מילים במילה

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שמונה מי יודע

On a fundamental level, we give a *bris* to a Jewish baby boy at eight days because that is what ה׳ instructs us to do: "וּבַיּוֹם, הַשְּׁמִינִי יִמּוֹל, בְּשַׂר עָרְלָתוֹ." (ויקרא יב,ג.) "And on the eighth day, the flesh of his *Orlah* shall be circumcised." The *passuk* itself does not reveal why we are instructed to circumcise specifically on the eighth day, and in most hospitals the circumcision is performed on the second day after birth. None the less, many possible explanations are offered to **Why we perform a *bris* on the eighth day:**

1) *Hashem* has mercy and commands us to wait until the baby has sufficient strength. (מדרש רבה דברים ו׳:)

2) **The Power of *Shabbas HaMalka:*** Having the *bris* at eight days guarantees that the baby will experience at least one *Shabbos* before the *milah*. The *Midrash* explains that this is a *mashal* to a king who decreed that anyone who wishes to visit him must first pay their respects to the queen. *Shabbos* is commonly referred to by חז״ל as "The *Shabbos* Queen," and before entering the covenant with ה׳, the baby needs to first greet the *Shabbos* Queen by experiencing the קדושה of at least one *Shabbos*. (מדרש ויקרא רבה כז.)

The אור החיים הק׳ (ויקרא יב:ג) based on a זוהר further explains this idea. *Shabbos* brings the נשמה החיונית (soul of life) to the world, giving the infant the ability to survive. This is what חז״ל had in mind when they said that the *bris milah* should be performed on an infant with "sufficient strength," only after experiencing a *Shabbos Kodesh* (אגב, יש להאיר אותיות נ ש מ ה =ש מ נ ה)

3) **Mourning Over Loss of Learning:** The *Gemara* (*Niddah* :ל) tells us that while the baby is in the mother's womb, he is taught the entire *Torah*. As he enters into the world, an angel causes him to forget all that he learned. Based on this, some explain that we wait eight days for the *milah*, after the seven days of mourning for the forgotten *Torah* have passed (פרישה הלכות מילה.)

4) **Parents Can Share in the Joy:** *Rabbi Shimon Bar Yochai* asked, "Why did the *Torah* decree the *Milah* on the eighth day?" He answered, "So that the guests at the *bris milah* feast should not enjoy themselves while the baby's father and mother can not (because they are forbidden by the *Torah* to be intimate until the conclusion of the seventh day.)" *(Gemara Niddah* :לא*)*

5) **Health of the Baby:** The *Rambam* explains the *halacha* of *milah* can be kept to perfection only if it is performed when the child is very young. All living things are exceedingly weak and tender within the first seven days after birth, almost as if they are still in the womb. They cannot be counted among those who enjoy the light of the world until their eighth day. Therefore, the *milah* is set to take place on the infant's eighth day. (מורה נבוכים ג׳:מט׳)

Recent medical research discovered: On the eighth day, the amount of prothrombin (a protein present in blood plasma which is converted into active thrombin during coagulation) present is above 100% of normal (the only day in the male's life in which this will be the case). Therefore, when the Vitamin K and prothrombin levels are at their peak, vitamin K plays a pivotal role in regulation and control of the important clotting factors in the coagulation pathway that helps in stopping bleeding.

6) **כפרה:** Others explain that just as the blood of the קרבן brings כפרה (atonement,) so too does a *bris milah.* Therefore, just as an animal brought for a קרבן needs to be at least eight days old (ויקרא כב:כז), so too at the time of the *bris*, the baby needs to be at least eight days old. (פרקי דר׳ אלעזר כט)

7) **זכות אבות:** We perform the *mitzvah* of *bris milah* on the eighth day to invoke the *zchus* of our *Avos*. The *bris* itself is called בריתו של אברהם אבינו. *Bris milah* was *Avraham Avinu's* eighth *nisayon* of the ten *nisyonos* with which *Avraham* was tested to establish his loyalty to ה׳. *Milah* was also the eighth *mitzvah* (commandment) incumbent on *Avraham*; initially he was responsible for the seven *mitzvos bnei noach* that all the people of the world are obligated to observe, but when he was ninety nine years old, ה׳ gave him an additional *mitzvah* which he was מקיים.

