

OVERVIEW of the Daf

1) Washing hands and feet after urinating (cont.)

R' Abba explains why it is necessary for kohanim to wash their hands after urinating.

The Gemara notes that the reason given for washing hands after urinating supports a statement made by R' Ami.

2) A clean body for krias shema

R' Pappa rules that if a person has excrement left on his body after a bowel movement he is prohibited to recite krias shema.

The Gemara explains the circumstance in which R' Pappa's ruling applies.

R' Pappa's opinion is unsuccessfully challenged from a ruling concerning excrement found on other parts of the body.

3) Interrupting a meal

A Baraisa spells out the proper way to resume a meal that was interrupted for different reasons.

One should wash his hands in front of other people when returning to a meal after using the bathroom. This requirement is qualified.

4) MISHNAH: The Mishnah rules that any person who enters the Azarah to serve must first immerse. The number of immersions on Yom Kippur, their locations, and sanctifications [i.e., washing hands and feet] are counted.

5) Immersing before entering the Azarah

Ben Zoma and R' Yehudah dispute the reason for immersing before entering the Azarah for service.

The Gemara suggests that they disagree whether the service is invalidated if a Kohen did not immerse.

That suggestion is refuted and the Gemara suggests that the point of dispute is whether one who does not immerse violates a positive commandment.

6) Clarifying R' Yehudah's opinion

The Gemara cites a second Baraisa to challenge whether R' Yehudah agrees that a Kohen is obligated to immerse before entering the Azarah, but only as a means to question the view of R' Yehuda from a third Baraisa.

A contradiction is noted concerning the requirement for a metzorah to immerse on the eighth day.

Three resolutions to the contradiction are presented.

Abaye attempts to connect the Rabanan, who disagree with R' Yehudah in the second Baraisa, with the opinion of Ben Zoma.

R' Yosef disputes this connection. ■

Distinctive INSIGHT

Immersion before entering the Azara

אין אדם נכנס לעזרה לעבודה אפילו טהור עד שיטבול

Rashi explains that before entering the Azara a person would have to immerse himself in a mikveh, even if he was tahor. This is true even if the person was not preparing to perform a service. Although the Mishnah prefaces its rule of immersing with the word “לעבודה—for service”, Rashi learns that this is technically not specific.

Tosafos concurs with Rashi, and he supports this view with the explicit clarification stated in the Yerushalmi (Halachah 3). Nevertheless, there is a difference whether a person enters to perform a service or not. If a person is entering to perform a service, the requirement to immerse is Torah law (according to Ben Zoma). If he enters without doing a service, the necessity to immerse beforehand is only Rabbinic. Siach Yitzchok notes that the words of the Mishnah support this view. The Mishnah does not state “No kohen may enter the Azara,” which would suggest that the immersion is a prerequisite to the service which the kohanim do, but it instead states: “No person may enter the Azara...” This relates this halachah to entering into the Azara in general, independent of one's intent to serve. Furthermore, the opinion of Rabbi Yehuda is that the immersion is only Rabbinic, and it is designed to remind a person to think whether he had been exposed to tum'ah, about which he might have forgotten. Clearly, this is not a consideration which is aimed at the kohanim only.

Tosafos Yeshanim is of the opinion that the words of the Mishnah are indeed literal. Only one entering “for service” is required to immerse. However, the term “עבודה—service” in this context is to be understood to refer to any specific purpose. This includes a metzorah who must place his hands and feet into the Azara for sprinkling, or any Jew who comes to do סמיכה / leaning upon his offering. Also included is bringing and reading the declaration of the Bikkurim.

Rambam (ה'ל' ביאת מקדש פ"ה ה"ד) seems to hold that immersion is only necessary for kohanim, and only before entering to perform a formal service. ■

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לעילוי נשמת ר' ישראל משה בן ר' חנינא ע"ה*

HALACHAH Highlight

Reciting berachos and She'ma in a clean place

א"ר פפא צואה במקומה אסור לקרות ק"ש, היכי דמי וכו' דיושב ונראית עומד ואינה נראית וכו'

R' Pappa said: If there is excrement on one's body it is prohibited to read krias shema. What is the case? ...when he sits it is visible but when he stands it is not.

