

HALACHICALLY SPEAKING

Volume 17 Issue 12



{ TOPIC }

Serving as *Sandek*



SPONSORED BY:

K

KOF-K KOSHER SUPERVISION

Compiled by
Rabbi Moishe Dovid Lebovits

Website Management and Emails:
Heshy Blaustein



SPONSORED
לזכר נשמת מורי ורבי
הרה"ג רב חיים ישראל
ב"ר דוב זצ"ל בעלסקי

לז"נ
ר' שלמה בן פנחס ע"ה

לז"נ
יחזקאל שרגא ע"ה
בן בל"ח אברהם יהודה נ"י

SPONSORED:
לז"נ מרת רחל בת אליעזר ע"ה

SPONSORED:
לעילוי נשמת
מרת בריינדל חנה ע"ה
בת ר' חיים אריה יבלח"ט גערשטנער

Design by: 
vividesign

SRULY PERL 845.694.7186

**SUBSCRIBE
FOR FREE**

and view archives @

www.thehalacha.com



HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of Yeshiva Torah Vodaath and a *musmach* of Harav Yisroel Belsky *zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► 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, *zt"l* on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls. It can be seen in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens, The Flatbush Jewish Journal, baltimorejewishlife.com, The Jewish Home, chazaq.org, and frumtoronto.com. It is sent via email to subscribers across the world.

To sponsor an issue please call

718-744-4360

© Copyright 2021
by Halachically Speaking

Serving as Sandek

The custom is that at every *bris*, a *sandek* holds the baby. Many people even pay for this honor. Why is being a *sandek* considered such a great honor? Who should the *sandek* be? Can one person be a *sandek* for the same family more than once? Does it make a difference if the *sandek* is one's father or grandfather? These and other questions will be discussed in this article.

Origin of Sandek¹

The Medrash says that Hashem was the *sandek* for Avraham Avinu when he gave himself a *bris*. The Targum Yehonasan² says that Yosef served as the *sandek* for Menashe and placed him on his knees (lap).

The Ohr Zerua³ says that Hashem asked, "What do you do for me?"

"I praise you with all my limbs," was the answer. One of the items that are praised are the knees that hold a child when he has a *bris milah*.

Benefits of a Sandek

The Maharil⁴ says that a *sandek* is greater than the one who performs the *milah* because his knees are comparable

1 See *Aruch Hashulchan*, Y.D. 265:34, regarding the origin of the word "*sandek*." Some say that the word "*sandek*" stands for *sanegar naseh din kategor* — the defendant becomes the prosecutor (the letters of *sandek* in Hebrew). However, when one is a *sandek* this does not apply and the Satan (prosecutor) has no effect (*Higyonei Haparshah* 1:page 140).

2 *Bereishis* 50:23.

3 *Hilchos Milah* 107. See *Yalkut Shimoni*, *Tehillim* 723, *Hagahos Maimonios*, *Hilchos Milah* 3:5, *Gra*, Y.D. 265:44.

4 *Hilchos Milah* 1.

to a *mizbei'ach* and it is like he is offering a *ketores (korban)*.⁵ A *sandek* may also be greater since he is doing a mitzvah that he does not have to do, as opposed to the father of the baby or the *mohel*, who is commanded to do the mitzvah.⁶

Some maintain that a *sandek* is like a partner in the mitzvah of *milah* since he holds the baby on his knees⁷ and helps the *mohel*.⁸ The *sandek* should hold the baby's feet.⁹

The Tziporon Shmer¹⁰ says one should choose to be a *sandek* during the days of *Shovavim*.¹¹

Choosing a *Sandek*

The Rema¹² says one should look for a *sandek* who is a *gadol* and a *tzaddik*. The Pele Yoetz says people tend to choose whoever they want for this honor, and this is not correct.¹³ Some say this would not be the case if there is a relative who can serve as *sandek* (see below).¹⁴ Since the *sandek* sits on the seat of Eliyahu Hanavi, he should be deserving of this honor.¹⁵

Harav Chaim Kanievesky, *shlita*, relates how someone had two children, one who looked like a proper Jew and one who looked like a non-Jew. The first child had the Steipler

5 *Darchei Moshe*, Y.D. 265:11.

6 *Zocher Habris* 19:4.

7 *Zocher Habris* 21:30

8 *Rav Poalim*, Y.D. 2:35. **Chasam Sofer, O.C. 159.**

9 *Hilchos HaGra V'minhagav*, page 190, *Teshuvos V'hanhagos* 1:584.

10 6:100, *Birchei Yosef*, Y.D. 265:17.

11 *Zocher Habris* 19:2-3; serving as *sandek* helps a person to atone for sins he performed with his male organ (ibid., see *Birchei Yosef*, Y.D. 265:17).