"שמונה ימי מילה"

8) The number 8 is a digit which has no beginning or end, going on continuously in a circular loop. When turned on its side, the number 8 is actually the mathematical symbol for infinity. The 8th day therefore represents the infinite bond which this Jewish baby boy is experiencing with ה׳ at the *bris milah*, and the ideal day for the *bris milah*, because it demonstrates how unlimited and boundless our Creator is. The world was created in seven days. Beyond the physical world beyond seven days is the eighth day, which represents the metaphysical; the spiritual. Since a *bris* symbolizes taking the physical and elevating it to serve ה׳, a *bris* is done on the eighth day; a day that represents a level beyond physicality. *Bris milah*, which lifts the newborn son from a mere physical existence into meaningful, goal-oriented Jewish life, takes place on the eighth day. Similarly, another explanation is that the number eight is composed of seven and one. Seven represents the world, which was created in seven days. One represents the one who created this world. Eight, therefore, symbolizes ה׳'s absolute sovereignty over this world, and our service to Him. It is befitting then that the *bris milah,* a commandment which reminds us that life's purpose is to use the physical gifts that ה׳ gave us to serve Him, is performed on the eighth day.

Even if logic and the natural order of the world would dictate otherwise, the Jew's relationship with His Maker transcends all limitations and restrictions. Therefore, the *bris milah* is a matter of faith; it signifies a bond that is higher than intellect. It is an inherent infinite partnership with הקב״ה. Thus, the child gets a *bris* specifically at eight days, for the child is entering a religion founded upon faith, whose survival is miraculous, and whose potential in the world is infinite.

Wishing all of our readers a חג כשר ושמח.

Please send comments, questions, הערות & הארות. Sign up by email!

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מרן חכם עובדיה יוסף זצ״ל
בסנדקאות ובנתינת יין לפיו של
התינוק

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דבר הלכה

הראב"ד הרה"ג ר' משה שטרנבוך שליט"א
שו"ת תשובות והנהגות

טעימה בכוס ברכה של ברית מילה לפני אמירת קיים את הילד

בברית מילה נוהגין להוסיף לאחר ברכת "אשר קידש ידיד מבטן" בנוסח הברכה או"א קיים את הילד הזה וכו', ויש כמה ת"ח חוששין כיון שאינו אלא הוספה הוי הפסק בין ברכת בורא פרי הגפן לשתייה וע"כ נהגו שהמברך טועם משהו מהכוס ואח"כ ממשיך ואומר קיים את הילד וכו' וכן הביא באגרות סופרים (נ"ז) עדות חתנו של הגרע"א זצ"ל שכמדומה כן נהג חמיו הגרע"א שטעם מיד אחר סיום הברכה וכ"כ בספר מכשירי מילה מכת"י הגאון בן איש חי ובזכרוני שכן נהג מרן הגריז"ס זצ"ל הגאב"ד דבריסק לטעום לפני אמירת קיים את הילד הזה אבל ברוב העולם לא נהגו כן, ומפורש כן בטור או"ח ס"ס קפ"ט שבברכת המילה אע"ג שמפסיק באמירת קיים את הילד הזה בין הברכה לשתיה לא נקרא הפסק וע"ש בפרישה וכן כתב בשבלי הלקט שס"ז שאינו הפסק וכן נראה במחזור ויטרי ששותין רק אחרי קיים.

ונלע"ד שהדבר תלוי בטעם הדין דבעינן שתהא הברכה סמוך לטעימה לעיכובא ואם הפסיק לא יצא, אי נימא דזהו מחובת הברכה שתהא הברכה סמוכה ממש לטעימה ואם סח אזי החסרון הוא בברכה שאינה סמוכה ממש לטעימה, או נימא שהוא דין בטעימה שאין מועיל לשתיה מכוס של ברכה רק כשטועם מיד אחר הברכה אבל כשסח קודם נמצא שלא טעם מיד והחסרון הוא בטעימה.

> "ובזכרוני שכן נהג מרן הגריז"ס זצ"ל הגאב"ד דבריסק לטעום לפני אמירת קיים את הילד"

