

שהחיינו By a Bris

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7 This *machlokes* is hundreds of years old. Usually, we recite a *shehechyanu* on a *mitzvah* that is observed on special occasions, such as *Yom Tov*, *Pidyon HaBen*, *Shofar*, and *Lulav*. Thus, it would seem that one should recite *shehechyanu* at a *Bris Milah*. The custom among *Sfardim* was, and is, to recite *shehechyanu* at a *bris*. Nonetheless, the old *minhag* in *Ashkenaz* was to omit *shehechyanu* at a *Bris Milah* (*Tosafos Sukah* 46a; *Rama* 265:7). What was the reason for this *minhag*?

The *poskim* offer several reasons why there is no *shehechyanu*. Some suggest that *shehechyanu* is recited only on a *mitzvah* that is dependent on a date, such as a *Yom Tov*, or a very specific time, such as *Pidyon HaBen*, which is always performed on the thirtieth day after birth (*Ran, Sukah Perek Daled*, 22b). Although *Bris Milah* can only be performed beginning the eighth day, since there are occasions when one cannot perform the *bris* on the eighth day (such as when the baby is ill or when it is uncertain which day the baby was born), there was no establishment of *shehechyanu*.

An alternative approach is that *Chazal* did not institute reciting *shehechyanu* at a *bris* because it is not a totally joyous time, since the baby suffers pain "*Tzara Di-yunkah*". However, other *poskim* disagree with this reason, pointing out that one recites *shehechyanu* when hearing news that includes both good and bad tidings (see *Gemara Berachos* 46b, 59b). Thus, suffering does not preclude reciting the *b'racha* of *shehechyanu* (*Hagahos Maimoniyos, Hilchos Milah* 3:4, who also cites two other reasons for the *Ashkenazic* custom).

The *Gra*, himself an *Ashkenazi*,

disagreed with the accepted practice and ruled that one should recite *shehechyanu* at a *bris* (*Yoreh Deah* 265:36). Since disciples of the *Gra* established the contemporary *Ashkenazic* community in *Eretz Yisrael*, they followed his practice to recite *shehechyanu* at a *bris*. As a result, the custom in *Eretz Yisrael* developed that everyone recites *shehechyanu* at a *bris*. The prevalent *Ashkenazic* practice in *Chutz La'Aretz* follows the opinion of *Tosafos* and *Rama* not to recite *shehechyanu*.

The *Vilna Gaon*, however, in his *Biur haGra*, seems to reject the *Minhag* completely. Indeed, *Rav Moshe Sternbuch* in his *Sefer "Hilchos haGra u'Minhagav"* says that this is the opinion of the *Gra Lmasseh*. Apparently,

the *Ashkenazim* of *Eretz Yisrael* make the *Berachah* for the same reason that they say *Birkas Kohanim* every day of the year - they are following a *Minhag* that was laid down by *Talmidim* of the *Gr"a* who came to *Eretz Yisrael* and founded the first *Ashkenazi* communities here. Have a look at *Shulchan Aruch Yoreh Deah* 265:7 and the *Be'er haGolah* (15) and the *Biur haGra* (35-36) for a thorough discussion of the issues.

There are actually more reasons - besides *Tsara d'Yenukah* - given by the *Rishonim* for not saying *Shehechyanu* at a *Bris*. There are three main reasons given: 1) *Tsara d'Yenukah*, 2) the baby is still a *Safek Nefel*, 3) it is not a *Mitzvah m'Zman l'Zman* (that comes at set intervals, like the holidays).

The *Rashba* in a *Teshuvah* (1:245) deals with all of these possible reasons and rejects them all. 1) is not a sufficient reason because even in sadder situations there is sometimes a *Berachah* of *Shehechyanu*, for instance when one's father is *Niftar* and he receives an inheritance. The *Rashba* says that *Shehechyanu* is not on the *Simchah* of the event but on the benefit that the newborn brings to his parents. 2) is not a sufficient reason because we can rely on the *Simanim* of fetal development, such as hair

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and fingernails, that the child is not a *Neifel*. The *Rashba* says that if we are allowed to rely on these *Simanim* when it comes to making a *Bris* on *Shabbos* and doing *Melachos*, then certainly we are entitled to rely on them when it comes to making a *Berachah*. Finally 3) is not a sufficient reason because we find that *Chazal* instituted a *Shehechyanu* for *Pidyon haBen*, which is also not *m'Zman l'Zman*. Interestingly, the *Rashba* himself, after presenting all his arguments against the *Minhag* of not saying *Shehechyanu*, declares that since all of the *Gedolim* of his part of the world accept this *Minhag* he will also accept it.