12 Y.D. 264:1, *Aruch Hashulchan* 11.

13 Refer to *Os Chaim V'Shalom*, Y.D. 264:7. See *Darchei Chaim V'Shalom* 908:page 331.

14 *Bris Yitzchak*, page 106:5.

15 *Aruch Hashulchan*, Y.D. 265:34.

as his *sandek*, while the other child had someone else as his *sandek*. The Chazon Ish said the *sandek* should be a fitting person.¹⁶

The Leket Yosher¹⁷ says the baby's father should be the *sandek*, unless he wishes to give the honor over to someone else.¹⁸ The custom is that the father of the baby does not give himself the honor of being *sandek*, because a *sandek* should be a very fitting person and every person knows that there are greater people in the world than him. Therefore, he should give such a person this honor.¹⁹

Picking the right *sandek* is very important since it has an effect on the soul of the baby²⁰ (see below). One has no obligation to give *sandeka'us* to his father based on the halachos of *kibbud av v'eim*.²¹ However, one should give it to him even if the father is not a learned person.²² The father can be a *sandek* for each one of his children (see below).²³ However, the custom is that the father of the baby does not act as *sandek* since he usually has a father or father-in-law to give this honor to.²⁴

Some people have the custom to give *sandeka'us* of the first baby boy to the baby's paternal grandfather, and the second child to the maternal grandfather.²⁵ However, the custom followed by most people is that the father of the

16 *Derech Sichah* 1:page 61. See *Vayivarech Dovid* on *Kibbud Av V'eim* 73.

17 Page 52. See *Divrei Malkiel* 4:86, *Pele Yoetz, milah*, page 22 (old), *Yufei Leleiv* 2, O.C. 615:1:18.

18 Refer to *Shaarei Teshuvah*, O.C. 658:12.

19 *Avnei Yushfei* 5:133:10.

20 *Pele Yoetz, milah*, page 22 (old).

21 *Vayivarech Dovid* on *Kibbud Av V'eim* 72.

22 *Sheilas Rav*, page 66:4.

23 *Shivim Temarim* 40.

24 *Vayivarech Dovid* on *Kibbud Av V'eim* 72.

25 *Shevet Hakehasi* 4:234, *Bris Yitzchak*, page 106:6.

איזן ער להקדש'ה בעולם אלץ יאמורט על הלכה בלעב... (ברכות ח')

woman who gave birth serves as *sandek* before her father-in-law. It's possible that since she gave birth to the child and suffered pain it is proper that she should choose.²⁶ Generally, though, the baby's grandfather wishes to give the honor to his own father (the baby's great-grandfather), and this should be done. This is based on the fact that it says whoever is a *sandek* for a great-grandson does not see Gehinom.²⁷ According to this, if the great-grandfather was *sandek* for a great-grandson once, then the grandfather of the baby should be the *sandek*.²⁸

One should insist that his father be the *sandek* even if he refuses because he wants a *gadol* to be the *sandek*.²⁹ Often, when one gives the honor to a great *gadol*, the father would agree to let the *gadol* have the honor.³⁰ However, this may be a sensitive issue and has to be dealt with properly.

A woman should not be a *sandek* since this would be a lack of *tznius*. Instead, she should bring the baby into the place where the bris will take place.³¹ The woman (if she is not visibly pregnant) brings in the child, usually on a pillow, and the husband takes it from his wife.³² This is called a *kevater*.³³ Although it may be difficult for the child to be

26 Vayivarech Dovid on Kibbud Av V'eim 72.

27 See Leket Yosher, page 52.

28 Mishneh Halachos 6:257.

29 Opinion of Harav Chaim Kanievesky, *shlita*, quoted in *Bris Yitzchak*, page 112:footnote 16. The reason is to show gratitude to one's parent, and this will be a *zechus* for the baby. See *Maskil L'Yehudah* (journal), page 202.

30 See Vayivarech Dovid on Kibbud Av V'eim 73.

31 *Darchei Moshe*, Y.D. 265:11, *Rema*, Y.D. 265:11, *Aruch Hashulchan* Y.D. 265:35.

32 *Aruch Hashulchan* Y.D. 265:35. See *Zocher Habris* 19:13. Perhaps the reason is so she should not see the blood and have a miscarriage or hear the baby crying (*Zocher Habris* 19:13).

