

A healthy full-term baby who is born on Shabbos will have his bris on the following Shabbos

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# בְּמִילָה



## Bris Mila on Shabbos

RAV DONIEL NEUDSTAT

As a rule, a healthy full-term baby who is born<sup>2</sup> on *Shabbos* will have his *bris* on the following *Shabbos*. There are, however, some exceptions to that general rule, as detailed below:

- A baby who is born on *Shabbos* via a cesarean section may not have his *bris* on *Shabbos*<sup>3</sup>. It will be postponed until Sunday. But a baby who is born in the regular fashion but with the assistance of forceps or any other surgical procedure may have his *bris* on *Shabbos*<sup>4</sup>.
- A baby who is born after sunset and anytime during *bein hashmashos*<sup>5</sup>, either on Friday or *Shabbos*, will not have his *bris* on the following *Shabbos*. The *bris* will be postponed until Sunday<sup>6</sup>.
- A baby who is born partially circumcised, will still have the rest of the procedure on *Shabbos*<sup>7</sup>. But a baby who requires only *hatafas dam bris* many not have the procedure on *Shabbos*.
- If a non-Jewish woman gave birth on *Shabbos* and then converted to Judaism, the baby's *bris* may not be done on *Shabbos*<sup>8</sup>.
- Some *poskim* rule that a baby born to a woman who converted to Judaism while she was pregnant may have his *bris* on *Shabbos*<sup>9</sup>. Other *poskim* maintain that the *bris* is delayed to Sunday<sup>10</sup>. Several contemporary *poskim* rule in accordance with the second opinion<sup>11</sup>.
- Some *poskim* hold that if the father of the baby is a non-Jew then the *bris* may not be performed on *Shabbos* and is postponed to Sunday<sup>12</sup>. Many *poskim* disagree with this ruling<sup>13</sup>, and the custom follows their opinion<sup>14</sup>.
- A baby born on *Shabbos* to a woman who converted to another religion and is *halachically* classified as a *mumar* (an apostate), will not have his *bris* done on *Shabbos*<sup>15</sup>. But a baby born to secular parents who are *Shabbos* desecraters will have his *bris* on *Shabbos*<sup>16</sup>.
- A baby born on *Shabbos* to a woman who died immediately before or during childbirth, may not have his *bris*

done on *Shabbos*<sup>17</sup>.

- Contemporary *poskim* debate if a child born from artificial insemination or via IVF has his *bris* done on *Shabbos* or postponed<sup>18</sup>. The custom follows the opinion that the *bris* is on *Shabbos*<sup>19</sup>.
- If a *Shabbos bris* will cause a public desecration of *Shabbos*, e.g., the baby's irreligious relatives will drive on *Shabbos* to attend the *bris*, many *poskim* advise that the *bris* should be delayed until Sunday<sup>20</sup>. A *rov* should be consulted as to how to handle this sensitive issue<sup>21</sup>.
- Some *poskim* maintain that a baby who born on *Shabbos* via induction (a scheduled birth) will have his *bris* delayed to Sunday<sup>22</sup>. The custom does not follow this opinion.
- A physically healthy down-syndrome baby, or any physically healthy baby afflicted with a mental, emotional or developmental issue, will have his *bris* on *Shabbos*<sup>23</sup>.
- A novice *mohel* who has never previously done a formal *bris* should not undertake to do a *bris* for the first time on *Shabbos*<sup>24</sup>. This includes if he was trained well and practiced for a while, and even if a veteran *mohel* will supervise him<sup>25</sup>. In the event that he is the only *mohel* available to do the *bris*, he should not do the *bris* unless he is totally confident that he will be able to do it perfectly well<sup>26</sup>. Consequently, if a baby's father chooses to cut the *orla* himself, but has never done so before, he should not do so for the first time if the *bris* falls on *Shabbos*<sup>27</sup>.
- A *mohel* who was negligent and failed to sharpen the knife for the *bris* or prepare his nails for the *periah* before *Shabbos*, may not do so on *Shabbos*, even via a non-Jew. If there is no other knife or *mohel* available, the *bris* will need to be delayed until Sunday<sup>28</sup>.
- A *mohel* may not walk outside his *techum Shabbos* to perform a *bris*, even if this will result in the *bris* being postponed<sup>29</sup>.



הרבי שלמה יוסף מחפור שליט"א  
בסנדקאות בברית

@sk your L.O.R / L.O.M

To Your1mohel@gmail.com X

@sk your L.O.R / L.O.M

In our continued effort to raise awareness about the *mitzvah* of *bris mila*, we will raise questions and comments to promote discussions that pertain to the *inyan* of *mila*. Please feel free to discuss them with your LOR, or your LOM (Local Orthodox *Mohel*).

