



OVERVIEW of the Daf

1) Washing hands and feet (cont.)

The attempt to resolve the inquiry of whether tum'ah nullifies the effect of the kohen's washing of his hands and feet is rejected and the matter is left unresolved.

The Gemara inquires whether immersing one's hands and feet in the kiyor fulfills the requirement to wash them from the waters of the kiyor.

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

2) The water of the *kiyyor*

The Gemara presents a three-way dispute concerning the invalidation of the water of the kiyor remaining overnight.

R' Yochanan's position that the kiyor must be immersed the entire night is challenged and consequently revised.

It is noted that this ruling seems to contradict another ruling of R' Yochanan.

The contradiction is resolved.

The difference between R' Yochanan's and R' Chisda's respective positions is explained.

R' Chisda's position that the water of the kiyor becomes disqualified at daybreak is unsuccessfully challenged.

3) *Kiyyor*

R' Yosi the son of R' Chanina asserts that a kiyor must be capable of washing the hands and feet of four kohanim.

This ruling is challenged. ■

REVIEW and Remember

1. Does immersing one's hands and feet in the kiyor have the same effect as washing?

2. What is the point of dispute among R' Chiya bar Yosef, R' Chisda, and R' Yochanan?

3. According to the Gemara's conclusion, what is the point of dispute between R' Chisda and R' Yochanan?

4. Why was the kiyor lowered by machine rather than manually?

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Distinctive INSIGHT

Purifying the kohanim from the kiyor

ממנו אמר רחמנא ולא בתוכו

The kohanim sanctified themselves with water flowing through faucets from the kiyor. The Gemara asks how to interpret the verse (Shemos 30:19), "And they shall wash their hands and feet *from it* – ממנו." Does the water specifically have to flow from the kiyor, or may a kohen immerse his hands and feet into the water in the kiyor?

Apparently, the only way a kohen would be able to put his hands and feet into the kiyor would be for him to enter into it and its water. Earlier, the Gemara (19b) referred to the sanctification from the kiyor as a formal service, and this should therefore require that it be done while the kohen is standing on the floor of the courtyard. The kiyor would seem to be an interposition between the kohen and the floor, and any service that is done while the kohen is not standing on the floor of the courtyard is not valid (see 15b). In one of his answers to this question, Minchas Chinuch (Mitzvah 106) explains that the kiyor, being a sanctified utensil in its proper position, is not considered a separation between the kohen and the floor. A foreign item is considered an interposition only where the kohen stands upon something that is not necessary to be on the floor of the courtyard.

The Rishonim in Chullin (107a) cite our Gemara in their discussion regarding washing one's hands before eating a meal. Ba'al Halachos Gedolos notes that it is not necessary to pour water over one's hands in order to purify them, and that it is adequate if one dips his hands into a vessel containing water. His proof is that our Gemara suggests that the kohen dipping his hands into the kiyor should be acceptable, had it not been that the verse states that the kohanim cleanse themselves "ממנו—from it." There is no verse regarding rinsing hands for a meal, so dipping one's hands should be allowed.

While it is true that the Gemara in Chullin requires that the water be splashed using כח גברא, man's power, nevertheless, BH"G holds that this is satisfied either where the water is poured by manpower or whether a man places his hands into the vessel of water. Alternatively, Tosafos says that BH"G holds that it is only R' Yose who requires manpower to supply the flow of water for purifying hands, but Chachamim disagree and do not require this, and BH"G holds according to Chachamim.

Many Rishonim disagree with BH"G, and they contend that the Gemara in Chullin clearly requires that water be supplied using manpower, and dipping one's hands into a

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HALACHAH Highlight

Rising in matters of holiness

מהו לקדש ידיו ורגליו בכיור

Is it permitted to wash one's hands and feet by immersing them in the *kiyyor*?