33 *Darchei Moshe*, Y.D. 265:11, *Rema*, Y.D. 265:11, *Aruch Hashulchan* 35, *Zocher Habris* 8:3, 19:1. See *Leket Yosher*, page 52. A woman is not needed to be a *kevater*; this can be done by the *sandek* (*Rema*, Y.D. 265:11).

passed from one person to the next,³⁴ this is not an issue since the father of the baby wants to honor different people with holding the baby.³⁵

Non-Religious Grandparents

If the baby's grandfather is not religious, should he be the *sandek*? *Shalom bayis* is a crucial factor in this case, and if either parent of the baby wants their father to serve as *sandek* he may do so even if he is not religious.³⁶ Others say that perhaps the non-religious parent should hold the baby during the bris and a *talmid chacham* should hold the feet of the child so he will act as *sandek* as well.³⁷

One should not make a non-Jew a *sandek*.³⁸ This can be common in the case of a convert to Judaism who wishes to honor his non-Jewish father in this way.³⁹

A Sandek's Preparations

The Maharil⁴⁰ says that a *sandek* should wash himself and go to the *mikvah* before the *milah*.⁴¹ Others are not convinced that this has to be done and view it as a *chumra*,⁴² although many have the custom to go to the *mikvah*⁴³ and wear

34 See *Maseches Eruvin* 97b.

35 *Aruch Hashulchan*, Y.D. 265:35.

36 Opinion of Harav Shlomo Zalman Auerbach, *zt"l*, quoted in *Avnei Yushfei* 4:103:1, *Beis Hillel* 1:page 36. The *mohel* may do this job even if the *sandek* is not religious (*Avnei Yushfei* 4:103:3, quoting the opinion of Harav Fisher, *zt"l*). See *Sheilas Rav*, page 67. Refer to *Teshuvos V'hanhagos* 1:603.

37 *V'ein Lamo Michshol* 1:pages 166-167:footnote 35.

38 *Divrei Malkiel* 4:86.

39 *Rivevos Ephraim* 5:541, *Be'er Sarim* 1:8:5.

40 *Hilchos Milah* 1.

41 *Birchei Yosef*, Y.D. 265:18.

42 *Darchei Moshe*, Y.D. 265:11.

43 *Birchei Yosef*, Y.D. 265:18, *Lekutei Maharich* 3:page 123b (old), *Zocher Habris*

איז ער א געוואלט אלץ זי אמונת של הלכה בלויז (ברכות ה.)

Shabbos clothes.⁴⁴ The *sandek* should get a haircut before the *milah*.⁴⁵

Some maintain that the *sandek* should not eat more than a *beitzah* of bread. Fruits and drinks are permitted. This is to show honor to the mitzvah that he will be performing.⁴⁶

The *sandek* should wear a *tallis* while performing his duties.⁴⁷ Some say the *sandek* should cover the baby's face during the *milah*.⁴⁸

The *sandek* should wear his *tefillin* when the *milah* is taking place.⁴⁹

***Sandek* Multiple Times⁵⁰**

The Gemara⁵¹ says that a *kohen* only offers *ketores* once in his lifetime, since it brings one to wealth. As mentioned above, a *sandek* is like a person who is bringing a *ketores*. Therefore, one should not be a *sandek* for the same parents⁵² more than once.⁵³ Since offering *ketores* is a *segulah* for a *kohen* to become rich, we offer it to a different *kohen* each

17:10, *Teshuvos V'hanhagos* 1:584. The Steipler, *zt"l*, would go to the *mikvah* prior to serving as *sandek* (*Derech Sichah* 1:page 62).

44 *Teshuvos V'hanhagos* 1:584. In regard to doing so during the Nine Days, see Magen Avraham, O.C. 551:3, *Mishnah Berurah* 3.

45 *Zocher Habris* 19:6.

46 *Zocher Habris* 19:7-8.

47 *Pischei Teshuvah*, Y.D. 265:13, *Zocher Habris* 19:10. See *ibid.*, regarding Tishah B'Av at Shacharis.

48 *Zocher Habris* 19:10, *Zera Yaakov* 25:page 142:32.

49 *Aruch Hashulchan*, Y.D. 264:11, *Chai Halevi* 4:3:3.

50 For a detailed discussion on this topic, see *Berurei Chaim* 3:page 869-886.

51 *Maseches Yoma* 26a. Also see *Maseches Yoma* 14b.

52 *Beis Hillel*, Y.D. 265:11, *Shach* 22, *Aruch Hashulchan*, Y.D. 265:34.

53 *Maharil*, *ibid.*, *Darchei Moshe*, Y.D. 265:11, *Rema*, Y.D. 265:11, *Beis Hillel* 11, *Lekutei Maharich* 3:page 123 (old). For more on this, see *B'shvili Haparshah*, page 53:7, *Hegyonai Haparshah* 1:pages 138-147, *V'drashta V'chakarta* 1-2:pages 97-98.