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| 1-Why do we make two <i>berachos</i> on one <i>mitzvah</i> ? | 5-If someone has no male children, how can he be <i>mekayem</i> the <i>mitzvah</i> of <i>bris mila</i> ? |
| 2- Must there be blood by a <i>bris</i> ?                    | 6-What must be done to someone who had a <i>bris</i> before the 8th day?                                 |
| 3- Is anything done differently by a <i>Shabbos bris</i> ?   | 7-Does the <i>mohel</i> have to be certified?  |
| 4-Can a woman be a <i>sandek</i> ?                           | 8-Can one perform a <i>bris mila</i> wearing gloves?   |

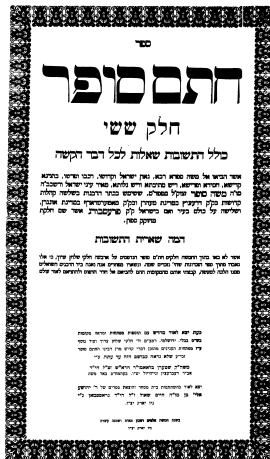
Send Please submit any questions or comments you have, so they can be printed in future volumes of *Millim Bmila*, to Your1mohel@gmail.com.

2. "Born" is generally defined as when most of the baby's head is out of the birthing canal. In a posterior birth, "born" is defined as when most of the baby's body is out of the birthing canal. 3. O.C. 331:5. Same rules apply to Yom Tov, including Yom Tov Sheini. 4. Har Tzvi, Y.D. 248; Shulchan Shelomo 331:11; Tzitz Eliezer 22:55, quoting Sefer Ois Chaim V'shalom. 5. There are many opinions and customs as to when *bein ha-shemashos* ends and night begins. Each community follows its custom in this area. 6. O.C. 331:5. Same rules apply to Yom Tov, including Yom Tov Sheini. 7. Mishnah Berurah 331:15; Aruch ha-Shulchan 331:5. 8. O.C. 331:5. 9. Maharam Shick Y.D. 249; Igros Achiezer 27. 10. R. Yaakov Emdin (Migdal Oz 7:3) Binyan Tziyon 22. 11. Rav S.Z. Auerbach (Halacha v'Refuah, vol. 5, pg. 81); Rav Y.S. Elyashiv (quoted in Milah Shleimah 7:9). 12. R. Akiva Eiger, Y.D. 266:12; Maharam Shick, Y. D. 249. 13. Pischei Teshuvah Y.D. 266; Maharshag 2:124. 14. Chelkas Yaakov, O.C. 156. 15. Chochmas Adam 149:35. 16. Maharsham 2:156; Igros Moshe, Y.D. 1:156; Minchas Yitzchak 3:35; Ashrei ha-Ish, Y.D. 54:13. 17. Koreis Habris (Ois Habris) 262:10. 18. See Sefer ha-Bris 260:48; 262:96 and Nishmas Avraham, Y.D. 260:2. 19. Ashrei ha-Ish Y.D. 54:4; Shevet ha-Levi 9:209; Lev Avraham, pg. 241. 20. Shevet ha-Levi 4:135, quoting Maharshag 2:124; Tzitz Eliezer 6:3. 21. See Ashrei ha-Ish, Y.D. 54:1, who does not require postponing the *bris* in this case. 22. Gevuros Eliyahu, Y.D. 125. See also Emes l'Yaakov, O.C. 331:3. 23. Rav M. Feinstein, quoted in Sefer ha-Bris 260:59. See Aishel Avraham, O.C. 329:49 and Nishmas Avraham, Y.D. 260:1, quoting Rav S.Z. Auerbach, who debate this issue and do not issue a clear ruling. A *rov* should be consulted. 24. O.C. 331:10. 25. Birkei Yosef, Y.D. 266:2; Ksav Sofer, Y.D. 54. 26. Sha'arei Teshuvah O.C. 331:7, quoting Shevus Yaakov. 27. Shevet ha-Levi 4:132. 28. Beur Halachah 331:6, s.v. *afilu* and s.v. *v'ayein*. 29. Achiezer 3:59; Har Tzvi, O.C. 1:203.

