

BS'D

PUBLIC WARNING!!!

TO REMOVE THE PITFALLS FROM THE MITZVAH OF MILAH

TO SAVE THE MITZVAH OF MILAH RECEIVED FROM MOSHE RABBENU SO THAT IT BE DONE ACCORDING TO THE HALACHA

“One who breaks the Covenant of Abraham Avinu, even if he has Torah and good deeds, has no portion in the world to Come.

(Pirke Avot 3:15)

We have come to awaken the religious public in general and the students of the Torah in particular because in recent times a few Mohels have introduced some changes in the way the Mitzvah of Milah is performed. They are not performing the mitzvah of Milah according to what we have received from our fathers through transmission from one generation to the other all the way back to Moshe Rabbeinu who received the tradition directly from the Holy one Blessed be He.

The proper way to perform the Mitzvah of Milah is to cut the foreskin [ORLAH] and afterwards to tear and separate the skin of the Periah with the fingernails and to pull the skin back to this side and that side (And not cut the skin together with the foreskin) and after that is done, The Mohel has to suck the blood with his mouth (Metzitza).

And all those who depart from this order do not accomplish the Mitzvah of Milah as required by the Halacha.

And one has to be careful and not rely G-d forbid on those Mohels that annul the Mitzvah of Periah and the Mitzvah of Metzitzta completely meaning that they cut the foreskin together with the skin of the Periah and also they annul the sucking of the blood for they don't suck the blood at all, and therefore they don't observe the Mitzvah of Milah as received from our forefathers, and those Mohels should be removed and forbidden to perform the Milah.

These things are parts of the Mitzvah of Milah for which our forefathers were ready to give up their lives and now without any coercion these new “Mohels” come and disdain and disregard the tradition of the Jews of all generations.

THAT WHICH IS CROOKED CAN NOT BE MADE STRAIGHT (Kohelet 1:15)

(See further Mishna Succah 2:6, Talmud Yevamot 22b, Zohar Tazria 51b, Sefer Kolbo Siman 66, Sheelot
utshuvot me ha Rif Siman 47, Chatam Sofer Siman 21)

As it has been well proven already, cutting the skin of the Periah together with the foreskin damages the organ of reproduction and G-d forbid maybe the child will not be able to father children, G-d forbid.

He who cuts the skin of The Periah on weekdays transgresses the commandment of not destroying anything belonging to a friend (See Baba Kama Perek 8 Mishna 5 and Bet Yosef Choshen Mishpat Siman 1, 380, 420) and if he does this in Shabbat he has the same punishment as one who destroys on Shabbat (See Sefer ha Chinuch Mitzvah 49, Rambam Hilchot Teshuvah Perek1 Halacha 1, Shulchan Aruch Choshen Mishpat Siman 424) **since** from the Torah perspective he is cutting something that he was not supposed to cut.

A PLEA TO ALL FATHERS

Please have mercy on your children and don't leave them in the hands of unscrupulous Mohels who annul the Mitzvah of Milah. Your children will suffer for it forever and will not forgive their parents for the damage done to them.

Therefore we have come to awaken and warn observant Jews those who listen and fear the word of Hashem who don't want their sons to be in doubt as regards to their Milah for we know what is written in the Talmud: “MAL VELO PARAH KE ILU LO MAL” meaning that if one performs the Milah on his son but does not fulfill the Mitzvah of Periah, it is considered as if he did not perform the Milah either, G-d forbid.

If one G-d forbid was circumcised in the wrong way he needs not to let blood out again

HOW TO PREPARE FOR THE MITZVAH OF MILAH

- 1- One has to ask the Mohel prior to selecting him to be the one to perform the Milah in place of the father whether he follows the tradition received from our forefathers regarding the Milah and the Periah with the fingernails and the Metzitzah with the mouth.**
- 2- If the Mohel doesn't follow the tradition from our forefathers and doesn't follow the required order, then he must look for another Mohel who will be truthful and G-d fearing as it is written in the Shulchan Aruch Yoreh Deah Siman 264 Rama "And one has to look for a Mohel that will be the best and a Tzaddik (Rama in the name of the Or Zarua) And that Mohel who changes the tradition regarding the way the circumcision is made and he annuls the Mitzvah of Periah with his nails and Metzitzah with his mouth he is neither a good man and much less a Tzaddik.**

