The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, May 21 2024 ■ י"ג אייר תשפ"ד
סימן של"א סעיף א'-ד'

Overview

Siman 331 Seif 1:

We perform all the *milah* procedures on Shabbos, e.g., *milah, periah, metzitza* and placing cumin.

- Although *metzitza* is an act of wounding (*chovel*), nevertheless, it is permitted since the child is in danger if the procedure is not performed. (M.B. 1)
- They used to apply a ground spice to heal the wound and it is also permitted to apply a bandage. (M.B. 3)

Siman 331 Seif 2:

As long as he has not withdrawn his hands from the *milah*, he may go back to remove the shreds of skin that need not be removed for the *milah* to be valid. Once he withdrew his hands he may not go back to remove the non-essential shreds of skin. The part which is essential to the validity of the *milah* is the skin that covers the greater part of the height of the *atarah* in one place.

- Even though one cut enough that *b'dieved* the *milah* is valid, nevertheless, if he did not yet withdraw his hands he may go back to remove the non-essential shreds of skin. Ran maintains that even while doing *periah* it is considered as though he is still involved and may go back to remove the non-essential shreds of skin. Even if a second person does the *periah* the first person may go back to remove the non-essential shreds. (M.B. 4)
- All the more so if it surrounds a majority of the circumference of the *atarah* even if it does not cover the majority of the height of the *atarah*. (M.B. 7)

Siman 331 Seif 3:

A child born in his eighth month but his nails and hair are complete is circumcised on Shabbos but if they are not complete, even if it is uncertain whether he was born in the 7th month of 8th month, we do not circumcise him on Shabbos and certainly not if we know he was born in the 8th month. If we know he was born in the 7th month, even if his nails and hair are not complete we circumcise him (See Yoreh Deah *siman* 266).

- If his hair and nails are complete we assume he was born in the 7th month. (M.B. 8)
- The same is true if we are uncertain whether he was born in the 8th month or 9th month and the reason is that we do not desecrate Shabbos in a circumstance of uncertainty. (M.B. 9)
- Rema maintains that it is permitted to circumcise a child who was born either in the 7th or 8th month since either he is viable and the *milah* is valid or he is not viable and he is just cutting flesh. Bach and Taz rule in accordance with Shulchan Aruch. (M.B. 11)

Siman 331 Seif 4:

A *milah* that is not done on the appointed day is not performed on Shabbos.

Halacha Highlight

Performing a *milah* on Shabbos

Shulchan Aruch Siman 331 Seif 1

עושים כל צרכי מילה בשבת

Performing all the needs of a circumcision on Shabbos

Shulchan Aruch (סע' א') states that we perform all of the necessary procedures of a *milah* on Shabbos. This includes the *milah*, the *periah* and the *metzitzah*. Mishnah Berurah (סק"א) explains that since the Torah states: וביום השמיני ימול—and on the eighth day you will circumcise, it is evident that one performs the circumcision even when the eighth day coincides with Shabbos. Minchas Yitzchok (ח"ב סי' ע"ה וח"ג סי' ל"ה) maintains that the *mitzvah* of the Torah means that a *mohel* who is invited to a distant place to perform a *milah* and by travelling there his *oneg* Shabbos will be greatly diminished, he is nonetheless, obligated to travel there for Shabbos to perform the *milah*. It is even obligatory to travel to a distant place to perform a *milah* on Shabbos when people will desecrate Shabbos in order to attend the *milah* if the alternative is that someone who is unfit to perform *milah* will do so instead (מנחת יצחק ח"ג שם).

There is a debate concerning the permissibility of using the instrument to separate the ערלה from the גיד when performing a *milah* on Shabbos. Rav Shlomo Zalman Auerbach (נשמת אברהם ח"ב סי' רס"ד סק"ב) permits the procedure since it is not inevitable that performing this procedure will draw blood. Minchas Yitzchok (ח"ח סי צ') prohibits the performance of the procedure on Shabbos since in his opinion it will almost certainly draw blood. Shevet Halevi (ח"ד סי' ר"ד וח"ו סי' קמ"ח) writes that the procedure should be done before Shabbos but if it was not performed before Shabbos, the *mohel* should apply some cream to the end of the instrument to assure that it does not cause a wound. There is also a debate concerning the permissibility of dipping gauze into wine to give to the baby. Rav Yosef Shalom Elyashiv (אוצר הברית ח"ב פ"ט סי' י"א סע' ל"ה) permits the use of the gauze and writes that it is not an issue of dying the cloth whereas Rav Nissim Karelitz (חוט שני ח"א פי"ט סק"א אות ג') prohibits dipping the gauze into wine and writes that one should use his finger instead.