

## קל וחומר לשכינה י"ד יום –

**For the *Schechina* it should certainly be fourteen days**

### OVERVIEW

The *ברייתא* derives the rule of *דיו* from the *פסוקים* regarding *מרים*, where she experienced the contempt of *הקב"ה*. The *פסוק* said if her father would deride her she would be scorned for seven days, she should be secluded for seven days. The *ברייתא* explains that we should have said that since the contempt of the *שכינה* is greater she should be secluded for fourteen days, but this is the rule of *דיו*, to limit it to seven days (as by her father). *תוספות* discusses why assume fourteen days;<sup>1</sup> why not another number.

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אומר רבינו תם משום דאמרינן בהמפלת (נדה דף לא,א) שהאב ואם נותנין בו כל אחד ה' דברים -  
The *פירוש* explains the reason for fourteen days is because the *ברייתא* states in פרק  
המפלת, that the father and mother each contribute five things to the child -  
והקדוש ברוך הוא נותן בו י' דברים<sup>2</sup> -

And *הקב"ה* contributes to him ten things; therefore since *הקב"ה* gives twice the amount of either the father or the mother, therefore the time of seclusion should also be twice as much; fourteen days instead of seven.

*תוספות* offers an alternate explanation:

ויש מפרשים דנקט י"ד יום כנגד שני הסגרות<sup>3</sup> דאין הסגר פחות מז' ימים<sup>4</sup> -  
And others explain that he mentions fourteen days corresponding to the two  
seclusions by a *מצורע*, for there is no seclusion less than seven days.  
וכן מוכח בתוספתא<sup>5</sup> דמסכת אבות:

And so it is evident in the *תוספתא* of *מסכת אבות*

### SUMMARY

<sup>1</sup> See 'Thinking it over'.

<sup>2</sup> In our text there it seems that the father and mother together give nine things (five from the father and four from the mother) and *הקב"ה* gives (also) nine things. See the marginal note in *הגהות וציונים*.

<sup>3</sup> When there was no confirmed sign of *צרעת* by a prospective *מצורע* the *כהן* would seclude him for seven days. Occasionally if the doubt was not resolved after the first seven day seclusion he would be secluded a second seven day period. There was never more than two *הסגרות* (or fourteen days), therefore it cannot be more than fourteen days.

<sup>4</sup> Therefore if the punishment of seclusion for *הקב"ה* (seemingly) needs to be greater than for her father, it will be necessary to seclude *מרים* for (at least) another seven day period. It could not be less than fourteen days.

<sup>5</sup> There is a *תוספתא* on *אבות דרבי נתן* (but not on *אבות* (פרקי אבות)). The commentaries could not ascertain which *תוספתא* our *תוספות* is referring to.

The fourteen days are either because the הקב"ה contributed to the child double what each parent contributes, or because there is no הסגר less than seven days.

### **THINKING IT OVER**

Is תוספות<sup>6</sup> leaning that it should have been more than fourteen days or less than fourteen days?

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<sup>6</sup> See footnote # 1.