2.19.5 134b (משנה ג) 135b (משנה ג)

ו. **וַיְהָי בַּיּוֹם הַשְּׁלִישִׁי בָּהְיוֹתָם פֹּאָבִים** וַיִּקְחוּ שְׁנֵי בְנֵי יַעֻקֹב שְׁמְעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חַרְבּוֹ וַיָּבֹאוּ עֵל הָעִיר בֶּטַח וַיַּהַרְגוּ כֶּל זָכֶר: *בּראשית לד, כה* 2. וֹבַיּוֹם הַשְּׁמִינִי יִּמּוֹל בְּשֵׂר **עָרְלָתו**ֹ:ייקרא יב, ג 3. דַבָּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תַזְרִיע וְיָלְדָה זָכָר וְטָמְאָה שָׁבְעַת יָמִים כִּימֵי נִדַּת דְּוֹתָהּ תִּטְמָא:ייקרא יב, ב

- I. משנה ג bathing child and caring for שבת on שבת
 - a. Bathing: we bathe the child before and after מילה and throw hot water on him, but only by hand, not with a כלי
 - b. דאב"ע. allusion to washing child on 3rd day if it is on שבת v. 1
 - i. Challenge: רישא says that we bathe him, then it "backtracks" and only allows by hand
 - 1. Answer1 (הבי הודה ורבה בר אבוה): opening line is general, next line is detail only may bathe ביד
 - a. Challenge (רבא): 1st clause states מרחיצין
 - 2. Answer2 (נרבא): 1st clause is for day of מילה; next clause is for 3rd day (only ביד) to which מילה disagrees
 - a. Supporting בידי we wash him before and after מילה in normal fashion; on 3rd day ביד
 - i. אמב"ע. disagrees and cites v. 1 as allusion to special status of 3rd day
 - 1. Only allusion (not proof): adult's skin doesn't heal as quickly (v. 1 is re: adults)
 - ii. Note: when they throw the hot water, use a hand, not a כלי (per רבנן)
 - 3. Story: רבא ruled like his own approach, then felt regret noting that משנה supports רב יהודה
 - a. Support: since מרחיצין" says "מרחיצין" don't allow מרחיצין even on 1st day (else "אף מרחיצין") אף מרחיצין
 - ii. Ruling ראב"ע in the name of ראב"ע): we rule like ראב"ע): we rule
 - iii. Question (asked in "א"): is the "washing" here his whole body or only מקום מילה?
 - 1. Answer (אי יעקב): reasonably his whole body; if only מקום מילה, why would that be different from מרב suling that we allow hot water and oil on a wound on שבת
 - a. Challenge (י ייסף): wouldn't we distinguish between water heated on שבת and that heated before?
 - b. Block (יד' דימי): who's to say that the water here was heated on שבת?
 - i. Defense (שבת, ahead of אביי, ahead of שבת, as he is in danger
 - 2. Report from א"י we rule like ראב"ע, if heated on שבת or ש"ע, to wash whole body or just מקום מילה
 - a. Reason: he is in danger
 - iv. Reexamining 27's ruling about hot water: permitting hot water and oil to be put directly on wound
 - 1. שמואל permitted to put it *near* the wound and it drips in
 - a. Challenge: we may not put hot water onto cotton to put on wound
 - . Answer: that is due to the concern of סחיטה (squeezing out)
 - b. Challenge: we may not put hot water or oil on מוך on wound
 - i. Answer: that is also due to a concern about סחיטה
 - c. שמואל supports ברייתא we may not put hot water or oil directly onto wound
 - i. But: we may put hot water or oil near wound and let it drip in
 - d. ברייתא: we may put dry rags or sponge on wound, but not reeds or rags (כתיתין
 - i. Contradication: about כתיתין/מוך
 - ii. Resolution: new ones are אסור (effective); old ones are מותר (not very effective)
 - 1. אביי: infer from here that כתיתון (rags) can be helpful in treating a wound
 - c. שבת for their שבת for their מפק ואנדרוגינוס.
 - i. מילה of an שבת we do violate מילה of an אנדרוגינוס.
 - 1. Analysis: ערלתו (v. 2) only certain ספק and androgynous
 - a. שבת means possible 7th month (נימול בשבת) possible 8th month (שבת on מוקצה) considered dead)
 - i. However: in case of 8th month baby, mother may lean over and nurse him
 - 2. מילה and failure to do שבת and failure to do מילה
 - a. Rather: ערלתו excludes one born מהול (שבת of שבת) and one who is born מהול