time.⁵⁴ The *kohen gadol*, on the other hand, offers the *ketores* for seven days and does not have to give this privilege to others.⁵⁵ The Nodeh B'Yehudah⁵⁶ says the *kohen* can only offer *ketores* once since presents are given to a *kohen*, and if he would get these presents then no one else would have food.⁵⁷ The same is true for a *sandek*, who has a *segulah* to become rich.⁵⁸ Others say the reason one should not be a *sandek* to the same parents more than once is because it is a precious mitzvah (not necessarily relating to *ketores*).⁵⁹ As mentioned above, one should choose a *sankek* who is a tzaddik; if one were to give the honor to the same person each time it may be a dishonor to other important people, since one is not giving them the honor.⁶⁰ Some maintain that it is an issue of *ayin hara* to be a *sandek* more than once to babies in the same family.⁶¹

The above discussion concerns serving as *sandek* to the same parents multiple times. However, one may be a *sandek* for multiple people.⁶² Many Rabbanim and distinguished people serve as *sandek* multiple times a day.⁶³ Although offering *ketores* occurs only once in a person's life, being a *sandek* is different. The concern in this case is not because of the *sandek* but because of the father, who gave this honor

54 See Rashi, *Maseches Yoma* 26a, "hu."

55 See *Ha'aros* (Harav Elyashiv, *zt"l*) on *Maseches Yoma* 14b.

56 *Kama*, Y.D. 86.

57 *Eruvin* 63a.

58 *Darchei Moshe*, Y.D. 265:11.

59 *Shiurei Berachah*, Y.D. 265:5.

60 *Chashukei Chemed*, *Maseches Yoma*, page 136.

61 *Nachal Bris*, page 107.

62 *Shach*, Y.D. 265:22, *Pesach Einayim*, *Maseches Yoma* 26a, *Chaim B'Yad*, Y.D. 73, *Be'er Moshe* 5:70:2.

63 *Yechaveh Daas* 3:77. Others say one should only be a *sandek* once in his lifetime (*Beis Dovid* 122). However, this is not the custom (*Birchei Yosef*, Y.D. 265:19).

to the same person multiple times.⁶⁴ In addition, when discussing this issue the Sefer Chassdim says “do not make,” which implies that the father should not make one person a *sandek* more than once but one can accept *sandeka'us* more than once.⁶⁵

Aside from the source that a *sandek* is like a *kohen* and one should not be a *sandek* more than once for the same parents, Harav Yehudah Hachassid⁶⁶ says one should not make his friend a *sandek* to two of his sons unless one of the children died.⁶⁷ The reason for this is based on Kabbalah (and not because it is likened to offering *ketores*),⁶⁸ or perhaps because there is a danger.⁶⁹ The Aruch Hashulchan⁷⁰ says this is the main source for the custom.

Some maintain that one should not be a *sandek* for the same parents in one year, but after a year it is permitted.⁷¹ Others are not convinced.⁷² The Aruch Hashulchan⁷³ says that if a father of a child wants to choose the same *sandek* multiple times he should be able to but it is not proper.

Although we mentioned above that one person does not serve as a *sandek* for the same parents, the custom in many places is that the Rav of the community is given the honor for all of the children in one family. Perhaps the Rav is considered like a *kohen gadol*, who has a different *din* in

64 *Yad Shaul*, Y.D. 265:11, *Bris Yitzchak*, pages 107-108.

65 *Divrei Shalom* 4:95.

66 Will number 40.

67 *Pischei Teshuvah*, Y.D. 265:15.

68 *Shivim Temarim* on will of Harav Yehudah Hachassid 40.

69 *Shivim Temarim* 40. See *Lekutei Maharich* 3:page 123b (old).

70 Y.D. 265:34. See *Gra*, Y.D. 265:46, *Hilchos HaGra Uminhagav* 203:pages 189-190.

71 *Beis Dovid* 122. See *Chaim B'Yad*, Y.D. 73.

72 *Birchei Yosef*, Y.D. 265:20, *Yaskil Avdi* 7, *kuntres acharon* 4:3.

73 Y.D. 265:34.

regard to offering *ketores*, which is one of the sources for this practice (see above). Some say that the reason why the Rav is *sandek* in many communities is to make sure the *bris* is done correctly.⁷⁴

In addition, the *Sefer Chassidim*, which also quotes this custom, says one should not give the honor twice to one's "friend." However, a Rav or a *tzaddik* (or relative)⁷⁵ is different.⁷⁶ Other say that since a Rav is a *yirei Shamayim*, it is a merit for the child to have him as the *sandek*.⁷⁷

Others say the above custom has no real basis. Many are lenient and give *sandeka'us* to the same person multiple times.⁷⁸ Some maintain that the concern is giving the honor to a stranger, but a family member can serve as *sandek* multiple times for the same parent.⁷⁹ In addition, many say that the will of Harav Yehudah Hachassid does not apply to people outside one's family.⁸⁰

The custom is that a person can, in fact, serve as a *sandek* multiple times for the same parents (such as a father, grandfather, or Rav).⁸¹ The custom in many places in Poland was to give honor of serving as *sandek* to the Rav even many times for the same parent.⁸² Additionally, in a place where

74 *Os Chaim V'Shalom*, Y.D. 264:7.

