

## דף יומי הלכה שבת קלו

Any person is כשר to mix the ashes from the פרה אדומה with the exception of a חרש, שוטה or a קטן.

If one has two children he needs to perform ברית מילה, one on שבת and one on Friday, and he performed a ברית upon both children on שבת, he is פטור from bring a קרבן חטאת, because both children were ראוי to receive a ברית מילה at that point, and since he had רשות to be שבת, שבת is נדחה even for the other child (it is נדחה as far as the חיוב קרבן goes, it is still אסור to perform the ברית, but the ברית does not need to be redone). If, however, there were two children who need a ברית, one on שבת and one on Sunday, if he performs the ברית on שבת upon the child who will not be eight days until Sunday, he is חייב a חטאת as the child has not yet entered the realm of being obligated to have a ברית מילה, and therefore, שבת is not נדחה.

A child born during בין השמשות (twilight, a time that is a ספק if it is considered night or day; generally considered from שקיעה until around forty five minutes after שקיעה; the ערוך השולחן writes that depending on the time of the year is how long after שקיעה is considered בין השמשות [in the winter a shorter period, and the summer a longer period], and an expert in times should be consulted) does not have the eight days counted towards his ברית until the night of when he was born. For example, a child born Tuesday evening twenty minutes after שקיעה counts Wednesday as the first of his eight days, with the ברית occurring the following Wednesday. A child born Friday evening during

בין השמשות does not have his ברית until the following Sunday, as a ברית is not דוחה שבת in a case of ספק (the same is true of יום טוב, even the second day of טוב).

If a newborn has an illness in his entire body, we postpone his ברית מילה until seven days after he is well. If the illness is only in one part of the body (for example, if the baby is yellow which signifies a weakness in the liver), then the ברית can be performed as soon as the baby is well.

If the child has strings of skin which cover part of the עטרה of his אבר, these strings must be cut off. If there is a lot of flesh under the עטרה which bunches up and covers part of the עטרה until it appears as if the child has not had a ברית, if it even appears so when the child is בקישוי, the ברית needs to be redone. If it appears so only when the child is not בקישוי, while the ברית is valid, there is a question of מראית עין and the flesh should be removed.

One who did מילה but did not do פריעה (when the skin is split and pulled back to reveal the עטרה) is considered as if he did not perform a ברית מילה.

If there are strings of skin after the ברית מילה that cover them majority of the height of the עטרה these strings must be removed.

The אשר קידשנו במצותיו וציונו על המילה of ברכה makes the מוהל as

he is cutting (the ערוך השולחן says this is in line with the הלכה that מוהל are to be made before performing the מצוה, as the מוהל finishes the ברכה as he finishes the מילה which is considered before performing the מצוה), and the father of the child makes the ברכה of להכניסו בבריתו של אברהם אבינו between the cutting and the פריעה. If the father is not present, the סנדק makes the ברכה. All assembled at the ברית should then say, כשם שהכנסתו, לברית כן תכניסהו לתורה ולחופה ולמעשים טובים.

One who performs a ברית on a גר makes the ברכה of המל את the הגרים and then makes the ברכה of למול את הגרים ולהטיף מהם דם ברית שאלמלא דם ברית לא נתקיימו שמים וארץ שנאמר אם לא בריתי יומם ולילה חקות שמים וארץ לא שמת.

One is obligated to give his עבדים a ברית (the עבדים of then are not the servants of today; the concept of עבדים which is גוים who are owned by Jews who are required to provide for them and the גוים are obligated in מצוות not connected to time, does not exist at the present time). He makes the ברכה of למול את העבדים and finishes off with ברוך אתה ה' כורת הברית.

## פרק רבי אליעזר דמילה End of

One may neither construct a wine strainer on שבת due to the איסור of constructing an אוהל (the way it is constructed, it appears as a roof above the wine barrell), nor may wine be poured into it, as this constitutes בורר.