The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, May 23 2024 ■ ט"ו אייר תשפ"ד
סימן של"א סעיף ח'-י'

Overview

Siman 331 Seif 8:

We do not make a pouch but rather we wrap it with a rag. If one is not available one may wrap it around his finger as clothing to deviate from the way it would be transported during the week and then transport it through a courtyard even if they did not make an *eruv*.

- It is a tight pouch made to cover the place of the *milah* and then tied in place so that the skin should not recover the גיד. (M.B. 28)
- Even if they realized they did not have this pouch before the *milah* they need not delay the *milah* because of this. (M.B. 29)
- It may not be transported through the public domain since it is not actually a garment. Elya Rabba permits transporting it through a *karmelis*. (M.B. 30)

Siman 331 Seif 9:

In the time of the Talmud if a baby was not washed with hot water before the *milah*, after the *milah* and on the 3rd day after the *milah* he would be in danger. Therefore, they issued lenient rulings concerning this matter when the *milah* was performed on Shabbos. Nowadays we do not bathe the child at all and the *halacha* concerning bathing him is that same as bathing any other person on Shabbos. In these countries the custom is to bathe him before the *milah* in hot water that was heated before Shabbos and after the *milah* he is bathed once Shabbos is over. If the 3rd day from the *milah* falls on Shabbos and we determine that the baby needs to be bathed, we prepare hot water before Shabbos and then wash him with that water on Shabbos. This is the basic procedure but if we see that there is reason to be concerned for the baby's well-being if he is not bathed after the *milah* it is permitted to bathe him and desecrate Shabbos on his behalf similar to any other person who is dangerously ill.

- Regarding the bathing before the *milah* we follow the practice of the Gemara but the bathing after the *milah* is delayed until after Shabbos. (M.B. 32)
- One must be careful not to soak the cloth in water since that launders the cloth but it may be permitted to ask a gentile to do so. One must also avoid squeezing the water from the cloth. If the hot water spills one may ask a gentile to bring hot water that was heated for a gentile's use but one may not ask him to heat some water. If a child was ill and recovered we do not perform his *milah* on Thursday since that will necessitate desecrating Shabbos which is the 3rd day from his *milah* but other authorities permit performing the *milah* on that day since one should perform the *mitzvah* as soon as the opportunity is presented. (M.B. 33)
- The implication is that if the water was not prepared one may not ask a gentile to heat water since we do not assume the child requires the hot water. (M.B. 34)
- One may even heat the water himself. (M.B. 35)

Siman 331 Seif 10:

A person who never performed a *milah* should not perform a *milah* the first time on Shabbos but if he performed a *milah* already, it is permitted to perform a *milah* on Shabbos even if he is the father of the child. See Tur Yoreh Deah *siman* 266 for additional *halachos* of *milah*.

- We are afraid he will make a mistake and will desecrate Shabbos without fulfilling a *mitzvah*. The same is true concerning someone who never performed *periah*. If a *mohel* claims to have performed *milah* before he is believed. Rema maintains that one person would do both the *milah* and *periah* but other authorities disagree and the custom in Poland is to be lenient and have two people perform the circumcision. There is also a debate whether it is appropriate to have a third person perform the *metzitzah*. (M.B. 36)
- On the 2nd day of Yom Tov it is certainly permitted for someone who never performed a *milah* to do so and there is a debate whether it is permitted on the first day of Yom Tov but if someone knows that he could do it successfully and there is no other *mohel* present there is no reason to be stringent. (M.B. 37)

Halacha Highlight

Bathing the baby on Shabbos

Shulchan Aruch Siman 331 Seif 9

והאידנא לא נהגו ברחיצה כלל

Nowadays the custom to bathe the child is not in force

Shulchan Aruch (סע' ט') discusses the procedure that was practiced in the time of Chazal concerning the bathing of a child before and after his *milah*. He explains that in the time of Chazal they would bathe the baby in hot water before, immediately after and on the 3rd day after the *milah*. In those times it was assumed that medically all of these baths were necessary and therefore any of them could be done on Shabbos. He writes that nowadays the custom is not to bathe the child at all, and concerning bathing a baby before or after his *milah* we follow the standard *halachos* that apply to anyone who wishes or feels that they must bathe on Shabbos. The reason for the change in practice, explains Mishnah Berurah (ס"ק ל"א), is that the laws of nature have changed (נשתנו הטבעים). Rema adds that in our countries the practice is to bathe the child in hot water before the *milah* but the bath given to the baby after the *milah* is delayed until after Shabbos. Mishnah Berurah (ס"ק ל"ב) explains that although children nowadays are not in danger as they were in the time of Chazal, nevertheless, it is considered necessary.

When giving a baby a bath on Shabbos in advance of the *milah,* Mishnah Berurah (ס"ק ל"ג) warns that one may not soak the cloth in water since that constitutes an act of laundering. Additionally, one may not squeeze water from a cloth since that constitutes an act of סחיטה. Biur Halacha (סי' ש"ב סע' י' ד"ה דלא אמרינן) writes that it is permitted to place a cloth beneath the child when bathing him. The reason this is not considered an act of laundering is that it is considered an act of soiling the cloth rather than laundering it. Even if one does not accept this approach it is at least a *melacha she'aina tzricha l'gufa* which according to many *Poskim* is only Rabbinically prohibited and for the well-being of the baby the injunction does not apply. Shevet HaLevi (ח"ה סי' ל"א סק"ד) adds that if one could place the baby on synthetic material it is preferred. The reason is that soaking synthetic material is not considered an act of laundering and the prohibition against squeezing out the liquid does not apply to non-absorbent materials.