

פרק תשעה-עשר – ר"א דגילה

As the last chapter ended with a blanket permission to do all מצרכי מילה שבת, our chapter picks up on that topic and clarifies specifics about preparations and peripheral activities - and those essential to מילה, and the parameters of שבת as it intersects with מילה ברית מילה.

2.19.1

130a (משנה א) → 131a (ולכא)

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| 1. | לא תאקלו כל נבלה לגר אשר בשעריך תתננה ואקלה או מכר לנכרי כי עם קדוש אתה לה' אלהיך לא תבשל גדי בקלב אמו: דברים יד, טא |
| 2. | שש אנכי על אמרתך כמוצא שלל רב: תהלים קיט, קסב |
| 3. | וישמע משה את העם בכה למשפחותיו איש לפתח אהלו ויחר אף יקוק מאד ויבעיני משה רע: במדבר יא, י |
| 4. | אם תשכבון בין שפתים פנמי יונה נחפה בכסף ואברותיה בירקרק חרוץ: תהלים סח, יד |

- I. א ר"ע's dissent and שבת on מצרכי מילה ר' אליעזר: משנה א
- a. א"א: if the מוהל didn't bring the knife before שבת, he may bring it on שבת - through ר"ר - but it must be exposed
- i. But if: it's a time of danger, he may cover it up but must have עדים (that he brought it מילה לצורך)
1. Question: is ר"א's rationale to demonstrate love for the מצוה or to remove suspicion?
- a. Point of departure: whether he could bring it concealed, having secured עדים (to his righteousness)
- b. Answer: ר' לוי - his reasoning is מצוה חבובי מצוה
- i. Support (ברייתא): ר"א explicitly requires "exposed" and not concealed
- ii. ד' אשי that can be inferred from our משנה - he only allows עדים ע"פ מכוסה in times of danger
2. Alternate ברייתא: ר"א - must bring it exposed; ר' יהודה quotes him that during סכנה, bring עדים ע"פ מכוסה
- a. Question: does "עדים" mean he (the מוהל) and another, or another two besides him?
- i. Answer: from the plural "עדים", evidently we require another two
- ii. Rejection: could mean two who could be עדים elsewhere, but means he and one other
- b. א"א: added - he may cut wood to make a fire to make coals to make the knife
- i. ברייתא: in ר"א's town, they would do so; in ר"ר's town, they would cook fowl with milk (viz. חולין ח: ד)
1. Per: v. 1 (story with לוי and town of בתירה)
- a. Aggadic tangents: about מילה א; ר"א's town was the only one spared from גזירה against מילה
- i. Note: מצוה that בני"ו do with joy is still done with joy (v. 2); if not (v. 3) - still contentious (כתובה)
- ii. ברייתא: a מצוה for which בני"ו demonstrated sacrifice, like מילה, is still strong with them
1. But: a מצוה for which their resolve was weak is still "weak" among them
- a. Example: תפילין, which require clean body (story of בעל כנפים [v. 4])
- ii. Story (ר' יצחק): once they forgot to bring the knife before שבת and brought it via yards and rooftops
1. And: this was against the opinion of ר' אליעזר
2. Challenge (רב יוסף): this was according to his opinion!
- a. Proposal: perhaps it means against his will - he allows even ר"ר - and רבנן, who allow גגות etc.
- b. Block: רבנן do not allow even קרפיות וחצירות
- i. Rather (ר' אשי): against ר"א and his disputants; rather, ר"ש, who permits גגות etc.
1. רשות are all one רשות - but only for כלים that began שבת there, not in house
- iii. Question (post to ר' אשי): if a מבווי has no שיתוף, may he carry items within מבווי (but not to חצרות or houses)
1. Lemma1: compare מבווי to חצר - just as חצר w/o עירוב, still may carry within חצר
2. Lemma2: חצר has 4 walls, unlike מבווי (only 2); and חצר has residents, unlike מבווי (no answer)
- a. ר' אשי remembered story w/ רבי: they carried knife (for מילה) through מבווי w/o שתוף (answer - מותר)
- iv. ד"א: a מבווי w/o שיתוף - may not carry beyond ד"א
1. ר"א: per ר' אביה - if the houses and חצרות made עירוב, may not carry in מבווי; if not - may carry in מבווי
- a. Rationale: if they made עירוב in חצר, חצר became attached to houses and disconnected from מבווי
- i. Per: ר' אביה's own ruling, מבווי isn't מותר (w/חצי and קורה) unless בתים and חצרות open into it
- ii. And: here, we only have houses but no חצרות
1. But: if there is no חצרות, let's view houses as "sealed" and we only have חצרות, no בתים
- a. Answer: perhaps the residents were מבטל their רשות to one
- b. Block: in that case, we only have a single house, not "בתים" (per ר' אביה's requirement)
- c. And: we cannot suggest that they split the day, since each ½ day there's only בית
- iii. Answer (ר' אשי): חצר is only אסור (per ר"ש) and there are no houses in מבווי
- c. ר"ע rule - any מלאכה that could have been done before שבת may not be done on שבת; מילה may be done