

HALACHICALLY SPEAKING

Volume 12 Issue 2



{ TOPIC }

SEUDAS BRIS MILAH



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

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SEUDAS BRIS MILAH

Baruch Hashem we are frequently invited to a *bris milah*. What is the source of the custom to make a *seudah* at a *bris milah*? What are the reasons for this *seudah*? Does one have to attend if he is invited? What should be served? Does one have to serve meat, or does dairy suffice?

Source

The custom is to make a *seudah* after the *bris milah* is performed.¹ This is a *seudas mitzvah*.² This custom has its roots from Avraham Avinu³ who made a *seudah* for his son Yitzchak.⁴ Some *poskim* maintain that *seudas milah* is *d'Oraisa*⁵ but this is not the overwhelming opinion.⁶ The father of the boy should try to prepare some of the *seudah* as well.⁷ There is an opinion in the *poskim* that there is no obligation to make a *seudas bris* altogether.⁸

One who eats at a *seudas bris milah* is saved from Gehinnom in some form.⁹

1. *Shulchan Aruch Y.D.* 265:12, *Aruch Hashulchan* 37.

2. *Shulchan Aruch O.C.* 551:10, *Rama Y.D.* 265:12, *Aruch Hashulchan* 265:37. See *Maharshag* 2:125.

3. *Bereishis* 21:8. Refer to *Shemos* 18:12, *Sefer Tehillim* 50:5, *Ohr Zarua Hilchos Milah* 107.

4. Refer to *Rabbeinu Bacheye Bereishis* 21:8, *Aruch Hashulchan* 37. See *Yufe'i Leleiv* 7:265:8

5. Refer to *Avudraham Sha'ar Hatshi'i Hilchos Milah, Tiferes Habris* 1:8:page 87-88.

6. *Sha'arei Teshuvah* 551:33, *Yalkut Yosef Sova Smachos* 2:11:1.

7. *Sha'arei Teshuvah* 250:2, *Pischei Teshuvah Y.D.* 265:16.

8. Refer to *Biur Halachah* 249 "mutar".

9. *Tosafos Maseches Pesachim* 114a "v'ein".

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Reason

There are numerous reasons given for making a *seudas milah*. One is that the mitzvah of *milah* is like a *korban*, as the father offers his child in honor of Hashem. Just as the blood of a *korban* atones for sins, so too the blood of the *milah* atones for sins. Just as a *korban* is eaten, so too one eats at a *seudas milah*.¹⁰

Being Invited to a *Seudah* – Refraining from Going and Eating at the *Seudah*

The Gemara¹¹ enumerates a number of transgressions for which it is like¹² one is placed in *cherem* in *Shamayim*. One¹³ is someone who does not eat at a gathering of a mitzvah¹⁴ (*bris milah*).¹⁵ The reason for this is honor for the *milah*.¹⁶

However, this is only true if all people present at the *bris* are proper people.¹⁷

According to this, some maintain that the *shamash* should not "invite" everyone to a *bris*, because anyone who does not attend will be in *cherem*.¹⁸

There is an opinion in the *poskim* that this is only referring to an invitation that is issued immediately after the *bris* has concluded. However, if one is invited on a

10. *Kad Hakemach milah* page 4.

11. *Maseches Pesachim* 113b.

12. *Rama Y.D.* 265:12 . See *Maseches Pesachim* 113b.

13. There is a discussion in the *poskim* about why this halachah is brought if it is only listed in the Gemara as "some say." Refer to *Beis Hillel* (journal) 12:pages 41-42.

14. *Rama* *ibid*.

15. *Rashi Maseches Pesachim* *ibid* "b'chaburah," *Tosafos* 114a "v'ain." See *Igros Moshe O.C.* 2:95.

16. *Igros Moshe O.C.* 2:95.

17. *Ibid*. The *Aruch Hashulchan* (265:37) says most people at a *bris* are not proper.

18. *Pischei Teshuvah* 265:12. Refer to *Otzer Haposkim E.H.* 64:16:21. The *Otzer Habris* 3:17:5 says it is only talking about if one is invited many times and does not go. See *V'ayan Avraham Y.D.* 47.

