The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקנ"ט סעיף ז'-ח'

Overview

Siman 559 Seif 7:

If there is a child to circumcise we circumcise him following *kinos*. Some wait to circumcise him until after midday. The *beracha* on the circumcision is recited without the *beracha* on the spices (The custom is in accordance with the first opinion). **If a postpartum woman is present at the circumcision they should recite the *beracha* on the wine and give it to her to drink, provided that she hears the *beracha* and does not interrupt between hearing the *beracha* and drinking the cup. If she is not there the *beracha* is recited on the cup and it is given to a child to taste.**

- Circumcision is done with joy and thus we do not perform the circumcision during the recitation of *kinos* and the eulogy. (M.B. 25)
- The intent is to reject the position of the Gaonim who maintain that we do not use wine altogether, even to give to a child and instead we use spices in place of the wine. Shulchan Aruch therefore teaches that we do not follow their position since one must limit his pleasure on Tisha B'Av to the degree possible. (M.B. 27)
- We are not concerned that the child will become accustomed to drink wine even when he is older since this is not a regular occurrence. Even though we do not give a child wine when Tisha B'Av falls on *motzai Shabbos*, that is because it occurs at least once every three or four years. (M.B. 30)

Siman 559 Seif 8:

The *ba'al bris* wears different clothing but not fully white ones. The father of the child, the *mohel* and *sandak* are considered the *ba'alei habris* and are permitted to don Shabbos clothing after the recitation of *kinos* and when they come to circumcise the child but they should not wear white clothing.

- It is permitted to change one's shirt as one does on Shabbos Chazon. (M.B. 31)
- The same is true for the mother. (M.B. 32)
- If they are new and the fact that they are pressed is discernable it is prohibited to wear it. Bigdei Yesha maintains that the restriction is only if the garment is actually new but it is permitted if one can merely tell that they were pressed. (M.B. 33)
- They remove this clothing after the circumcision. (M.B. 34)

Halacha Highlight

Bris milah on Tisha B'Av

Shulchan Aruch Siman 559 Seif 7

אם יש תינוק למול

If there is a child to circumcise

Shulchan Aruch (סעי' ז') presents two views concerning the timing of a *bris* that will be performed on Tisha B'Av. The first opinion maintains that the *bris* is not performed until after *kinos*. The reason it is not performed before *kinos* is that the *mitzvah* of *milah* is done with joy and thus is incompatible with the time that we are reciting *kinos* and eulogizing (מ"ב ס"ק כ"ה). The second opinion contends that the *bris* should not be performed until after midday. The rationale is that the mourning continues until midday and thus it is not proper to perform a *milah* at that time. The first opinion acknowledges such an approach, however, asserts that the principle of זריזין מקדימין למצוות—we are quick to perform *mitzvos* applies and thus it should be performed at the earliest possible moment (מ"ב ס"ק כ"ו). Rema writes that the custom is in accordance with the first opinion. Sdei Chemed (מע' בין המצרים סי' ב' אות י"ד ובפאת השדה סי' ב' אות א' ד"ה ובמה) cites authorities who maintain that one should first *daven mincha gedolah* and then perform the *milah* since anyways one is waiting until after midday. Sdei Chemed disagrees and contends that we should not delay the fulfillment of the *mitzvah* and one should perform the *milah* after *kinos* or at the latest after midday in accordance with Shulchan Aruch's position.

Rav Yosef Shalom Elyashiv (שערי נחמה עמ' ק"ט ותורת היולדת פמ"ח הע' כ') ruled that even when a *bris* is performed before midday it is permitted for those involved to wear *talis* and *tefillin*. Although Shulchan Aruch (סי' תקנ"ה סע' א') ruled that we do not don *talis* and *tefillin* until *mincha*, nevertheless, when there is a *milah* one may rely on Vilna Gaon's position (מעשה רב אות ר') that it is permitted immediately upon the conclusion of *kinos* even though it is not yet midday.