

דף יומי הלכה שבת קלד

Preparations for a ברית מילה that are forbidden to do on שבת are similarly forbidden to do on יום טוב with the exception of the use of cumin for medicine, which on שבת must be chewed in order to be used, while on יום טוב, being as how cumin can be used as a spice (and something done for אוכל נפש is permissible), it is permissible to grind the cumin.

בורר may be done on יום טוב provided that it could not have been done ערב יום טוב (this means even if it could have been done ערב יום טוב, but at the cost of a loss in freshness, it is considered as something that could not have been done טוב יום טוב; for example, peeling a cucumber for a salad, which could have been done ערב יום טוב, but will lose that fresh crispy taste if peeled ערב יום טוב, may be peeled on טוב יום טוב with a peeler). Therefore, we do not strain mustard on טוב יום טוב nor heat it up via a wooden coal (as one may come to extinguish it, and this is a מלאכה that could have been done טוב יום טוב), however, the mustard may be heated up via a piece of metal as the metal does not catch fire (thus there is no fear of extinguishing).

Cheese may not be made on טוב יום טוב, as it was possible to make ערב יום טוב (as opposed to bread, which has a noticeable difference if made fresh, the dough can be kneaded on טוב יום טוב).

A child who is red or yellow should have his ברית postponed until he is able to sustain a healthy color. Even in a case of doubt we postpone the מילה as a ברית מילה can be postponed, but a life

lost (through mistakenly going ahead with the ברית and the child lost his life (חס ושלום) cannot be restored.

In the the times of the גמרא, it was dangerous not to wash a child three days after his ברית מילה. Therefore, if the third day fell out on שבת, we may heat water up to wash him. Nature has changed, and since washing on the third day is no longer a necessity, we do not heat up water to wash the child on the third day. Of course, if the child is ill and needs to be washed in hot water, we may wash him. The רמ"א writes that the custom is to heat water ערב שבת to wash the child the day of his מילה or on the third day afterwards, thus implying that if the water was not heated up, we are not מחלל שבת to heat it up. The רמ"א adds that if there are any problems, then obviously we may break שבת in any way necessary for the child.

One may not put a mixture of hot water and oil on a wound on שבת, nor on a bandage to place on the wound. Oil and hot water, however, may be placed next to the wound, since it is not clear it is being placed there for רפואה.

New rags or a sponge may be placed on a wound in order to protect the clothing, old rags may not be placed as they affect healing, unless they have previously been used for healing, in which they may be placed.