Based on our Gemara, Magen Avrohom¹ writes that it is improper to recite krias shema in front of a child that does not wipe himself properly after going to the bathroom. According to other Poskim² the prohibition of the Torah applies only if the person himself is not clean after relieving himself, but when it is on others it is permitted to recite a berachah because it is considered covered excrement³. Therefore, it would be permitted to read krias she'ma or recite berachos in the presence of a child who does not wipe himself properly as long as there is no smell of excrement.

Poskim⁴ write that we train children to recite berachos even though it is likely that their bodies are not clean because children are not obligated in the mitzvah to maintain a clean camp (והיה מחניך קדוש). It is sufficient for the parent to instruct the child to clean his body when reciting berachos. In the opinion of some Poskim⁵ it is even permitted to answer Amen to the berachah of a child, even though it is likely that his body is not clean. An adult, however, should be careful to

REVIEW and Remember

1. Why is it necessary for a person to wipe away urine that is on his feet?
2. What is the reason the Baraisa requires washing a hand after urinating during a meal?
3. What is the status of service performed by a Kohen who did not immerse?
4. In what way is the tum'ah of a metzarah treated differently than any other type of tum'ah?

assure that his body is clean before reciting a berachah⁶. ■

1. המ"א בסימן פ"א ס"ק א'
2. הפמ"ג שם וכן עי"ש בשע"ת וכה"ח. וכ"כ בשו"ת דברי חיים ח"ב סימן ט'. וכן משמע שם במ"ב ס"ק ג' שרק אסור כטעם המהרש"ל ושבולי הלקט, דהיינו כשמסתבר שבגדי הקטן מטונפים בצואה מבחוץ
3. כן סתם במ"ב סימן ס"ק ח' [וכמסקנת הפמ"ג] וע"ע בהקדמת המ"ב לסימן ע"ט בדין השביעי. וכ"ז בצואה של קטן שאכל או שבגין שאוכלים כוית דגן תוך כדי אכילת פרס. ועי' בזה שם בסימן פ"א ס"א ואכמ"ל
4. בדע"ת למהרש"ם סימן פ"א הביא בזה מחלוקת הדברי חיים הנ"ל והקיצור שו"ע. [ועי' בפאת השולחן סימן ה' ובקשו"ע קס"ה בלחם הפנים ס"ק א'] ובמסגרת השולחן ובפס"ת רט"ו ח'. ובילקוט יוסף מ"ג כתב שקטן אינו מחויב בוהיה מחניך קדוש וע"ש האם לדעתו יענה אמן עי' בהנ"ל
5. משנה ברורה סימן ע"ו ס"ק י"ח ■

STORIES Off the Daf

The waters of the Mikveh

אין אדם נכנס בעזרה עד שיטבול אפילו הוא טהור

The Gemara teaches that the equivalent of the offerings today is prayer and study of the laws of korabanos. Rav Shlomo Friedman, zt"l, explains that this concept also applies to the mikveh. One who immerses with pure intentions can also become truly purified even in this day and age. The Arizal taught that this purity is essential for attaining holiness, and if we long to feel the added sanctity of Shabbos, the Zohar HaKadosh tells us

to immerse. As the Chayei Adam writes, going to the mikveh will allow us to experience the neshamah yeseirah, the "extra" soul of Shabbos, which is manifest in an outpouring of love and fear of Hashem.

For a person who sincerely wants to grow and come closer to Hashem, the mikveh is clearly crucial. The Tikunei Zohar explains one reason is that its waters have the power to return a person to his source and feel renewed. When a vessel needs to be remade, we return it to the smelting fire in which it was forged. Just like a fetus submerged in the waters of the womb, immersion in the mikveh is the return to the primordial state that precedes new life. We repent before immersing, and emerge purified from the sins of our old selves.

Rav Yosef Chaim Sonnenfeld, zt"l, would spend a long time in the mikveh every day, and since he was one of the great sages of his generation, people noticed his extended visits. They paid careful attention to his practices and discovered that the Rav actually immersed 310 times, every day. Since Rav Sonnenfeld was known to be extremely careful to make full use of his time, it was clear that not a single immersion was superfluous. One member of the community asked what his meditations involved during those many descents below the water's surface.

Rav Sonnenfeld explained, "I think about the greatness of the mikveh, that it has the power to transform a goy into a Jew. Surely it can take a Jew like me and make me into a true Jew!" ■