# מעשה שהיה כך היה – Eliyahu Hanavi Saves the Rabbi, Mohel & Convert & Assists the Chasam Sofer

In the days of the *Chasam Sofer*, in one of the small towns near *Pressburg*, a young gentile asked the local *rabbi* to convert him to Judaism. Having established his sincerity, the *rabbi* accepted him for conversion. Three days after his *mila*, the convert became gravely ill and hovered near death. The convert's relatives were in a uproar, claiming that the circumcision was killing him. The entire community was afraid that a pogrom was imminent. Deeply worried the *rabbi* went to *Pressburg* to consult the *Chasam Sofer*. The *Chasam Sofer* chided the *rabbi*, "How could you allow a *bris* to be performed on an adult by an inexperienced *mohel*? But the damage is done. You must do as follows: Do not disclose this to anyone even your family members. The young convert should be placed on a horse-drawn wagon, and the *rabbi* and the *mohel* should sit alongside him. The coachman should announce that he is taking the young man to a famous doctor in Vienna. When they reach the Danube River, they should lead the wagon into the river flow, so that they and the convert are completely covered in water. This will convince the gentiles that they did not mean to harm the young convert, but that his sickness was an accident."

*Do not disclose this to anyone; even your family members*



in detail the "mission" they had embarked on. "Fools that you are!" Screamed the Jew. "Look, I have a bottle of water here. If you sprinkle some of it on the wound, he will recover right away." They applied a few drops of the water, and to their utter amazement, the convert opened his eyes and got up as if nothing had ever happened to him.

The next day, the *rabbi* and the *mohel* went to the *Chasam Sofer* and told him what had transpired. With a knowing smile, the *Chasam Sofer* told them the one who had stopped them was in fact none other than *Eliyahu Hanavi Malach HaBris*. "But you had to show that you were willing to be *Mosser Nefesh*," the *Chasam Sofer* explained. "That's why I ordered you to go into the river. I knew all along that no harm would befall you- *Bzechus* the *mitzvah* of *Mila*."

## Eliyahu Hanavi Assists the Chasam Sofer

In his old age, The *Chasam Sofer*, who was a *mohel*, did only the *chittuch* at a *bris*, letting his son-in-law *R' Dovid Tzvi Ehrenfeld* do the *Priah*. At the *bris* of little *Akiva Yosef Schlesinger*, [Who grew up to be a *talmid* of *Rabbi Shmuel Binyamin Sofer* (the *Ksav Sofer*) and *Moshe Schick* (the *Maharam Schick*), and authored the *לב הנהיג* *Lev haivri*, a commentary on the last will and testament of *Rabbi Moshe Sofer* (the *Chasam Sofer*)]. *R' Ehrenfeld* was nowhere to be found. Since he had no choice, the *Chasam Sofer* performed the *bris*; the *chittuch* and the *Priah* too. He then raised his hands, exclaiming, "Look, I have no thumbnails to perform the *Priah* with. It was *Eliyahu Hanavi* who helped me perform this *Priah*, therefore completing the full *mitzvah* of *Mila*."



The *rabbi* went to discuss this with the *mohel* and they both accepted the responsibility for their actions and realized that they had no choice other than to follow the words of the *Chasam Sofer* exactly. With tears they parted from their families without disclosing the plan that they accepted upon themselves. They took off in a wagon and when the wagon approached the bank of the Danube and it was about to enter the stream a Jew suddenly appeared on the scene and shouted "Are you mad? What are you doing- where do you think you are going?" He stood in front of the carriage blocking them from going further into the raging waters. They had no choice but to explain

## What's the Halacha?

This question was brought in front of *Harav Nissim Karelitz Zatzal*:

**A**melamed had a son. *Mazal tov*, and בשעה טובה ומוצלחת he will bring him into the *bris* of *Avraham Avinu*.

He has the option of making the *bris* in the morning which is done to be *מקיים* the *inyan* of זריזין מקדימין למצוות. BUT, if he does it in the morning he will have to miss teaching and they will have to hire a substitute. Or maybe he should do the *bris* in the afternoon and not miss teaching his *talmidim* at all and just miss that "inyan."

Stay tuned to the next issue for the answer...

### From last months issue- What's The Halacha?

This question was brought in front of none other than *Harav Yosef Shalom Elyashiv Zatzal*:

A couple had their first child. *Mazal Tov*, a beautiful baby boy and the *bris* would be on time B'H! They very much wanted to name the child after the husband's grandfather, *Avraham*. However, the wife's grandfather was still alive and his name is *Avraham Yitzchok* (he goes by *Avraham*). So they approached the *Zayde* and asked him if he would mind (מקפיד) and he said he does NOT mind at all even though he just goes by *Avraham*. He is not *makpid*. Now, they are asking based on the "permission" of the grandfather, can they name their child *Avraham*?

*Harav Yosef Shalom Elyashiv Z"l* answered:

Even though the *Saba* said he is not *makpid*- It is *Assur* to take his opinion into account. Do NOT call the child *Avraham*- You can not be *Mezazel*- belittle the Famous קפידות that the *Bnei Ashkenaz* have accepted upon themselves of not calling someone by a name of a person while they are still alive. It is *Assur*!!

Your Mohel,  
**R' Azi Deutsch**  
 your1mohel@gmail.com  
 052-765-9459

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