The Torah states (Shemos 30:19): And Aharon and his sons should wash their hands and feet. Rashi there explains that the kohanim would wash their hands and feet at the same time. Maharal¹ wonders what compelled Rashi to explain that the kohanim washed their hands and feet at the same time. He answers by noting that there is a general principle **מעלין בקודש ואין מורידין** – we move up in matters of holiness and we do not move down. With this principle in mind one would assume that one is required to wash his feet first and then his hands so that he could rise in holiness. This would be similar to the order in which we don our tefillin. We first don the tefillin on our arm and then the tefillin on our head so that we could rise in holiness. Accordingly, when the Torah mentions washing the hands before feet it must be to teach that the kohanim should wash their hands and feet simultaneously.

Sefer L'horos Nosson² questions this from the Gemara Menachos. The Gemara there (36a) teaches that the tefillin on the arm are affixed before the tefillin on the head based on the order of the verse which first mentions the tefillin of the arm and then the tefillin of the head. According to Maharal why is a verse needed to teach this principle when it should be evident from the principle that we always rise in matters of holiness? He answers that the Gemara teaches that one should remove

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vessel of water is not valid. Shulchan Aruch (O.C. 159:8) cites both opinions, and concludes that in an emergency one may rely upon the lenient view and dip his hands into water to purify them. Mishnah Berura (ibid. #56) understands that this view should not be relied upon, and dipping one's hands may not be done in any case.

This discussion is regarding dipping one's hands into water in a vessel. Shulchan Aruch (ibid. 159:14) cites two opinions regarding whether one may immerse his hands into a mikveh to purify them. The details of this halacha can be found there. ■

his head tefillin before the tefillin on his arm because the wording of the verse implies that while one has tefillin on his head he should always have both tefillin on his body. A difficulty with this teaching is that once it is known that the tefillin on the head are only worn in conjunction with the tefillin on the arm it is already evident that the tefillin of the arm must be affixed before the tefillin of the head. Why then does the Gemara derive this from a different exposition? L'horos Nosson explains based on Ma'adnei Yom Tov³ that the expositions about the order of putting on tefillin and that one should always wear his head tefillin in conjunction with his arm tefillin are not based on extra words in the verse and as such do not represent actual expositions. Accordingly, it could be stated that the actual source that hand tefillin are put on before the head tefillin is indeed the fact that we rise in matters of holiness. ■

1. גור אריה שם.

2. מובא דבריו בפניני הדף שבש"ס לובלין לסוגייתינו.

3. מעדני יו"ט על הרא"ש הלכות קטנות, תפילין סי' ט"ו. ■

STORIES Off the Daf

The *kiyyor*

"מהו לקדש ידיו ורגליו בכיור..."

Rav Yechezkel Abramsky, zt"l, used to give a daily shiur for baalei batim in the Bayit Vegan neighborhood of Yerushalayim.

One of the regular attendees once approached Rav Abramsky and said sheepishly, "I really love your shiurim since what you say really speaks to me. But your words are so sweet that within a few minutes I fall fast asleep for the rest of the shiur. Do you think that I should continue coming?"

Rav Abramsky understood that his

job was to convince this discouraged baal habayis to continue coming to the shiur. Merely telling him he was better off staying certainly would not give him the chizuk to persevere. So Rav Abramsky chose to give an inspiring answer from a topic that is also covered on today's daf.

"The Gemara in the second chapter of Zevachim states that a kohen must sanctify his hands and feet when entering the Azarah. The Gemara there discusses various questions of when one must sanctify himself and what type of action works to sanctify him. Interestingly, the Rambam writes that one who sanctified his hands and feet at the laver and then falls asleep must sanctify himself again when he wakes up. The Sefas Emes explains that since when one slumbers his

neshamah goes on high, this is the same as leaving the azarah. It follows that he must again sanctify his hands and feet."

Rav Abramsky appealed to the baal habayis, "Think about it. When you fall asleep at the shiur, your soul ascends on high and you can be melamed zechus on our shiur before the heavenly tribunal and point out that there are still some Jews who love Torah and attend shiurim even when doing so is difficult for them!"

His words were spoken with such warmth and they entered this man's heart and encouraged him to stay. Eventually, he began to remain awake during the shiur and he later became an accomplished scholar thanks to this shiur.¹ ■

1. עלינו לשבח, ויקרא, כ"ו ט"ו. ■