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different day, it is not a problem if he does not go.¹⁹ Others say that this only applies to a *seudas milah* where everyone is eating and one who is present does not want to partake in the *seudah*.²⁰ Furthermore, some maintain that if there is a *minyan* without you then there is no issue in not going.²¹ Some opine that an invitation in the mail would not obligate the recipient to attend.²² Perhaps if one does not get invited directly from the parents of the child he would not have to attend the *bris*.²³

In addition, most of the time the *ba'al simchah* does not wish to invite everyone and is simply making a nice gesture.²⁴

There is a discussion in the *poskim* whether one who wishes to learn instead of going to a *bris milah* has to be concerned about the *cherem*.²⁵

In any case, it is better to avoid using the term “invited,” and simply “inform” people about the *bris*.²⁶

Bread

There are many *poskim* who maintain that one should serve bread a *bris milah* and frown upon serving *mezonos*.²⁷

Meat – Fish – Dairy

The *poskim* debate whether one should serve meat at a *seudas bris*. On one hand, meat causes joy, and one is

19. *Eretz Tzvi* 2:page 407.

20. *Sefer Habris* 265:167.

21. *Yufei Leleiv* Y.D. 265:22, *Kores Habris* 265:67.

22. *M'Beis Levi* 3:page 68:7.

23. *Kores Habris* 265:67.

24. *Yufei Leleiv* 3:265:22.

25. *Yabia Omer* Y.D. 4:19, *Yalkut Yosef Sova Smachos* 2:page 93:8.

26. *Tiferes Habris* 1:8:page 95.

27. *Chachmas Adam* 149:24, *Yalkut Yosef Sova Smachos* 2:11:3. Refer to *Magen Avraham* 249:6.

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supposed to be happy because it is a *seudas mitzvah*. Perhaps chicken or fish would also suffice? On the other hand, a *bris* takes place very early in the morning and most people do not partake of meat or chicken at that hour (maybe fish). So what should be served? We will deal with this below.

The discussion regarding whether one should serve meat at a *seudas bris milah* is really based on the debate whether one must eat meat on Yom Tov since one needs to be joyous on Yom Tov.²⁸ The Rambam²⁹ says that one must eat meat because there is no happiness without meat.³⁰ Others take issue with this since the Gemara³¹ says that once the Beis Hamikdash was destroyed the only way to achieve joy through a meal is with wine, not meat.³² Others say that one should have meat even though there is no Beis Hamikdash.³³

The opinion of most *poskim* is that one should serve meat at a *seudas bris* since a *seudas mitzvah* should feature meat.³⁴ Some permit chicken,³⁵ and others permit the consumption of fish.³⁶ One of the main reasons to permit fish is because it is less expensive than meat, and those who cannot afford meat won't be embarrassed.³⁷ One should have wine at the *seudah* as well.³⁸ Nonetheless, since wine is not considered a

28. Devarim 16:14.

29. Hilchos Yom Tov 6:17-18.

30. Ibid.

31. Maseches Pesachim 109a.

32. Shulchan Aruch Harav 529:7. See Zocher Habris 25:page 148:7.

33. Aruch Hashulchan 529:4. Refer to Yechaveh Da'as 6:33, Teshuvos V'hanhagos 2:348, 3:294. See Shevet Hakehasi 4:150:3.

34. Refer to Chavos Yair 70, Rama 551:10, Magen Avraham 249:6, Yufei Leleiv Kuntres Acharon 529, Teshuvos V'hanhagos 2:485, Moadim U'zmanim 7:111. See Piskei Teshuvah 194.