- i. Note: this is a dispute הטפת דם ברית taking position that נולד מהול requires הטפת דם ברית
- ii. מילה they didn't disagree about this; rather about a who converts but already had מילה
 - 1. הלכה follows מה"ק (→if born מהול, no requirement of הלכה ברית, per הלכה מב"ה, per הלכה.
 - 2. ארכה הלכה הלכה הלכה הלכה השמואל. (dispute is about גר מהול born מהול, must have הטפת דם ברית האפרות)
- d. Story: מהול had baby born מהול and his 8th day was שבת
 - i. He: took him to 13 מוהלים who refused to circumcise him
 - ii. So: he did it himself and ended up making him כרות שפכה
 - 1. Reflection: he felt that he deserved it; as he violated כֹיל dictum
 - a. שבת on חול not הטפת דם, he only obligated שבת on חול, not חול, not שבת
 - b. Explanation: אב"א thought that it was (דאי ערלה (כבושה would require דיד would require דיד איי ערלה אל & ודאי ערלה אל איי
 - i. Per: dispute רבה/רב יוסף if someone born מהול certainly has ערלה כבושה
 - 1. *רבה* it may be ערלה כבושה (→we do not circumcise on שבת)
 - 2. ערלה כבושה it is certainly ערלה כבושה (\rightarrow we do perform שבת on סבת)
 - a. Argument (רב יוסף): from הקפר ברייתא argues that a baby born הטפת דם ברית requires הטפת דם ברית הטפת דם ברית
 - b. Rather: they disagreed about whether we violate שבת for that שבת violate שבת violate שבת
 - i. Implication: ר"א הקפר (of ר"א holds that we do violate לכר"ע)
 - ii. Rejection: perhaps ת"ק holds that all agree that we do not violate ה"ד for ד"ה
 - iii. And: שבת argues that ב"ש וב"ה agreed that we do violate שבת for ד"ה
- II. שבת (שבת sequation: if the mother is טמאה לידה, the baby is נימול לשמונה (שבת); if not delayed until after נימול (vv. 2-3)
 - a. Challenge (מאביי): before מילה at 8 days
 - i. Answer (יד' אסי): once the תורה was given, the Halakhic innovation was given (per his equation)
 - b. Challenge: in case of a c-section or someone born with 2 ערלות, dispute מילה if הונא/חייא בר רב is done on ערלות
 - i. Observation: they only disagree about doing it on שמיני, but would agree that it is (otherwise) done on שמיני
 - ii. Defense: one is dependent on the other (if done on 8th day, it would be done on שבת
 - ב. Note: this is subject to dispute of ברייתא, as per ברייתא
 - i. Background: in מקנת כסף both ליד בית both ליד בית (born into house) and מקנת כסף (purchased slave) require מילה
 - 1. מקנת כסף on 1st day or on 8th day
 - a. If: he bought a שפחה who was pregnant this is מקנת כסף done on 8th
 - b. But if: he bought her with her newborn baby this is מקנת כסף done on 1st day
 - 2. יליד בית on 1st day or on 8th day
 - a. If: he bought a שפחה and she became pregnant in his domain this is יליד בית done on 8th day
 - b. אי ווי if she gave birth and then he was מטביל her done on 1st day; if מי חמא first 8th day
 - i. אייק. doesn't distinguish all done on 8th day, even though mother has no טומאת לידה

 - 2. Answer (ר' ירמיה): if he bought a שפחה for her עובר (considered יליד, but done on $1^{\rm st}$ day)
 - a. Challenge: this is only valid if we hold קנין פירות לאו קנין הגוף דמי
 - b. But: if we hold קה"ג::ק"פ what case can we construct?
 - Explanation: if קה"ג::ק"פ, she is fully owned by him and is done on 8th day
 - c. Answer (ר' משרשיא): in a case where he buys מטביל on condition that he will not be מטביל