

Orchos HaAmud

Weekly Presentation Highlighting an Amud of the Week



AMUD HAYOMI PROGRAM DETAILS



Daily Amud
7 Amudim weekly



Completion of Shas
within **15 years**



Online **shiurim**
platform with
video and audio



Optional **monthly**
bechinot with
stipends



Daily **live shiurim**
and **chaburos**
worldwide



4 unique **levels**



Supplemental
resource material



Convenient
pocket luach



Shiurim available on
AllDaf
TorahAnytime
Kol Halashon
Dirshu Phone Hotline
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Dirshu
דרשו ד' ועוז
קורן עולמית לחינוך
ועידוד לימוד התורה

SHABBOS 137B

BY RABBI AVIGDOR BERENSTEIN

The Rabbis taught: The *Mohel* says the *Bracha* “Who sanctified us with His *Mitzvos* and commanded us regarding *Milah*.” The boy’s father says the *Bracha* “Who sanctified us with His *Mitzvos* and commanded us to bring him into the covenant of *Avrohom Avinu*.” Those standing there say, “Just as he entered the covenant, so may he enter Torah, the wedding canopy, and good deeds.” (*Shabbos* 137b)

We find nothing like this by other *Mitzvos*, that those who are present bless the doer of the *Mitzva* that he should merit fulfilling other *Mitzvos*. Even by *Mitzvos* performed publicly, such as marriage, *Chazal* did not institute that the assembled public should bless the groom and bride. Why, particularly by *Bris Milah*, did they make it a permanent part of the procedure that everyone there is obligated to bless him at the moment of the *Mitzva*?

Furthermore, the text “Just as he entered the covenant” is puzzling. What is the similarity between the covenant and other *Mitzvos* for which we *daven* and bless the newly circumcised boy?

Hagaon Rav Nosson Gestetner *ztz”l*, *Av Beis Din* of *Kiryas Agudas Yisroel* in Bnei Brak and Rosh Yeshiva of *Yeshivas Ponim Meiros*, explains this in several ways in his “*L’horos Nossan*”.

1. Since this is the first *Mitzva* done with the child, it is proper to bless him that just as he began, he should continue to fulfill all *Mitzvos* that he is obligated and able to fulfill.

2. The *Gemara* (*Nedarim* 31b) says that *Bris Milah* is great, for thirteen covenants between *Klal Yisroel* and *Hakadosh Boruch Hu* were made over it. We see that this *Mitzva* creates a mutual bond between one who does it and *Hakadosh Baruch Hu*. Therefore we bless the newly circumcised boy that the merit of his *Bris* and his new bond with Hashem should help and enable him to be strong and fulfill all the *Mitzvos*.

3. The *Gemara* (*Shabbos* 130a) says that since *B’nei Yisroel* accepted *Bris Milah* joyously, they still do it joyously. This is surprising, because from a purely medical perspective it puts the baby in grave danger, as the *Chasam Sofer* (*Yoreh Deah Siman* 245) writes, especially at such a young age, and even more so in earlier times, without sterilization or antibiotics. As *Chazal* say (*Gittin* 57b), the *Posuk* (*Tehillim* 44:23) “for

Your sake we have been killed all the time” alludes to *Bris Milah*. *Rashi* (loc. cit.) explains that sometimes the baby dies. This does not dissuade *Klal Yisroel*, who fulfill this *Mitzva* in all generations, even with great *mesiras nefesh*. (See also *Sforno Parshas Zos Habracha* 33:9.) Indeed, Rav Gestetner *ztz”l* points out that even if *Klal Yisroel* decided to do this *Mitzva* despite the danger to the baby and his pain, it would seem natural that they would do it with trembling, distress, and heavy hearts, but *Chazal* tell us that they do it joyously, which shows that their inner desire and drive to do the *Mitzva* are so strong that they override any feelings of anxiety over the baby’s suffering and danger. He asserts that *Klal Yisroel*’s joyous performance of this *Mitzva* is nothing less than supernatural and quite unique to this *Mitzva*. Based on this, he suggests that the blessing “Just as he entered the covenant...” is that this child should follow in his father’s footsteps, joyously fulfilling *Mitzvos* even when that implies great difficulty and sacrifice.