ויסוד הדבר שברכת בורא פרי הגפן בכוס של מצוה אינה רק ברכת הנהנין אלא הוא גם כברכת השבח וכדמוכח מהר"ן בערבי פסחים דהוי כשירה על היין ולכן בשבת בבוקר אומר בורא פרי הגפן לקידוש ומספיק שזהו בגדר שירה, ולפ"ז גם במילה ברכת בורא פרי הגפן אינה רק לצורך שתיית היין אלא בגדר שבח ושירה, ומהשתא י"ל דתלוי בהחקירה הנ"ל האם החסרון בהפסק הוא דין בברכה שצריך שתהא סמוכה לטעימה א"כ הכא שהיא ברכת השבח אזי כשמוסיף מעין הברכה הוי כהמשך ברכת השבח מסתברא דלא מיקרי הפסק אבל אם הוא דין בטעימה שצריך שתהא הטעימה בסמוך לברכת בפה"ג משום שתיה מכוס של ברכה הנה רק בקידוש מצינו שחז"ל תיקנו עוד ברכות אבל כאן דלא תיקנו אלא רק אנו מוסיפין נמצא דהוי קולא בברכת הנהנין שהרי צריך שתהא הטעימה סמוך לברכה עצמה ע"כ לא מהני בזה מה שמוסיף בשבח דסכ"ס אין הטעימה כאן סמוך לברכה עצמה.

והאחרונים דנו באשה שעונה אמן על ברכת שהחיינו בקידוש דיו"ט אף שכבר בירכה שהחיינו בהדלקות הנרות אם הוי הפסק וכן בקידוש בליל יו"ט שני של ראש השנה שמעמידים פרי חדש לשהחיינו וקשה דאם השהחיינו אינו חיוב לקידוש גופא נמצא דהשהחיינו של הפרי החדש הוי הפסק בין ברכה לטעימה ולפי דברינו בורא פרי הגפן היא ברכת השבח ואם מוסיף שהחיינו אף שאינו צורך כיון שזהו שבח אין לחשוש לברכה לבטלה ויש לומר שאפילו למחמירים כאן בברית לטעום מן היין לפני קיים את הילד היינו מפני שאין בו צורך לברכה עצמה אבל בקידוש בליל ר"ה דצריך הוא לצאת השיטות שיש לברך שהחיינו בשעת קידוש והעיקר כדבריהם כה"ג י"ל שאין לחשוש לכ"ע להפסק שעכ"פ חשוב צורך דהוה שבח ליומו ואינו הפסק.

> "שמסירת הסכין באה להראות את חביבות המצוה"

אמנם יש להעיר לנוהגים לטעום קודם קיים את הילד כו' שבמק"א הבאנו חידוש האדמו"ר הקדוש רבי אהרן רוקח מבעלזא זצ"ל, דהא דאמרינן בברכת הנהנין דברכה ראשונה מברכין על כל דהו. היינו דווקא כששותה ונהנה, אבל אם שותה רק משום חיובו מצוה או "לחיים" וכנהוג אזי אם אינו כשיעור שנהנה בתוך מעיו אין לברך, ולפ"ז הכא יקפידו לשתות יותר ממשהו והיינו שיעור חשוב דווקא, שדווקא באופן זה שיש בו כדי הנאה חשוב לברך עלה אף שלא מתכוין להנאה, ויש להקפיד למלאות אח"כ את הכוס כדי להמשיך הברכה על כוס יין מלא.

מסירת הסכין להמוהל

על טעם מה שיש נוהגים שהאב מקבל מהמוהל את הסכין ושוב נותן את הסכין למוהל באמת לא ידעתי מה צריך למסור לו והלוא ממנה אותו שליח ודי בזה ונראה לכאורה דכשנותן לו כלי אומנות כוונתו שיהא עי"ז כפועל שעדיף משליח וכמבואר בש"ך ח"מ ק"ה ולפ"ז אם אומר לאחר שמסר לו את הסכין "תהא שלוחי" מקלקל בזה שצריך שיהא גם כפועל וראוי לומר "תהא פועל שלי" ולכן אף שמצד המוהל עדיף כשמל בלי שכר לשם שמים אבל מצד אבי הבן עדיף שישלם דכשהוא משלם דוקא נעשה המוהל כפועל שלו וכמבואר בש"ך ח"מ ק"ה והוא הדין כשנותן לו הסכין נראה דהכוונה כדי שיהיה בזה כפועל שלו.

וראוי לומר "תמול עבורי" או יאמר לו בפירוש "תהא פועל שלי למול את בני" ומועיל כשלוחו ועדיף מינה דפועל הוי כגופו ממש ורוב הפוסקים הסכימו ששליחות גם כן מועיל והבאנו בזה במק"א אלא שיתכן שאפילו אם לא מועיל בשליחות מ"מ פועל בשכר עדיף דהוא כאילו עשה בגופו ויתכן עוד שמסירת הסכין באה להראות את חביבות המצוה שפועל כמה שאפשר בגופו ממש ולא מסתפק באמירה לבד אבל אין זה נצרך לעצם חלות השליחות שמועיל גם בלי זה ואם רוצה להדר שיהא המוהל גם כפועל כדאי שימנה אותו להדיא כפועל ולא יסמוך על מסירת הסכין ובשביל להיות שליח כשמסר לו למול הוה בזה שלוחו ומועיל גם בלי מסירת הסכין ורק לחביבות המצוה מראה לו את הסכין ומוסר לו.