75 *Hilchos HaGra V'Minhagav*, page 190.

76 *Teshuvos V'hanhagos* 1:584, *Divrei Shalom* 4:95.

77 *Divrei Shalom* 2:95. See *Chashukei Chemed*, *Maseches Yoma*, page 136.

78 *Nodeh B'Yehudah kama*, Y.D. 86. Refer to *Kaf Hachaim*, Y.D. 116:184. See *Chasam Sofer*, O.C. 148. Refer to *Birchei Yosef*, Y.D. 265:20, *Minhagei Hachidah*, page 151:4 (*milah*).

79 *Yad Shaul*, Y.D. 265.

80 Refer to *Nodeh B'Yehudah tanina*, E.H. 79, *Divrei Chaim*, E.H. 8, *Tzemach Tzedek*, E.H. 153, *Arugas Habosem*, Y.D. 118.

81 *Yechaveh Daas* 3:77. See *Birchei Yosef*, Y.D. 265:20.

82 *Os Chaim V'Shalom*, Y.D. 265:23. See *Shivim Temarim* 40.

איז ער אפילו געווארן אלץ א סאנדעק פאר דעם זעלבען עלטערנען (ברכות ה.)

the custom is to give it to the Rav of the city, there is no issue.⁸³

According to the strict opinion above, if one is in doubt whether someone once served as *sandek* for one of his children and now he wishes to give him the honor again, he should be stringent.⁸⁴

***Sandek* Becoming Wealthy⁸⁵**

As mentioned above, serving as *sandek* is a *segulah* for becoming wealthy. The Gra⁸⁶ mentions that he saw people who served as *sandek* and yet did not become wealthy. There are many explanations for this. Whether a *sandek* becomes wealthy or not, when he performs his *sandeka'us* he should not have in mind that he is doing so to become wealthy.⁸⁷

Some explain that wealth does not mean monetary wealth, but rich with success.⁸⁸ Others say that perhaps one's sins prevented him from meriting wealth.⁸⁹ The Satmar Rebbe said that wealth in this context means wealthy in mind, long life, and good children.⁹⁰

Someone once asked the Steipler, *zt"l*,⁹¹ why he wasn't wealthy if he served as *sandek* many times. He replied that he was wealthy from the *sefarim* he published.⁹²

83 *Milei D'chasidusa* on will of Harav Yehudah Hachassid 40:197. See *Os Chaim V'Shalom*, Y.D. 265:23.

84 *Shivim Temarim* 40.

85 For a detailed discussion on this, see *Ohr Yisrael* 21:pages 235-240.

86 Y.D. 265:46.

87 *Tam V'daas* 3:page 242.

88 *Teshuvos V'hanhagos* 1:584. See *Otzer Habris* 1:page 202.

89 *Chasam Sofer*, O.C. 158. See *Mishnah Berurah* 158:38.

90 *Ohr Yisrael* 21:page 240.

91 *Peninei Rabbeinu Hakehillos Yaakov* 1:page 109.

92 See *Derech Sichah* 1:pages 61-62.

Others say that wealth means one will not lack anything.⁹³ Yet others say we should leave these kinds of *cheshbonos* up to the way Hashem runs the world.⁹⁴

The Gerrer Rebbe, *zt"l*, said that if the *sandek* does his job completely — i.e., he holds the baby when the *berachos* are being said and drinks the wine — then this is a *segulah* for wealth.⁹⁵ Merely holding the baby on one's lap and giving him to someone else after the *milah* is not considered acting as *sandek*.⁹⁶

Others say the reason why the Rav of the community is given the honor of serving as *sandek* many times, even for the same parent, is because of the *segulah* for wealth. If the Rav is wealthy he will be able to learn properly, and this will benefit his entire community.⁹⁷

Sandek Receiving an Aliyah

The position of *sandek* is more honorable than that of *mohel*, and therefore the *sandek* receives an *aliyah* before the *mohel*.⁹⁸ Some explain that this is because serving as the *sandek* is like offering the *ketores* (see above), and he is helping the *mohel* by keeping the baby's feet still so he can perform the *milah*.⁹⁹

Effort to Be a Sandek

The Steipler, *zt"l*, and the Chazon Ish would make sure to serve as *sandek* whenever the opportunity arose, even if it

93 *Mekor Chessed* on will of Harav Yehuda Hachassid 35.

94 See *Aruch Hashulchan*, Y.D. 247:6.

95 See *Rav Akiva Eiger* on Y.D. 265:1. Harav Chaim Kreisworth, *zt"l*, tried this and he won a lottery afterwards and became rich (*ibid.*, footnote 7).

96 *Bris Avraham* (journal), page 101.

