

2.19.7

137a (משנה ד) → 137b (סיום הפרק)

1. כה אמר ה' אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתי: ידמוהו לג, כה

- I. שבת on מילה שלא בזמנה: משנה ד
- If: he had two babies to circumcise – one on יום א and one on שבת and he circumcised the wrong one
 - Then: he is liable (for חבורה – the baby was only 7 days old)
 - If: he had 2 babies to circumcise; one on ע"ש and one on שבת and he circumcised the wrong one
 - אליעזר ד' he is liable
 - יהושע ד' he is exempt (טעה בדבר מצוה ועשה מצוה)
 - Dispute: about wording of משנה – about which case was there consensus
 - הונא ד' (as per our reading) – following רשב"א's report of the dispute
 - אליעזר ד' just like ע"ז (the model); prohibited and if he violates – liable
 - יהושע ד' unlike ע"ז – here, he fulfilled a מצוה
 - הונא ד' (per ר"מ's reading of the מחלוקת) consensus about פטור for circumcising 9-day old on שבת
 - Dispute: about case of circumcising 7-day old on שבת
 - אליעזר ד' just like ע"ז – he violated law (w/o fulfilling מצוה) and is liable
 - יהושע ד' unlike ע"ז; in this case, he was engaged in trying to fulfill a מצוה
 - Note: alternate version of ר"מ's read of dispute was taught
 - Consensus: if he circumcised 9-day old on שבת – he is liable
 - Dispute: if he circumcised 7-day old on שבת; ר"א finds for חיוב and יהושע ר' exempts
 - Challenge: how could יהושע ר' exempt here (when no מצוה was done) when he finds liable in רישא?
 - Answer (דבי ר' ינאי): in 1st case, he had already done שבת-baby on ע"ש – no reason to do any מילה on שבת
 - But: in 2nd case, he hadn't yet done מילה – so שבת was still "available" (but he mixed them up)
 - Challenge (ר' אשי לר' כהנא): in 1st case, שבת was available for other babies
 - Defense: but in that case, neither of these babies was "available" for מילה on שבת
- II. משנה ה: latest possible ברית for a (healthy) boy – from 8-12 days
- 8: if normal
 - 9: if born השמשות בין, he will be circumcised on what may be his 9th day
 - 10: if born השמשות בין entering שבת; he may be a 10-day old on יום א' when circumcised
 - 11: if born השמשות בין entering ע"ש and the next ע"ש is טוב יום – circumcised on the following יום א'
 - 12: if born בה"ש entering ה' יום and the next ה' יום and ע"ש are the 2 days of ר"ה; circumcised on the יום א' after
 - Note: if he is sick, we do not perform מילה until he becomes healthy
 - שמואל: when his fever leaves, we give him 7 days before doing מילה
 - Question: does that mean 168 hours (מעל"ע) or immediately on 8th day
 - Suggested solution: לודא taught "his day of health is like his day of birth"
 - Assumption: just as 8th day from birth is ככולו היום, so too with his recovery
 - Rejection: he meant that יום הבראה is greater than his day of birth – we require 7 full days
- III. מילה: details of משנה ו
- which are indispensable (mentioned above): if it covers most of the "crown" (רב – most of height of crown)
 - In that case: he may not eat תרומה (considered ערל)
 - And if: he was fat (and appears to be ערל), it is "fixed" to avoid מראית העין
 - שמואל: if he was seen to be מהול when erect – no "fix" needed
 - רשב"ג (in ברייתא): if he was not seen to be מהול when erect, then "fix" needed
 - Difference between them: if not clearly seen to be מהול when erect (שמואל would require it, רשב"ג not)
 - פריעה: if מילה is done without pulling the skin back, as if מילה never took place
- IV. תוספתא ברכות ו:יב-יג (from ברית) recited at בריית (כשם...מעשים טובים) and the response of those assembled (להכניסו) for father (ברכת המצוות) מוהל for ברכות
- ברכות: מוהל for ברכות
 - Then: afterwards ברכה – בא"י כורת הברית
 - ברכות: circumcising גרים (same ברכה for מוהל; מברך says "...את הגרים" and concludes w/ v. 1, כורת הברית
 - ברכות: circumcising עבדים (same as גרים, substituting "עבדים" for "גרים" in longer ברכה)