

2.19.4

133a (משנה ב) → 134a (על שמי)

1.	עזי וזמרת יה ויהי לי לישועה זה אלי ואנוהו אלהי אבי וארממנהו: שמות טו, ב
2.	ונתת על השלחן לחם פנים לפני תמיד: שמות כה, ל
3.	וערל זכר אשר לא ימול את בשר ערלתו ונכרתה הנפש ההוא מעמיה את בריתי הפר: בראשית יז, יד

- I. שבת specific acts of מילה itself which are done on שבת
- a. *Mילה*: all needs for מילה; מילה, פריעה (pulling back skin which covers ערלה) and מציצה
 - b. *Healing*: we put on bandages and cumin (on bandage)
 - i. *If*: he didn't chop up the cumin before שבת, he may do so with his teeth
 - ii. *And if*: he didn't mix the wine and oil (used as a salve) he puts each one in separately
 - iii. *We do not*: make a pocket for the bandage, but he may wrap a rag around it
 1. *And if*: he doesn't have a rag, he may wrap one around his finger and bring it – even from another חצר
- II. Analysis of opening clause
- a. *Question*: once the משנה listed the specifics, what is included with the opening line? (כל צרכי מילה)
 - i. *Answer*: per ברייתא – if he is still involved in מילה, he may go back to fix ציצין, even if they aren't מעכב
 1. *But if*: he has finished, he may only go back to fix ציצין that are מעכב מילה
 - b. *Authority*: who is the authority who only allows vital acts when שבת is trumped by overriding מצוה?
 - i. *Suggestion1*: ר' ישמעאל בנו של ריב"ב, in re: how much of פסח to flay on שבת (until chest) (ר"ה א:ה)
 1. *Rejection*: perhaps he only limits flaying because there is no consideration of הידור מצוה (v. 2)
 - a. *Note*: הוא = "אנוהו" – ואנוהו interprets אבא שאול as the obligation of *imitatio dei* – "אני והוא = אנוהו"
 - ii. *Suggestion2*: ר' יוסי, who only allows שבת for חילול עדים of the new moon if it isn't seen clearly (ר"ה א:ה)
 1. *Rejection*: perhaps he only disallows it there because שבת wasn't essentially "trumped"
 - iii. *Suggestion3*: רבנן (of יוסי) in יא:ז – require immediate placement of new לחם הפנים as old removed (v. 2)
 1. *In other words*: once interrupted, considered a new act (ציצין cannot be removed anymore unless מעכב)

III. ברייתא: we complete the מילה and if it isn't done, there is a liability for כרת

 - a. *Question*: who is liable for כרת?
 - i. *Answer1* (ר"ז): מוהל
 1. *Challenge* (ר"פ): the מוהל could say that he did part of the מצוה, and they (the family) should complete it
 - ii. *Answer2* (ר"פ): ערל, when he becomes of age, is liable for כרת
 1. *Challenge* (ר"אשי): v. 3 explicitly states that if a גדול doesn't have מילה he is liable for כרת
 - iii. *Answer3* (ר"אשי): (akin to answer#1) the מוהל – in a case where it is ע"ש at ביה"ש
 1. *And*: they tell him he won't have time; he goes ahead and causes a חבורה (on שבת) – כרת for חייב שבת (חבורה)

IV. Analysis of next clause – משנה – we perform מציצה

 - a. *ר"פ*: if a מוהל doesn't perform מציצה, this constitutes a danger and he is relieved of his duties
 - i. *Challenge*: this is obvious; since we violate שבת for מציצה, failure to do so must be a סכנה
 - ii. *Defense*: we might have thought that דם is deposited (מפקד פקיד) and no danger קמ"ל → that we hold מחבר כבורי
 1. *Support*: from משנה; juxtaposed to bandage and salve, which both constitute סכנה

V. Analysis of next clause – if he didn't chop up the cumin etc.

 - a. *תוספתא ביצה ב:יא*: these are not done on שבת for מילה but are done on י"ט – chopping cumin & mixing wine w/oil
 - i. *Challenge* (ר"אבי לר"י): cumin is permitted on י"ט since it is fit for cooking; wine w/oil is fit on שבת for חולה
 1. *Per*: (ת"ק רשב"א בשם ר"מ) – we may mix wine with oil for a שבת on חולה
 - a. *Story*: ר"מ refused it, even though he was מתיר, because he wouldn't violate his colleagues' ruling
 2. *Defense*: in that case, it needn't be mixed vigorously; in the case of מילה, it requires ליכא
 - a. *Challenge*: then let them mix it without vigorous work
 - b. *Answer*: that's exactly what they allow – "put each one in separately..."

- VI. **ברייתא** regarding **יום טוב** – we do not sift mustard nor sweeten it with coals on **יר"ט**
- a. *Challenge* (**אבני לר"י**): why is this different than the **משנה** (**שבת כ:ב**) that we may put an egg into a mustard sieve?
 - i. *Answer*: that doesn't look like **בורר**; it does when putting mustard seeds in there
 - b. *Challenge* (to 2nd rule): we learn that we *may* sweeten mustard with coals
 - i. *Answer*: permitted in metal coals; **אסור** if wood coals
 - ii. *Challenge* (**אבני לר"י**): why is this different than putting meat on coals (even though **דם** may extinguish)
 1. *Answer*: there, it is impossible, but there are other ways to sweeten mustard
 - c. *Question* (**אבני לר"י**): is it permitted to make cheese on **יר"ט**?
 - i. *Answer*: prohibited
 - ii. *Challenge*: why is this different than kneading dough?
 1. *Answer*: it isn't possible to knead the bread before **יר"ט** (and have it taste as good);
 - a. *But*: cheese could be made the day before
 - b. *Challenge*: **נהרדעי** say that fresh cheese is good
 - i. *Answer*: they mean to say that *even* fresh cheese is good – certainly aged cheese is better
- VII. Analysis of last clause – making the garment for the child
- a. *Related*: series of lessons taught to **אביו** by his nanny regarding care of newborns
 - b. *Stories*: of **נתן ר'** and how he advised mothers regarding **מילה** (of sickly looking children) and how they were named **נתן הבבלי** in his honor (**תוספתא שבת טו:ח**)