IN THIS ISSUE

- שהחיינו by a Bris
- Dvar Halacha - הוראות למעשה - מבקל שבט הלוי וצוקיל
- ...ויקרא שמו בישראל
- @sk Your LOR/LOM NEW

- A Nice Vort for a Bris-Naming at the Bris
- What's the Halacha?
- מעשה שהיה כך היה - The Sfases, a Soldier & a Bris
- Gevaldig Gematria's

דבר הלכה

הרה"ג ר' שמואל הלוי וואזנר זצוק"ל
משו"ת שבט הלוי
(חלק ד סימן קלד)

הוראות קצרות – בעניני מילה

בענין מילה בש"ק אצל מחללי שבת בפרהסיא שהם מן הדין כגויים לכל דבריהם – ראיתי מסקנת הפוסקים דמ"מ נמול בשבת בזמנו – אמנם מאד להוחר כי נתגלה כמה פעמים שהילד נולד בחול, ודחו זה לשבת שנות להם מצד אסיפת עם איברא אם יש חשש מבוסס

וקרוב לודאי שיחללו ע"י שבת הן לפני המילה ע"י הסעות במכוניות, והן בשעת המילה חילולי שבת שלא הותרו ע"פ הלכה, והן מה שרגיל שמחללים שבת באופן מבהיל בשעת הסעודה ואח"כ, כבר פסקתי כ"פ דאין לעשות בזה הברית בשבת, ואין למוהל ירא אלוקים להזדקק לזה, (ובארתי מעמי ונמוקי במק"א, עיי" ס"י קל"ה).

האם מותר לדחות המילה מחשש שיבאו אורחים ע"י חילול ש"ק, וכן אם יש חשש שבאולם שעושים הברית יצוה הבעל ברית לחלל שבת, ושלישית אם יביאו הילד ע"י חילול שב"ק – הנה לענין הבאת תינוק הדבר מפורש בב"י ס"י שלי"א דאסור לעבור אפי' על איסור דרבנן והעתיקו זה כל הפוסקים להלכה והדבר (מפורש) מוכרע בשבת ק"ל ע"ב – וע"ש בתוס' ק"ל ע"א ד"ה ר"א – ומה דנו"ג הפוסקים בזה היא רק בצדדי היתר ע"י גוי עיין מג"א ס"י שלי"א ס"ק ה' – ועיין ס"י שב"ה ס"י ולענין פחות פחות מדי' אמות עיין ט"ז או"ח ס"י שמ"ט ויו"ד ס"י רס"ו, ולענין זה עוקר וזה מניח ע"ע באבן העזר ס"י שמ"ט ובשאר אחרונים בזה, וכ"ז לא שייך בנדון דידן שישראלים מחללים שבת בהבאת התינוק בעיקרי מלאכות דאורייתא ודרבנן ואין שום היתר בזה, ואסור למוהל לסייע עוברי עבירה.

אם הדבר קרוב לודאי שיתרבה חלול שבת ע"י קיום הברית בשי"ק כבר ידוע למע"כ שכתבתי בשו"ת שבט הלוי ח"א ס"י ר"ה בהנחותי הקצרות לשו"ע דמעיךר הדין אם יודעים בודאי שע"י באים לחלול שבת מוטב לדחות המילה למחר דהרי אפי' באיזמל לצורך מילה אין מחללין ודוחין המילה מכ"ש חילול שבת של הבאת התינוק וצילומים וכיו"ב, וכעת ראיתי גם להגאון מהרש"ג ח"ב סו"ס קכ"ד שכתב כדברינו, וראיתי בס' הברית (הנדמ"ח) יו"ד ס"י רס"ו שהביא דבריו וכ' בשם תשובת אגרת משה יו"ד ס"י קנ"ו שאסור לבטל מילה בשבת עבור זה, את דברי אגרת משה לא ראיתי אבל