97 Refer to *Ohr Yisrael* 21:page 238.

98 *Rema*, Y.D. 265:11. See *Leket Hakemach Hachodesh* 134:page 3:7.

99 *Chasam Sofer*, O.C. 159.

took all day to travel.¹⁰⁰ Serving as *sandek* is so great that one who learns Torah all day can forgo his learning to serve as *sandek*.¹⁰¹

The halachah says that if one gave a *mohel* the mitzvah to be a *mohel* for his child, he can't back out before the *milah* and offer it to another *mohel*.¹⁰² This applies to a *sandek* (and other honors)¹⁰³ as well.¹⁰⁴

Someone once gave the Chazon Ish *sandeka'us*, and at the time of the bris the grandfather, who was a tzaddik, came from *chutz la'aretz* and wanted to be *sandek*. The father of the baby asked the Chazon Ish if he would give up the honor.

"I can be *mochel*," the Chazon Ish answered, "but the child may not be."¹⁰⁵

Another time, someone gave the Chazon Ish *sandeka'us*. One of the baby's family members was upset that he wasn't *sandek*, and the Chazon Ish saw this.

"Don't worry," the Chazon Ish said. "I will be *sandek* and you can get the riches."¹⁰⁶

There are many *poskim* who say that if one needs to pay for the *zechus* of being *sandek*, he should do so.¹⁰⁷ If one would have not been a *sandek* had he not paid, he can use *maaser* money to pay for it.¹⁰⁸

100 *Derech Sichah* 1:page 62. On this concept, see *Mishneh Halachos* 12:185.

101 *V'ein Lamo Michshol* 7:page 84:6.

102 *Rema*, Y.D. 264:1. See *Avnei Yushfei* 5:133:1. For cases where it is permitted to back out from giving someone the honor of *mohel*, see *Avnei Yushfei* 5:133.

103 *Avnei Yushfei* 5:133:2

104 *Avnei Yushfei* 5:133:2.

105 *Maasei Ish* 2:page 122; see *Ohr Yisrael* 23:pages 246-247.

106 *Maasei Ish* 1:page 143.

107 *Bris Avos* 5:5, *Os Chaim V'Shalom*, Y.D. 264:7, *Yalkut Yosef* (*kibbud av v'eim*), page 21.

108 *Shach*, Y.D. 249:3.

Being *Mohel* and *Sandek*

There does not seem to be an issue with one person serving as both the *mohel* and the *sandek*.¹⁰⁹ If one can only choose one of the honors, such as the father of the baby who wishes to serve as *mohel* or *sandek*, he should probably be the *mohel*¹¹⁰ since it is the father's obligation to circumcise his son, but he usually gives this over to a *shaliach* if he does not know how to do so.¹¹¹

Making *Kevater* a *Sandek*

There is a discussion in the *poskim* if one who was a *kevater* (together with his wife) can act as a *sandek* for the same parents. According to the stringent opinion about being *sandek* multiple times, one should avoid this as well since some say the *kevater* is also called a *sandek*.¹¹² However, according to the lenient opinions quoted above this would be permitted.

During *Aveilus*

Harav Chaim Kanievsky, *shlita*, asked the Steipler if he should serve as *sandek* when he was sitting *shivah* for his mother. The Steipler said not to go.¹¹³ Others are lenient with this.¹¹⁴

109 Refer to *Os Chaim V'Shalom*, Y.D. 265:6, *Noam* 17:page 158:208. If the baby's grandfather is the *mohel* and the baby's father is *sandek*, there is no issue of *ayin hara* (*Tzohar* 11:page 421).

110 See *Shach*, C.M. 384:3, *Kreisi U'pleisi*, C.M. 28:3.

111 *Shevet Hakehasi* 6:343. See *Mishneh Halachos* 13:189.

112 *Siach Yitzchak* 440.

113 *Derech Sichah* 1:page 62. Others are stringent as well (see *Nishmas Shabbos* 2:287:4)

