot carry[2], one must make arrangements for all of the necessary items to be brought to the home of the baby on erev Shabbos.

Our Gemara implies that if one neglected to make these arrangements he would not be permitted to break Shabbos, and the milah would have to be delayed until Sunday. This is indeed the halachah[3]. However, the Poskim[4] offer a suggestion to avoid the problem. They recommend asking a non-Jew to perform any rabbinic melachah needed for the milah. For example, to ask the gentile to carry the necessary items for the milah in a place which lacks an eiruv (assuming the area is not Biblically considered a Reshus HaRabim). However, one should limit the amount of melachah done as much as possible. Therefore, the Mishna Berura[5] writes that it is better to have a non-Jew bring the knife to where the child is, rather than bring the child to the knife. For if one must bring the baby to the knife, he will also need to be carried back to his home after the milah (resulting in an extra profanation of Shabbos). However, if the knife (and the mohel's bag) are brought to the baby, they can be left there until after Shabbos. ■

1. עי' מ"א שלא ססק"ה ומ"ב שם ס"ק כ', ושש"כ פל"ז סי"ג
2. שם, וכן בסימן רס"ו במ"ב ס"ק י"ז
3. וכ"כ הרמב"ם וטור והביאם במ"ב של"א ס"ק כ"ד, ושש"כ שם
4. במ"א שם סס"ק ה' ומ"ב שם ס"ק כ'. ועי"ש שהטעם שהתיר ע"י עכו"ם הוא וז"ל כיון דליכא רשות הרבים. (וכן עי' סימן רס"ו ס"ק ב' וס"ק ל"ד.) ור"ל שעל כן אמירה לעכו"ם בזה הוי שבות דשבות במקום מצוה דשרי כמבואר בסימן ש"ז ס"ה. ועע"ש וע"ע בסימן של"א ס"ק כ"ב ובבה"ל שם בענין שהמיקל וסומך על הראשונים המתירים במילה אמירה לעכו"ם אפילו באיסורי דאורייתא לא הפסיד
5. שם סס"ק כ ■

(Overview...Continued from page 1)

6) Clarifying the Mishnah

The Gemara explains why the topic of the Korban Chagigah is presented at this point. ■

STORIES Off the Daf

The thirteen Brisos

...אבל מילה דנכרתו עליה שלש עשרה בריתות אינא לידחי...

The Sfas Emes, zt"l, explains that bris means connection, and the way we connect to our Creator is by emulating His ways. The thirteen brisos therefore parallel Hashem's thirteen Attributes of Mercy, for those supernal middos are awakened by repentance from below. Milah gives us the power to rectify our middos through teshuvah and compassionate thought, speech, and action.

The six days of the week relate to this mundane world, and Shabbos is a taste of the World-to-Come. The eighth day is even higher—it represents the teshuvah described above. This level of teshuvah is even higher than Shabbos, and this is why the "milah of thirteen covenants" supersedes Shabbos.

Once Rav Shlomo Kluger, zt"l, was invited to be sandek at a bris. He made certain to arrive on time, but after what seemed an interminable delay, he began to wonder aloud what was holding things up. "Where is the baby? Why are we waiting?" The answer he received was very disconcerting. "The father is deathly ill, and it seems as though he could pass away any moment. The family is just waiting for the inevitable so that the baby can take his father's name."

Rav Kluger's heated response shocked everyone present into action. "Bring the baby at once, there is not a moment to lose!" At the Rav's insistence, the milah was performed without further delay. After the bris, the Rav entered the sickroom to wish the father "Mazal Tov!". He then explained himself to the rest of the family. "I could not force the Angel of Healing to come exclusively for the father's sake—such a thing was beyond my ability. I knew, however, that he had to come when we do the bris to assist the mohel and heal the newborn. So once we already had him in the house, I was able to ask that he go into the next room to heal the father."

To compound the family's joy, the father enjoyed a complete recovery. After a mere three days, he was already well enough to go to shul! ■

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