35. Kores Habris ibid, Maharam Shick Y.D. 366. See Maharsham 9:86

36. Shevet Halevi 3:18:2. See Teshuvos V'hanhagos 2:485.

37. Zocher Habris 25:page 148:7.

38. Refer to Al Pi HaTorah Bereishis page 138:26.

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source of happiness in our times, the custom of most people is not to serve wine at a *seudas bris*.³⁹

There is a discussion whether one may serve dairy at a *bris* instead of meat and chicken.⁴⁰ There were *poskim* who permitted this practice.⁴¹ This seems to be the overwhelming custom today. One of the main reasons for this is that we have the *milah* early in the morning, and most people have no appetite for meat at that hour.⁴²

Even according to the first view, one is *yotzei* having a *seudas bris* even if he did not serve meat.⁴³

How Much to Eat

How should one conduct himself if he does not like the food, or if he has no desire to eat at a *seudas bris*?⁴⁴ There are *poskim* who maintain that it suffices to simply taste a bit.⁴⁵

Mezonos

In earlier years in some circles *mezonos* was served at a *bris milah* since bread was very costly.⁴⁶

Bentching

At *bentching* the custom is to recite *Migdol* as is done on Shabbos and Yom Tov.⁴⁷

39. *Moznei Tzedek Y.D.* 3:13.

40. Refer to *Hagyonei Haparshah* 2:pages 192-202, *Birurei Chaim* 3:pages 912-914.

41. Maharam Shick *Y.D.* 366, *Zeh Hashulchan O.C.* 286:page 26. See *Machtzis Hashekel O.C.* 249:6. Refer to *Zocher Habris* 25:9, *Nezer Yisrael* 63:7, *Darhei Chaim V'shalom* 932.

42. *Teshuvos V'hanhagos* 2:485. Refer to *Teshuvos V'hanhagos* 3:294. See *Ohr Yisrael* 12:page 37, *Ohr Yisrael* 12:pages 32-38, *Adnei Paz* page 349. In addition, dairy items are enjoyable (*Ohr Yisrael* 12:page 38, see *Otzer Habris* 3:17:9).

43. *Moznei Tzedek Y.D.* 3:13.

44. The Chazon Ish *zt"l* was of the opinion that one does not have to eat a *seudas bris* (*Massei Ish* 5:page 107).

45. *Kores Habris* 265:67.

46. *Aruch Hashulchan* 37.

47. *Chessed Lalafim* 189, *Ben Ish Chai Chukas* 1:19, *Kaf Hachaim* 189:11.

When to Make the *Seudah*

It is proper to make the *seudah* during the daytime.⁴⁸ If it started during the day, it can continue into the night.⁴⁹ In earlier times the *seudah* was made the night following the *bris*.⁵⁰ However, this is not practiced today.⁵¹

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48. *Kores Habris* 265:65.

49. *Ibid.*

50. Refer to *Mishnah Berurah* 568:20, see *Magen Avraham* 131:11.

51. *Hisorerus Teshuvah* 2:46, see *Sha'arei Teshuvah* 559:15.