What's the Halacha?

The following question was discussed by Harav Shmuel Halevi Wozner Zatzal:

Mazal Tov. Another son was born to this family.

The family realized, with the help of the doctors, that this child has blood clotting problems called Hemophilia [A disorder in which blood doesn't clot normally. When blood can't clot properly, excessive bleeding (external and internal) occurs after any injury or damage.] They are asking

Can they perform his *Bris Milah* with a *Laser beam procedure? If yes, can they make a *beracha* on such a procedure?

** They use a CO2 Surgical Laser for operations on Hemophiliacs. It will remove the Orlah without any blood Considering the invaluable advantage of being able to perform almost "blood-less" operations on Hemophiliacs with Laser beams, by process of drying up the skin comparable to what they do to remove a beauty mark no cutting or incisions necessary .*

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

From last months issue- What's The Halacha?

A recent *Oleh Chodash* from Russia is a proud new father of a baby boy. *Mazel Tov.* On the way home from the hospital, he walks into the local *shul* asking for the *rav*. He informs the *rav* of the wonderful news about his son and soon it will be the 8th day and he would like to give him a *bris* at the right time. After further questioning about where he grew up and how long ago he arrived in *Eretz Yisroel* the conversation discloses that he himself has never had a *bris*. The *Rav* was praising him and telling him how he was *zocheh* to make *Aliyah* and live in *Eretz Yisroel* and how willing he is to bring his son into a *Bris Kodesh*, the *Rav* suggested that maybe he should also do a *bris*? The father showed interest and a motivation to get a *bris* on himself. The *rav* is now asking: Who should go first? The father or the son who it is the 8th day for him?

Harav Hagoan Rav Yosef Shalom Elyashiv zatzal answered:

Since the father has not had a *milah* until now and now he is willing and showing an interest in receiving one. There is a *Chashash* that if we do not give him a *milah* right away maybe he will be *Chozer* (retract) and therefore do the *milah* on him first.

Milah Mysteries

עלינו לשבח בברית

Numerous reasons have been suggested:

(א) At end of the *bris* we say עלינו, in which it says הודאה to *Hashem* for giving us the m*itzvah* of *milah* that separates us from all the other nations and how this baby is now included in *Klal Yisroel* – שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת, וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה.

(ב) In עלינו we proclaim to the Oneness of *Hashem*- וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת אֵין עוֹד- In all of His creations animals, birds and fish *Hashem* made distinctions, telling us which are *kosher* and which are not. *Hashem* made no such distinction among mankind. If *Hashem* had created mankind with differences in anatomy, it would give rise to a misconception. People would believe that there are many deities each creating a different breed of man. Therefore all men have similar features proving Hashem's Oneness. Furthermore *Hashem* set the Jewish people apart from the rest of mankind when he commanded *Avraham* to do a *Bris Milah*.

(ג) The last *Shach* (ס"ק כד) in יו"ד סימן רס"ה writes that "it says in the הגהות מנהגים that you should perform the *milah* before עלינו לשבח and that is the *minhag*." Perhaps one can suggest, since usually the *bris* is done in a *shul* before עלינו, so immediately following the *bris* עלינו was said. This *minhag* carried over even when the *bris* was NOT done in a *shul*. Henceforth, our *minhag* to say עלינו by every *bris*.

A drop of wine in the baby's mouth:

(א) In the *berachos* after the *bris*, everyone present says out loud the *passuk*, "בדמייך חיי" twice signifying that through *milah*, the child should be זוכה to עוה"ז ועוה"ב. Each time the *mohel* dips his finger into the wine and puts a drop into the baby's mouth, it represents the *Mitzvos* of *Pesach* & *Milah*, which give life to the Jewish people.

(ב) The baby drinking the wine is like the drinking of wine by the חתן וכלה, at the wedding. When you are at the peak of joy you drink wine.

A Nice Vort for a Bris: Milah & Korban Pesach

It is not coincidental that the *Yom Yov* of *Pesach* always follows *Parshas Tzav*. The occurrence of reading particular selections from the *Torah* in connection with a specific holiday dates back to *Moshe Rabbeinu*. *Tzav* is read before *Pesach*, *Bamidbar* before *Shavu'ot*, *Devarim* before *Tisha B'av*, and *Nitzavim* before *Rosh HaShana*.

