



OVERVIEW of the Daf

1) Washing hands and feet (cont.)

It was reported that Ilfa asked whether, according to the opinion that remaining overnight does not nullify the effects of washing one's hands and feet, the water of the kiyor becomes disqualified if left out overnight.

R' Ami attempted to resolve this inquiry but R' Yitzchok bar Bisna rejected the notion that R' Ami would be able to resolve the inquiry.

Another unsuccessful attempt to resolve this inquiry is presented and the matter is left unresolved.

R' Yochanan rules that once the kohen washed his hands and feet to remove the ashes it is unnecessary to rewash after daybreak.

Abaye explains how this ruling is consistent with the position of Rebbi.

Rava asserts that the ruling follows the opinion of R' Elazar the son of R' Shimon.

Rava's explanation is unsuccessfully challenged.

The Gemara inquires whether leaving the Azarah nullifies the effect of the kohen's washing of his hands and feet.

Numerous unsuccessful attempts to resolve this inquiry are presented and the matter is left unresolved.

The Gemara inquires whether becoming tamei nullifies the effect of the kohen's washing of his hands and feet.

An unsuccessful attempt to resolve this inquiry is presented.

The Gemara begins another attempt to resolve this matter. ■

REVIEW and Remember

1. What was Ben Katin's innovation to the kiyor?

2. If one washes his hands and feet for the Terumas HaDeshen is it necessary to wash again at daybreak? Why??

3. Does leaving the Azarah of the Beis Hamikdash?

4. What is the point of dispute between R' Chiya bar Yosef and R' Yochanan concerning parah adumah?

Distinctive INSIGHT

The service of removing the ashes from the altar

מיהרו וקדשו ידיהם ורגליהם

The first service in the Mikdash each morning was the removal of ashes from the altar (Vayikra 6:3). Early each morning, before dawn, a kohen who had been designated for this service would take a shovel and collect some coals which had burned well. He took them off the altar, and placed them along the east side of the ramp which lead up to the altar, along the south of the altar. The designated kohen had obviously sanctified his hands and feet before performing this service, and R' Yochanan teaches that this kohen need not sanctify his hands and feet again after daybreak in order to perform any other service. Although his initial washing was before the day, the service of removing the ashes was considered the first of the day's tasks, as it prepared the altar for the entire upcoming day.

As indicated in the verses (Vayikra 6:3-4), there are two mitzvos associated with this task. One is lifting the coals off the altar, which is a daily task mentioned in our Gemara. The Gemara (Yoma 22a) describes how there was a special lottery which was conducted to determine who would be the kohen privileged to perform this job. The other duty was the removal of the ashes to outside the camp. The Rishonim offer differing accounts regarding what this mitzvah comprised.

Rashi and Tosafos explain that on a daily basis, the ashes from the main pyre of the altar were moved to a central heap in the center of the altar. When this ash pile grew to the point where there was no more room to put more ashes, the pile was removed to outside the camp. This removal was not done every day. The citation here which is from a Mishnah in Tamid is dealing with a group of kohanim who saw the one kohen who was descending from the altar with a shovel full of ashes, whereupon they sanctified their hands and feet and they ascended the altar with their own tools to move ashes from the pyre to a central pile of ashes. This second

(Continued on page 2)

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HALACHAH Highlight

Washing one's hands when rising before dawn

קידוש ידיו ורגליו לתרומת הדשן למחר אינו צריך לקדש

One who sanctified his hands for the removal of the ashes is not required to wash his hands the next day (i.e. when morning arrives)

R' Yochanan states that a kohen who washed his hands and feet to remove the ashes is not required to wash them again after daybreak since he already washed them for that day's service even though the washing occurred at night. A similar circumstance is mentioned in Shulchan Aruch. Shulchan Aruch¹ writes that in the morning one should wash his hands and recite the beracha of על נטילת ידים. In a second ruling Shulchan Aruch² states that it is not clear whether a person who was awake all night is required to wash in the morning in order to remove the רוח רעה from his hands. Mishnah Berurah³ explains that it is not clear from earlier sources whether רוח רעה is a consequence of sleeping and one who did not sleep would not have to wash or whether it is a consequence of the night and even if one was awake all night he would be required to wash when morning arrives. Being that this issue was not resolved Rema rules that one should wash without making the beracha of על נטילת ידים.

In his next ruling Shulchan Aruch⁵ discusses the case that is similar to the discussion in our Gemara. What happens if a person rises and washes his hands before dawn (עמוד השחר)? Is he required to wash his hands when daybreak arrives to remove the רוח רעה from his hands? The basis of

(Insight...continued from page 1)

group was not performing the official removal of the ashes from the altar, but rather the irregular removal of the pile to outside the camp. חידושי הגרי"ז asks why this is considered a service which requires that the kohanim sanctify their hands and feet before doing it. Sefer Taharas Hakodesh explains that it may be that the task of removing the ashes to outside the camp in and of itself did not require that the kohanim sanctify themselves, but because this was the first activity they did that day, it was important that they prepare themselves for the entire day. Sefer Mikdash David posits that the approach to the altar required that the kohanim sanctify themselves, as we find that a non-kohen or a kohen who was blemished would not approach the altar. ■

the uncertainty, explains Mishnah Berurah⁶, is whether at the moment of dawn רוח רעה returns to a person's hands necessitating another washing. Since the matter is unresolved Rema again rules that one should wash without making a beracha. Beior Halacha⁷ in the name of Chayei Adam advises that when a person arises before dawn he should wash his hands without reciting the beracha of על נטילת ידים. After dawn he should relieve himself and following that washing he should recite the beracha of על נטילת ידים. ■

1. שוייע אוי"ח סי' ד' סעי' א'.
2. שוייע שם סעי' י"ג.
3. מ"ב שם ס"ק כ"ח.
4. רמ"א שם.
5. שוייע שם סעי' י"ד.
6. מ"ב שם ס"ק ל"א.
7. ביאור הלכה סעי' א' ד"ה ואפילו. ■

STORIES Off the Daf

Sanctifying the Hands and Feet

"קידוש ידים ורגלים..."

Today's daf discusses the halachos of a kohen sanctifying his hands and legs from the *kiyur*.

The Rashba, zt"l, explains that we wash our hands each morning like a kohen must wash his hands and feet to prepare to serve in the mikdash. The Baal Shem Tov, zt"l, explained the significance of this mitzvah.

"When the verse warns that we should not fall into arrogance, it states that we should not mistakenly think,

— כחי ועצם ידי עשה לי את החיל הזה' My power and the force of my hands brought me all this wealth.' We see that feeling hubris comes from a mistaken attitude regarding our actions which are the work of our hands. The kohen sanctified his hands to wash away such mistaken attitudes and understand that Hashem gives us the strength and enables us to do his will.

"The kohen also sanctified his feet to symbolize that we are washing away the הרגל, our tendency to do things by rote without thinking about it and without freshness. In order for avodah to be kosher it must be done with humility and with freshness, never by rote."¹

The Mekor Chaim, zt"l, explained why we do not wash our feet every morning as well as our hands. "Although washing each morning represents sanctifying ourselves like the kohen who was obligated to wash from the כיוור each day, those who do not go barefoot are not required to wash their feet, unlike a kohen in the Beis HaMikdash. This is because now that the Beis HaMikdash has been destroyed it is very difficult to purify our feet. Although we can learn to act with humility it is virtually impossible to completely purify ourselves from acting by rote."² ■

1. מובא בסידור הבעל שם טוב, בפרשת הכיור
2. מקור חיים, סי' ד' ■