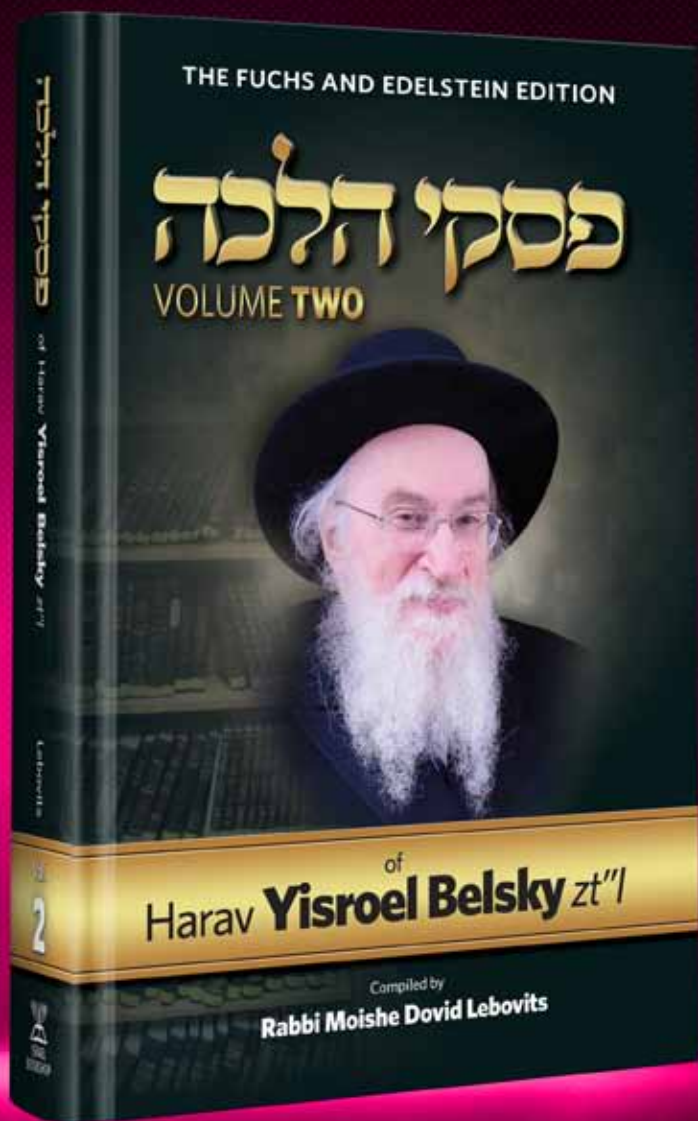
114 *Soveh Smachos* 2:page 41:5, *Divrei Shalom* 6:125. See *Be'er Eliyahu*, O.C. 2:235. He should not wear leather shoes in any case (*Soveh Smachos*).

On Time

One who is a *sandek* for a *bris* should make sure to come on time and not cause the entire shul to wait for his arrival. This is a great *tircha d'tzibbura*,¹¹⁵ especially since people often rush to work after a *bris*.

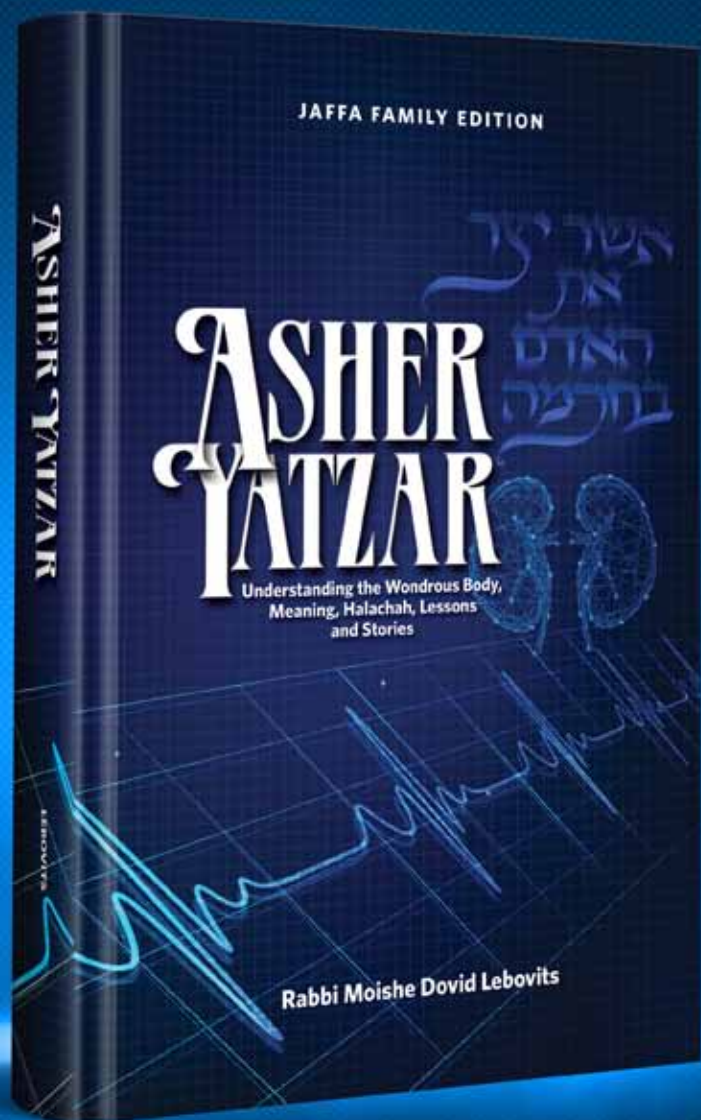
¹¹⁵ *Limno'a Michshol* 1:page 77:footnote 5.