A reason for reading *Parshas Tzav* before *Pesach* is because *Vayikra* and *Tzav* contain many of קרבנות (sacrifices). While most of them are קרבנות offered by individual (יחיד), the *Korban Pesach*, as the first קרבן ציבור represents a shift. It serves as a key to the גאולה of our people because it emphasizes the sense of community אחדות among *Klal Yisrael*.

Only two positive *mitzvos* (מצות עשה) in the *Torah* carry within them the penalty of "כרת" (heavenly death), for non-observance; the *Korban Pesach* and *bris milah*. We can understand the penalty for not observing *bris milah* because it is the mark of identification of male Jews, which sets us apart from all other nations. However, why should the failure to offer the *Korban Pesach* carry such a severe penalty? Regarding all other positive *mitzvos*, if we fail to fulfill them, we receive no reward, but we are not punished either. Why should the *Torah* impose such a severe penalty for failure to be מקריב the *Korban Pesach*? We further see the connection between *bris milah* & *Korban Pesach* in *Chazal* brought in *Rashi* (שמות יב:ז) "...הגיעה שבועה שנשבעתי לאברהם שאגאל את בניו ולא היו בידם מצוות להתעסק בהם כדי שיגאלו, שנאמר "ואת ערום ועריה," ונתן להם שתי מצוות דם פסח "ודם מילה, שמלו באותו הלילה, שנאמר "מתבוססת בדמיך," בשני דמים, וכו'..." The time for the fulfillment of the oath that I swore to *Avraham*, that I would redeem his children, has arrived. But they did not posses any commandments with which to busy themselves so that they should be worthy of being redeemed as the verse says, ''*and you were bare and naked*''(*Yechezkel* 16:7). So He gave them two commandments, the blood of *korban pesach* , and the blood of circumcision, for they circumcised themselves that night.

> *"It is the mark of identification of male Jews, which sets us apart from all other nations"*

As it says, ''*and I saw you wallowing in your bloods,*''(*Yechezkel* 16:6) that is two bloods. It would seem odd though that the only connection between the two is the mere fact that they both involve blood, if so what is the deeper connection between these two *mitzvos*?

A novel idea was suggested, that the *Korban Pesach* serves the identical function of *bris milah* throughout our history. It is more than a single positive commandment; it is the mark of our collective identity. If you refuse to get a *bris milah*, you are automatically distancing from identifying yourself as Jewish. You are disassociating yourself from the Jewish people as a whole. Those who refused to offer the *Korban Pesach*, as well showed a disbelief in our collective identity. They refuse to associate themselves with those who follow *Hashem* and His *Mitzvos*. In this respect, it is the *Korban Pesach* that most openly captures the broader values of ערבות (interdependency) {See the *Gemara* in *Kiddushin* מא: that derives from the *Korban Pesach* the idea that one person can act as a שליח (Agent) on behalf of another Jew, to the extent that the *Gemara* describes the agent executing the task is as if the person himself performs the act (i.e., שליח של אדם כמותו.} These severe transgressions required a severe punishment כרת. The *Korbanos* are introduced in *Parashas Vayikra* and completed in *Tzav*, coinciding with *Chag HaPesach*, in order to emphasize the collective experience of a communal endeavor.

> *"[Interdependency] אחדות that we have as a nation."*

Why was it necessary for our people to offer this type of קרבן precisely at the moment of the גאולה? The reason given, is that an עבד usually is focused only upon himself and loses interest in his fellow עבדים. It is at that time we want to achieve the purpose of the קרבן ציבור, which is to instill in us the feeling of compassion upon each other, and the interdependency אחדות that we have as a nation. Additionally, it symbolizes our surrender as Jews to the will of *Hashem*. This is the connection between דם מילה וקרבן פסח.

What's in a Name? ויקרא שמו בישראל

Nissan/Nissim- נִיסָן/ נִיסִים

Someone who is born in the month of *Nissan* is called ניסים or ניסן in commemoration of the ניסים ונפלאות that happened on that day or because of the month they are in. Some will call the child based on the נשיא that was read on that day.

If someone was born ON *Pesach*, there is a *Minhag* to call him פ ס ח.

(מהספר "ויקרא שמו בישראל")

GEULA – גאולה

מרן שר התורה הגרח"ק שליט"א – said it is a שם כשר.