A SERIOUS WARNING WAS ISSUED BY THE COMMUNITIES OF JERUSALEM BOTH ASHKENAZIC AND SEPHARDIC IN THE YEAR 5661 WHEN THEY SAW SOME "REFORMERS" WISHING TO CHANGE THE METZITZA BY DOING IT THROUGH A TUBE OF GLASS AND NOT DIRECTLY WITH THE MOUTH (See Yidchon Torah Mi Tzion Shana 4, Choveret 1, Siman 11- See what the Rav Yehoshua Leiv Diskin ZTK"l Av Bet Din Brisk wrote there)

ANOTHER WARNING WAS ISSUED IN THE YEAR 5660 IN BUDAPEST BY THE ORTHODOX RABBIS CONCERNING THE PROPER WAY OF PERFORMING THE METZITZA AND OVER 250 RABBONIM SIGNED THE DOCUMENT (See Sefer Sdei Chemed, Miluim Page 448)

HEREBY WE BRING QUOTES FROM A FEW OF THE POSKIM AND LEGISLATORS FROM ALL GENERATIONS THROUGH WHOSE RULINGS WE LIVE, AND WHO RULED THAT WE MUST NOT CUT THE SKIN OF THE PERIAH BUT WE MUST SEPARATE AND PULL IT BACK WITH THE FINGERNAILS AND ALSO WARNED US TO PERFORM THE METZITZA WITH THE MOUTH

(Rabbenu Yaakov ha Gozer, one of the Baale Tosfot, 19) (Ha Ari ha Kadosh and his student Rabbi Chayim Vital) (Rabbi Moshe Cordobero on the Tikkune Zohar Part 3, page 232) (Ha Gaon Rabbi Chayim ben Attar ztk'l, Or ha Chayim Parashat Tazria) (Peri ha Adama on the Rambam, Hilchot Milah) (Yam shel Shelomo, Yevamot Mishkan Betzalel on the Recanati Siman 595) (Zecher David Maamar A, 21, See also Yalkut Reuveni) (Sheelot u Teshuvot Zerah Emet from the Gaon Rabbi Yishamel ha Cohen mi Modena, Yoreh Deah Siman 264, Siman 132) (Zocher ha Berit Siman 11, letter 16) (Morenu ha Rav Reb Nachman ZTK"l sefer Berit Shalom) (The Vilna Gaon ZTK"l, Hagahot on Tikkune Zohar Tikkun 37) (Maharam Shick ZTK"l Sheelot u Teshuvot Yore Deah Siman 245) (Rab Vasserman ZTK"l, Kobetz Shiurim Yevamot 64, 8) (Sheelot u Tshuvot Binyan Tzion Siman 85, Rab Etlinger ZTK"l) (Koret ha Brit Hilchot Milah Siman 264) (Ha Gratz Chayot 60) (The Gaon and Holy Baal Sfat Emet Parashat Ki Tetze 656) (Beit ha Levi 13) (Kedushat Levi, Lech lecha) (Derch Pikudecha, Milah, 10) (Aruch ha Shulchan Yoreh Deah Siman 264, saif 16) (Yaabetz, Secret of the Tzipporen Male and the Tzipporen Chasser) (The Gaon ADMOR mi Munkatch ZTK"l, letter Shalom Siman 260) (The Gaon Rabbi Chaim Ozer ZTK"l Sheelot u Teshuvot Achiezer Chelek Gimmel Siman 65) (Mahari Dantzig, Sheelot u Teshuvot Mahari Yore Deah Siman 19) (Sheelot u Tshuvot Or ha Meir Siman 58, Rabbi Shapiro mi Lublin ZTK"l) (Sheelot U tshuvot Chelkat Yaakov, Chelek 3, siman 85) (Sheelot u Tshuvot Emek Halacha) (Rabbi Greenwald, Av bet Din Kehillat Arugat ha Bosem, Sheelot utshuvot Migdelot Merkahim Siman 81) (Rabbi Israel Alter, Admor mi Gur ZTK"l) Ha Rav Ha Gaon Rav Aronfeld ZTK"l Av Bet Din