ואין למוהל ירא אלוקים להזדקק לזה

על משמרתי אעמודה, מה שת"ח א' השיג עלי דשאני איזמל דאיכא חלול שבת בגוף מצות מילה שלא התירו במכשירין משא"כ חלולי שבת אלה שלא שייכים לעצם המצוה של הבאת תינוק ואיזמל וכו' לא ניתן לדחות המצוה עבור זה לבבי לא כן ידמה, וכדמות ראו' מש"כ תוס' וראשונים ביצה ו' ע"א ושבת קל"ט ע"ב בשם ר"ת לאסר קבורת מת ביום טוב שני בזה"ז מטעם דילמא יצונו לנו הגוים לכתוב ולעשות מלאכה בשבילם כיון שראים שמחללים יום טוב בקבורת מת, הרי אף דבעצם קבורה ביום טוב ליכא חשש חלול אנו מרחים המצוה מחשש חלול אחר שלא בשעת המצוה, אף דגם בקבורה בו ביום איכא עשה דקבר תקברנו ביום ההוא ולא דלא תלין עיין יו"ד ס"י שני"ז ושס"ב.

אף דלהלכה לא קי"ל כר"ת בזה כמש"כ הראשונים כביצה שם ובב"י או"ח ס"י תקכ"ו, היינו דאין דוחין המצוה מחשש דילמא יצמת מזה חלול שבת, הא אלו ידענו בודאי שהמצוה נוררת חלול מיותר מוטב לבטל המצוה בשב"ק וא"ת שלא לבא לחלל שבת ודאי בקום ועשה, ואף שידענה דאין לדמות כ"כ קבורת מת ביום טוב אף דאיכא ג"כ עשה ול"ת כנ"ל למילה ביום השמיני דאולי חביבה מילה דנכרתו עליה י"ג בריתות ועוד כמה חילוקים מכ"מ אין נראה לחלק בזה, וכבר ידוע כי בעו"ה לפעמים איכא חלול שבת המוני בהסעת קהל שלם הלך

וחזור לסעודת הברית בשבת המלווה בלא"ה בעקירת כמה לאוין שבתורה וכל מי שיוודה על האמת יראה דבכה"ג וכיו"ב העדיפו ו"ל לבטל בשב"ק וא"ת עד למחר מלגרום חלולי שבת עד אין סוף בקום ועשה.

(ח"ט ס' רי)

אשר נתעורר כב' מעל' בענין עריכת ברית של מחללי שבת לפי מה שבארתי בעניי בשבט הלוי ח"ד ס"י קלה, וישנם מוהלים שרוצים לתלות עצמם בזה לדחות במחי יד כל ברית של שק בטענה שמה יבא לחילול שבת.

אשיב בקיצור פשוט מאד שראשית דבר על המוהל לחקור אם עריכת הברית יביא לידי חילול שבת בלי ספק, וגם אחרי דרישה וחקירה זאת עליו להציע ולבקש במפניו ולהסביר לו שע"פ הלכה כדי לקיים מצוה בזמנה עליו לותר על אורחים מ ב ח ו י ש ב ו ד א י יחללו שבת, וגם עליו לסדר מקום

את דברי אגרת משה לא ראיתי אבל על משמרתי אעמודה

הברית והסעודה באופן כזה שלא תגרום המצוה לו חילול שבת שלא הותרה ע"פ התורה ושו"ע, ורק אחרי שיתברר שזה נמנע באמת וברור שיבא לידי חילול שבת שייך מה שכתבתי בתשובה שם, ולשווא תולין עצמם בדברינו לנוחיות שלהם, והדברים פשוטים כ"כ עד שאריכות בזה בזבוז הזמן.

ויקרא שמו בישראל

Chai - חַי

It is a new name. A כינוי for ח'י. We do not use it as the only name. By the *Sfardim* they add it onto an existing name.

יוסף-חיי For example (וכ"כ ליקומי שמות לקב ונקי על הבי"ש שהוא שם מצוי אצל הספרדים)

says that when adding a name to a הוזה, and someone in the family has the name חיים already, then you can add the name חיי.

Chen - חֵן

The *Rashbam* in Bava Basra זכריה (י' י"ד) – "חן בן צפניה" It is sourced in שר התורה הגר"ח ק שלי"א בנות ח'י מרן שלי"א, Therefore, אות ח'י סק"י in the *Tiv Gittin* and in the קס"ו ע"ב ד"ה אבל לא עיי"ש

(מספרים ויקרא שמו בישראל ואוצר שמות חיים)

To Your1mohel@gmail.com ✕

@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).