4. Rav Gestetner *ztz”l* adds that “Just as he entered the covenant...” may also allude to the name the baby just received. Since it is customary to name after a *Tzadik* who was great in Torah and good deeds, and this is a *Segula* that the child, too, will be a *Tzadik* and reach great spiritual heights, the people bless him that his recently acquired

name help him enter Torah, *Mitzvos*, and good deeds.

Hagaon the Sanz-Klauzenberger Rebbe *ztz”l* offers another explanation of this *Gemara*, first addressing the question of why *Milah* is done at such a young age, when the boy has no idea what is going on and has no way to prevent it. Wouldn’t it be better to wait until he understands and does it willingly, thus enhancing the *Mitzva*? We actually see that *Yishmael* bragged to *Yitzchok* that he was greater because he had his *Milah* at age thirteen when he could have objected, whereas *Yitzchok* had it when he was eight days old and helpless.

The Rebbe *ztz”l* answers that *Milah* is an indispensable prerequisite to purify the child’s *Neshama*, enabling him to do *Mitzvos* and to learn Torah as part of a bond with *Hakadosh Boruch Hu*, not just reading and studying. Only after he has his *Milah* can he be trained to learn and do *Mitzvos*. Therefore, it is better to forgo the enhanced *Mitzva* and his father is obligated to do the *Milah* at a very early age in order to begin his son’s *chinuch* as soon as possible. The Rebbe *ztz”l* explains that saying “Just as he entered the covenant, so may he enter Torah, the wedding canopy, and good deeds” is to justify doing the *Milah* a few days after the baby’s birth, because his entering the covenant is what permits his entrance into Torah, *Mitzvos*, and good deeds.

Amud HaYomi recently began its inaugural cycle through Shas! This historic initiative will enable deeper comprehension of Shas. Additionally, there are optional monthly bechinot with stipends, which affords one a much greater opportunity to be koneh Shas through Dirshu’s proven retention and accountability methods.

UPCOMING AMUD HAYOMI LIMUD SCHEDULE

יום	תאריך	DATE	עמוד היומי	דף היומי	דף היומי בהלכה - משנה ברורה סימן וסעיף
— פרשת וירא —					
א	ט' חשוון	11/10/24	שבת קלה	בבא בתרא קלה	נח. רע"ו ב'
ב	י' חשוון	11/11/24	שבת קלה	בבא בתרא קלט	נח. (112) רע"ז ג'
ג	יא' חשוון	11/12/24	שבת קלו	בבא בתרא קמ	נח. רע"ז ד' - ה'
ד	יב' חשוון	11/13/24	שבת קלו	בבא בתרא קמא	נח. (114) רע"ז א' - ב'
ה	יג' חשוון	11/14/24	שבת קלו	בבא בתרא קמב	נח. רע"ז ג'
ו	יד' חשוון	11/15/24	שבת קלו	בבא בתרא קמג	חזרה
ז	טו' חשוון	11/16/24	שבת קלה	בבא בתרא קמד	חזרה
— פרשת חיי שרה —					
א	טז' חשוון	11/17/24	שבת קלה	בבא בתרא קמה	נח. (116) רע"ז ד' - ה' רע"ח
ב	יז' חשוון	11/18/24	שבת קלט	בבא בתרא קמו	נח. רע"ז א' - ב'
ג	יח' חשוון	11/19/24	שבת קלט	בבא בתרא קמז	נח. (118) רע"ז ג' - ה'
ד	יט' חשוון	11/20/24	שבת קמ	בבא בתרא קמח	ס. רע"ז ו' - ז' ר"פ
ה	כ' חשוון	11/21/24	שבת קמ	בבא בתרא קמט	ס. (120) רפ"א
ו	כ"א חשוון	11/22/24	שבת קמא	בבא בתרא קנ	חזרה
ז	כ"ב חשוון	11/23/24	שבת קמא	בבא בתרא קנא	חזרה