The source for the name גאולה is from Yiddish that they say "גאלא," and this name is brought in the בי"ש.

(מספר אוצר שמות חיים)

מעשה שהיה כך היה
A Bris in a Concentration Camp

> "Rebbe, she whispered to me, do you have a knife?"

Each morning at dawn, the Germans would lead us out of the camp for a day of hard labor that ended only at nightfall. Each pair of workers was given a huge saw and expected to cut its quota of logs. Because of the horrendous conditions in the camp and the starvation rations on which we were supposed to exist, most of us could barely stand on our feet. But we sawed away, knowing that our lives depended upon it; anyone collapsing on the job or failing to meet his daily quota was killed on the spot, G d forbid.

One day, as I pulled and pushed the heavy saw with my partner, I was approached by a young woman from our work detail. The paleness of her face showed her to be in an extremely weak physical state. "*Rebbe*," she whispered to me, "do you have a knife?"

I immediately understood her intention and felt the great re-

sponsibility that rested upon me. "My daughter," I begged, concentrating all the love and conviction in my heart in the effort to dissuade her from her intended deed. "Do not take your own life. I know that your life is now a living hell, from which death seems a blessed release. But we must never lose hope. With Hashem's help, we will survive this ordeal and see better days."

But the woman seemed oblivious to my words. "A knife," she repeated. "I must have a knife. Now. Before it is too late."

At that moment, one of the German guards noticed our whispered conversation and approached us. "What did she say to you?" He demanded of me.

We both froze. Conversing during work was a grave transgression. Many a camp inmate had been shot on the spot for far lesser crimes.

The woman was first to recover. "I asked him for a knife," she said. To my horror, she then addressed her request to the guard: "Give me a knife!"

The German, too, guessed her intention, and a devilish smile flickered on his lips. Doubtless he had seen the bodies of those who, out of desperation, threw themselves during the night on the electrified fence that surrounded the camp; but this would be a novel sight for him. Still smiling, he reached into his pocket and handed her a small knife.

Taking the knife, she hurried back to her work station and bent over a small bundle of rags that she had placed on a log. Quickly unraveling the bundle, she took out a tiny infant. Before our astonished eyes, she swiftly and skillfully circumcised the week-old boy.

"Blessed are You, G d our G d, King of the Universe," she recited in a clear voice, "Who has sanctified us with His commandments and commanded us to enter him into the covenant of *Abraham* our Father."

Cradling the child in her arms, she soothed his cries. Then, she addressed the heavens: "Master of the Universe! Eight days ago you gave me a child. I know

> "I know that neither I nor he will long survive in this accursed place. But now, when you take him back, you will receive him as a complete Jew."

that neither I nor he will long survive in this accursed place. But now, when you take him back, you will receive him as a complete Jew."

"Your knife," she said, handing the holy object back to the German. "Thank you."

This story was told by Rabbi Yisroel Spira Zatzal,The Bluzhover Rebbe who witnessed it in the Janowska Concentration Camp!

Your Mohel, R' Azi Deutsch
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Pediatrician Approved

Parents Ask & Your Mohel Answers

A friend of mine told me that the mohel that she used suggested to her that following the bris, she should give the baby "Infants Tylenol" (in Eretz Yisroel called Novimil נובימול) as directed. She also mentioned that he suggested to give the baby the proper dosage before the bris. Have you ever heard of that? Do you agree with that suggestion?

H.M. (Hesitant Mother), Beit Shemesh

Your Mohel answers,

Since this involves medication, I referred this question directly to my father [Dr. Stuart Shimon Deutsch, M.D. FAAP (Israeli licensed pediatric specialist and U.S. Board, certified pediatrician since 1987 practicing now in Lakewood and during the summer in South Fallsburg.] This is his response:

"When I used to see newborn boys in the newborn nursery & spoke to the parents before discharge with instructions for care, I always advised them to give a dose of Tylenol before taking the baby to the shul for the bris, so that at the time of the bris, it would already present in their system to minimize as much as possible pain or discomfort. One COULD counter the logic of administering a medication before it is actually necessary, but logically knowing that a bris is, without any doubt, going to involve even a minimal amount of discomfort and probably pain, why should one think it's not to the child's, and parent's, best interests to try as best as possible to minimize the expected discomfort? They could continue dosing the Tylenol through the remainder of the day every four hours as necessary if the baby was uncomfortable."

Your Mohel, R'Azi Deutsch

To submit questions or concerns to your mohel Email: your1mohel@gmail.com