- | | |
|---|---|
| 1-Why is <i>Bris Mila</i> performed specifically on the 8th day? | 5-Why do some wear <i>Tefillin</i> at a <i>bris</i> ? |
| 2-Can a child (under 13) perform a <i>bris mila</i> - if he knows how to? | 6-Is it necessary for the <i>Mohel</i> keep a diary of who he did a <i>bris</i> on? |
| 3-Is a <i>minyan</i> (10 male adults) required to be present at a <i>Bris</i> ? | 7-Should a <i>mohel</i> be a doctor as well? |
| 4-Can/Should one be <i>Mohel</i> & <i>Sandek</i> simultaneously? | 8-Are you allowed to "charge" for <i>masseh</i> of <i>mitzvos mila</i> ? |

Send

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

A Nice Vort for a Bris:

When hearing the exciting news of the birth of a child, the usual questions ensue, was it a boy or a girl? How much did he or she weigh? Does the baby look like the mother or father? Unlike all other features, his or her size, appearance and temperament, the name is not a characterization of the child that the parents will share with others. The obvious question that we don't ask is the baby's name. For Jews, naming a child represents much more than filling out a birth certificate, and therefore the naming of a Jewish child coincides with a meaningful Jewish occasion. A girl is named at *Krias hatorah*, and a boy is named only at his *bris*. What is the reason for such a delay in

*His personal existence
can not begin until his
communal existence begins*

us is a unique distinct individual, possessing our own strengths, weaknesses and personality. Our personal component is referred

naming the child until his *bris*, and why the public declaration?

An explanation is offered. Every Jewish person has a dialectical existence. Each of

to as *Yachid* which is characterized by our name. The way we refer to ourselves, and who we are, is our communal personality as a member of the community. We are each an integral part of what is called *Klal Yisroel*. The Jewish people as a whole is a vibrant dynamic entity that truly has a life of its own and is dependent upon each individual.

*Naming a child represents
much more than filling out
a birth certificate*

By definition, no Jewish person is complete as just a *Yachid*- as only an individual. Being part of the *Klal* is just as essential in defining who we are. A baby boy first enters the *Klal* at his *Bris Mila*, for at that time he becomes a member of the *Bris* of *Avraham Avinu*. Prior to that milestone, we do not give him a name, for his personal existence can not begin until his communal existence begins. He simply cannot function as *yachid* until he joins the community, *Klal Yisroel*. Only after the *bris*, he can begin the arduous task of growing and developing both human dimensions as an individual and as a member of the Jewish people.

What's the Halacha?

A question asked to Maran Rosh Hayeshiva R Ahron Leib Shteinman Zatzal:

Someone was *Zoche* to be *Chozer BTeshuva-B"H*! He had a son. *Mazal Tov*! The *Bris* *ly'h* will be on time on the 8th day. While discussing who should be *Sandek*, he ran into a problem. He asked this *gadol* the following question: Who should he give *sandek* to? The *Rav* who made him *frum* (without him he would not be making a *bris* today) as *hakaras hatov*, the one who taught him about *gedolei yisroel* and everything that they do for us, OR a *gadol* that everyone, including his *Rav*, agree's that he is a bigger *tzaddik* and *talmid chocham* than he is? The *malleh* of a *gadol*, being a *sandek*?

See the next issue for the answer...

From last months issue- What's The Halacha?

The following question was asked to Harav Sholomo Zalman Aurebach Zatzal:

A father became religious later on in his life. He is Jewish. However, he never got a *bris milah* and now he is finally *maskim* to get a *Bris*. It just so happens to be that his son is an expert "*mohel*". Is he allowed to do the *milah* on his own father?

Harav Sholomo Zalman Aurebach Zatzal Answered:

If there is another *Mohel* available, then it is *Assur* for the son to do it. However, if there is no one else, then it is *Muttar* for the son to do it. He should do it right away so that another day doesn't go by without a *milah*.

(A proof from the *Ramah*: A son is allowed to bloodlet for his father if he is in *Btzar*. So for sure here by *milah* if there is no one else.)

Sfas Emes, מעשה שהיה כך היה the Soldier & a Bris

At the beginning of the 20th century, a war between Russia and Japan was raging. Many young people from the Jewish communities would come to the *Sfas Emes* to ask for his blessing to escape the war. The draft made no distinction between religious or non-religious; everyone was required to be loyal to the Czar of Russia. The *helige Sfas Emes* would bless everyone he met that a miracle should happen and they would be able to escape the draft and continue to be an *oved Hashem*. There was one young man, so refined and proper he was not fit in any way to be a soldier, and he too visited the holy *Sfas Emes* to get a *brachah* to be free of the draft. The *Sfas Emes* received this man and upon his request for a blessing, the



Sfas Emes asked him to wait for a minute. The *Rebbe* rose from his chair, went to his inner study, and returned with a small *sefer* in hand. It was a manual on how to perform a *kosher circumcision* — a *bris milah*. Then he proceeded to tell the young man to learn this *sefer*,

learn how to perform a *bris*, and said, "I bless you that even when you go to the army, you will come back *בשלום*."