IN PREPARATION



Please submit *Pesakim* on all topics to
piskeihvol1@gmail.com

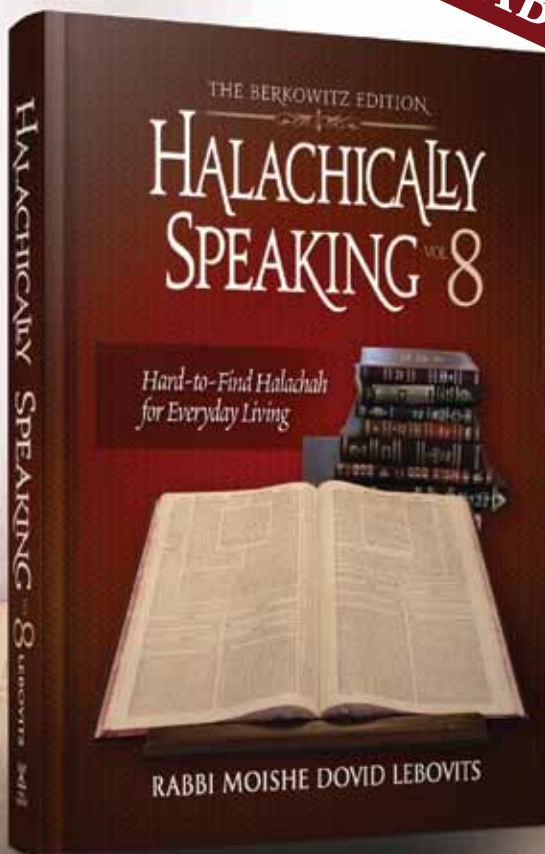
IN PREPARATION



Volume 8 Sefer Topics:

Reciting a *Brachah* on a Borrowed *Tallis*
Covering Head with a *Tallis*
Burdening the Public
Drinking Wine and *Davening*
The *Tefillah* of *Aleinu*
Brachos on Soups
Chewing Gum
Bothersome Dreams (*Hatavas Chalom*)
Early Shabbos
Bathing – *Mikvah* and Swimming on Shabbos
Taanis Bechorim
The “Nine Days”
Learning Torah on Tishah B’Av
It’s Elul – Let’s Start Learning *Mussar*
The Time for *Selichos*
Fasting on Erev Rosh Hashanah
The Custom of Tashlich
Sitting in the *Sukkah* on *Shemini Atzeres*
Chanukah Lighting in Public Places
Al Hanissim on Chanukah
Bishul Akum - Specific Products
Soft Cheese and *Gevinas Akum*
Non-Jewish Cleaning Help in Halachah
Shalom Zachar
Seudas Bris Milah
Teaching Torah to Women
Select *Segulos* for *Parnassah*
Eating at the Table with Your Impure Wife
Gambling in Halachah
Women and Leadership Roles
Hitting a Child
Inducing Labor
Leaving Eretz Yisrael
The Air of Eretz Yisrael Makes One Wise

NOW AVAILABLE




ISRAEL BOOKSHOP
Publications

Also by
the author:





EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



A large variety of
pre-packaged kosher pareve
products are available in our
bakery

Kosher pre-packaged Chicken,
Meat, Cheese and Appetizers
available in Kosher Clubs!!

Look for over 100
Kosher Certified
Wellsley Farms
items throughout
the store



Brooklyn, NY – Shore Parkway
Gateway Mall, (Erskine) NY

Newburgh, NY

Buffalo, NY

Rochester, NY

Albany, NY

Ithaca, NY

Valley Stream, NY

Freeport, NY

Levittown, NY

Garden City, NY

Middle Village, NY

College Point, NY

Farmingdale, NY

East Setauket, NY

Westbury, NY

Monroe, NY

Bellport, NY

Bronx, NY

Pelham, NY

Canarsie, Brooklyn, NY

Yorktown Heights, NY

Howell (Lakewood), NJ

Paramus, NJ

Columbia, MD

Owings Mills, MD

Clermont, FL

Jacksonville, FL

Port Orange, FL

University Heights, FL

Royal Palm Beach, FL

Pembroke Pines, FL

Hollywood, FL

Fort Lauderdale, FL

Parkland, FL

Boynton Beach, FL

Coral Springs, FL

Framingham, MA

Waltham, MA

Stroughton, MA

Warrensville Heights, Ohio

Philadelphia, PA

Norfolk, VA

Virginia Beach, VA

Richmond, VA

Any questions please call

Rabbi Moishe Lebovits

Rabbinical Administrator KOF-K Kosher Supervision
at 718-744-4360 • email: mlebovits@kof-k.org

2021 BJ's Wholesale Club, Inc.