Mattersdorf (The ADMOR mi Papa ZTK"l) (Ha Gaon Rav Yudelbitz ZTK"l Sheelot u tshuvot Bet Av Chamishia, Siman 276, 277) (Sheelot uTshuvot Levushe Mordechai from Rav Mordechai Epstein mi Slobodka) (Ha rav Ha Gaon Rav Kanievsky SHLITA The Steipler) (Ha Gaon ha Gadol Rav Eliezer Menachem Shach TZK"l Rosh Yeshivat Ponovitch) (Ha Gaon ha Kadosh Rabbi Yosef Shalom Eliashev SHLITA one of the Poskim of our generation in Jerusalem) (Ha Gaon HA Gadol Rav Menashe Klein SHLITA, Mi Poske ha Dor, Sheelot utshuvot Mishne Halachot, and look further in his book MAL VE LO PARA) (Ha Gaon Ha Gadol Rav Shmuel Vosner SHLITA, Sheelot and Teshuvot Shevet ha Levi Yore Deah Siman 132)

THE GREAT MITZVAH OF MILAH AS BROUGHT IN THE TALMUD (NEDARIM 31)

Milah is a great mitzvah, for no one was as diligent as Abraham in fulfilling G-d's commandments, yet he was called perfect only because of the mitzvah of Milah, as it says [in reference to Milah], "Walk before Me, and be perfect" (Genesis 17:1).

IT IS EQUIVALENT TO ALL THE MITZVOT IN THE TORAH

Milah is a great mitzvah for it's equal in importance to all the other commandments combined. The Zohar finds an allusion to this in the numeric value of Brit, which equals 612 (bet = 2; reish = 200, yud = 10; tav = 400). We have a total of 613 Mitzvot. Therefore the mitzvah of Brit Milah, is equivalent to the other 612 Mitzvot.

IF NOT FOR THE MILAH G-D WOULD NOT HAVE CREATED HEAVEN AND EARTH

The Sages say, Great is Brit Milah, for were it not for Brit Milah, heaven and earth would not have endured, as it is written, "Were it not for My Covenant, I would not have created day and night, the laws of heaven and earth. (Yirmiyahu 33:25) (Talmud Shabbat 137b)

THIRTEEN COVENANTS WERE EFFECTED THROUGH THE BRIT MILAH

Great is circumcision, over which thirteen covenants were struck. If it were not for circumcision, the Holy One would not have created the world, as it is written (Jeremiah 33:25), "If My Covenant were not observed day and night, I would not have appointed the ordinances of heaven and earth" (Nedarim 31b).

THE HOLY COVENANT BRINGS STABILITY TO THE WORLD

As long as Israel observe the Holy Covenant, they cause stability in the world, above and below. But when they forsake the Covenant there's no stability either above or below. As long as men remain attached to this Covenant and don't forsake it there's no race or tongue that can harm them. There is no sin in the world that angers the Holy One as much as that of neglecting the Holy Covenant as it is written: "A sword that will execute the vengeance of the Covenant" (Leviticus 26:25) (Holy Zohar I, 66b)

As long as the people of Israel don't guard the Brit Milah, the idolatrous nations have power over them and they are called the proud waters [as in Tehillim 124:5] (Tikkune Zohar 13)

THROUGH THE BLOOD OF THE CHILD AT THE BRIT MILAH THE WORLD IS DEALT WITH KINDNESS

R. Shimon Bar Yochai said: 'A man who begets a son becomes linked with the Shechinah, which is the gateway to all the heavenly doors, the door which is linked with the Holy Name. Also, the blood which flows from the child is preserved before the Almighty, and when punishment impends over the world, G-d looks at that blood and delivers the world. We have learnt that through that blood the world is based on loving kindness (Chesed), and all worlds are established.' So R. Shimon expounded the words- "If not for my Covenant day and night, etc." (Jer. 33, 25), saying: 'There are two Crowns linked together, they being the gateway to all other Crowns; one is justice and the other is Mercy, one male and one female, one white and one red. This Covenant takes hold of both of them, loving kindness and judgment, day and night. Hence it is called "day and night", because it takes hold on both. Thus he who is able to keep this Covenant without fail and offends not against it all his days takes hold of day and night and is rewarded in two worlds, in this world and the world to come. (The Holy Zohar Vayikra 14a)

The Torah is called a "Covenant," (BRIT) The Holy One, blessed be He is called "Covenant," and this holy sign of circumcision is called the "Covenant"

(The holy Zohar III 736).

Who is a Tzaddik? He who guards the Brit. We learn this from Yoseph, who, by reason of his having observed the Covenant, is known as "Yoseph the righteous" (Yoseph Ha Tzaddik) (The Holy Zohar, Vol I, 596)