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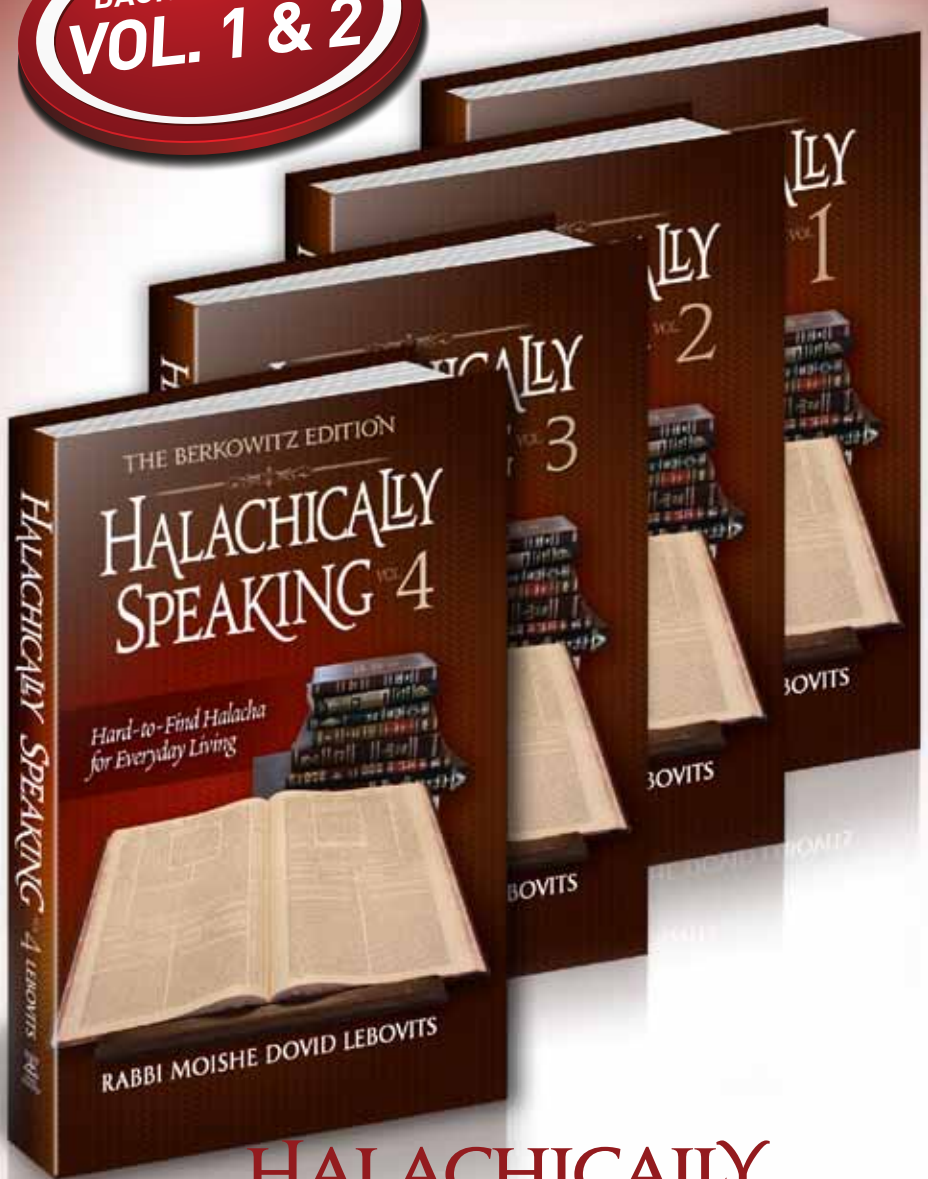
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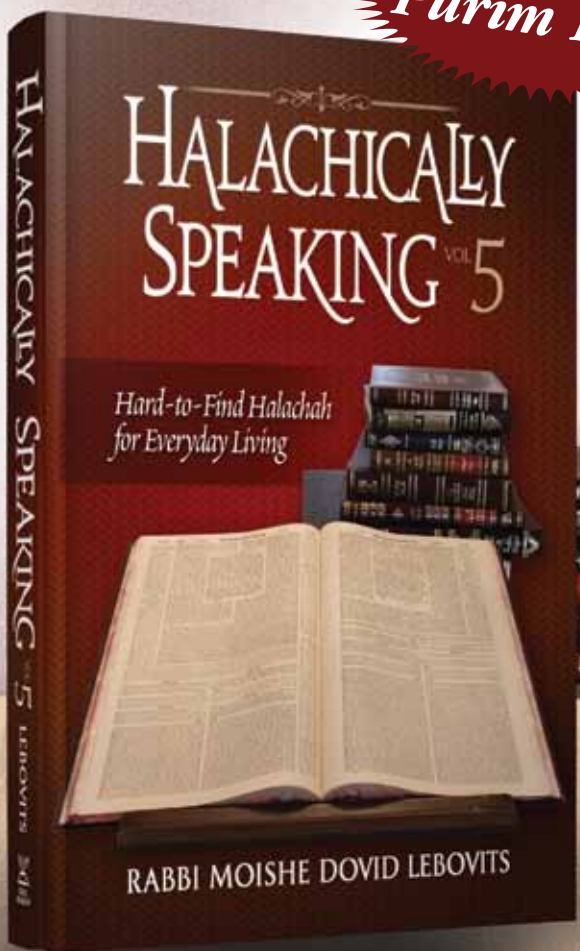
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