The man was shocked, he intended to receive a blessing that would absolve him of being recruited to the army in the first place. By the time he processed what had occurred, the *helige Rebbe* was already talking to another visitor.

The young man had no choice and enlist-

ed. He attended basic training; the other soldiers were Russian and Polish peasants, and behaved exactly as one would expect. They didn't shine their shoes and neglected to care for their rifles. The officer in charge was disappointed daily, and wished that his men would be a little conscious of the unkempt state they were living in. One day a higher-ranking officer, a

General, came to inspect the basic training facility and was appalled by the appearance of the soldiers. He immediately summoned the officer in charge and demanded an explanation. The officer had no excuse and admitted to being responsible. "The truth is that I am not proud of the soldiers here, however, there is one soldier who is the exception to the rule of this camp," he told the General. "A Jew, he is very clean and everything is always in order — him I am proud of." The General asked to speak to this soldier in private. When they entered the room, the General drew his pistol, aimed it at the Jewish soldier, and asked, "Is it true that you only eat kosher food?"

The terrified soldier replied, "Yes, it's true." "How could you?" yelled the General, "Don't you know that the Czar only wants strong and healthy soldiers to fight for his honor? You must eat anything given to you!" Then he pointed the pistol at the young Jew's heart and ordered him to eat the food that was on the table in the room. The Jew answered back, "I am a servant of the Almighty, not of the Russian Czar." The general was beside himself. He then continued to question the

shaking soldier in front of him. "Is it true that you don't work on Saturday? Are you not aware that you are in the army and you must dedicate yourself entirely to the country, every single moment of every single day?" The young Jewish soldier knew that this was the test of his life. He gathered all of his strength and replied, all with a pistol aimed at his heart, "I am a servant of the Almighty and not of the Russian Czar!" Suddenly the General lowered the pistol, smiled, and started backing away from the frightened soldier. He explained. "No one knows, but I too am a Jew. I am not religious, my wife just had a baby and I need a *mohel*. I have no association with anything religious but one thing I do know is that the *mohel* must keep *Shabbos* and eat kosher food. So I needed to make sure and test you if you really keep *Shabbos* and eat strictly kosher. Now that I see that you really do, I'll tell you what I will do for you. I will discharge you from here. I will say I need you and I will take you

Your Mohel,
R' Azi Deutsch

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The young Jewish soldier knew that this was the test of his life



with me. After you perform the *bris*, I will give you civilian clothing and you will run away."

"But wait," said the shocked Jew, "I do not know how to perform a *bris*..." and then he remembered his meeting with the *helige Sfas Emes*. "But I know exactly how I'm going to learn how to perform one," he said, smiling.

And just like that, the *Sfas Emes's* unusual *brachah* came to fruition.

Gevaldig Gematria's

1 In *Shmeoneh Esray* we say, "כי אתה שומע תפילת כל פה עמך ישראל." *Hashem* listens to the *tefillas* of *Klal Yisroel* and not to those of other nations, because only we have the *bris mila*. The word פה (85) has the same numerical value as 85= 5=30=10=40=מ (מילה). Thus, the *tefilla* is telling us that *Hashem* hears the prayer of every person who had a *bris milah*.

2 *Mila* is a *Teshuva* רמזו

The *mitzvah* of *mila* is to do "היתוך פריעה מציצה" it is the same *gematria* as "ימינך פשוטה לקבל שבים" (1044).

3 An allusion to naming a child at his *bris* is found in the *passuk*: (בראשית ב:יט) "וַיִּבְרָא אֱלֹהִים אֱדָם, לְרִאשֹׁתָּהּ מֵהָ-יִקְרָא-לוֹ" [and He, ה', brought them (all the species of the animal kingdom) to Adam, to see what he would call them. The ראשי תיבות of the words מֵהָ-יִקְרָא, לְרִאשֹׁתָּהּ, can be rearranged to spell the word מֵהָ-יִקְרָא.]