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TORAH • CHESED • REFUAH

OVERVIEW of the Daf

1) Clarifying R' Yehudah's opinion (cont.)

Abaye asks R' Yosef whether, according to R' Yehudah, an interposition would invalidate this immersion.

R' Yosef responded that it would.

Abaye asks whether immersion is required if a person will only partially enter the Azarah.

R' Yosef responded that it does.

2) Slaughtering from outside the Azarah

The Gemara asks whether the Kohen can slaughter from outside the Azarah without immersing beforehand. The Gemara explains how the question could be posed to Ben Zoma and the Rabanan.

The question is left unresolved.

3) Immersions and sanctifications

A Baraisa elaborates upon the immersions and sanctifications required of the Kohen Gadol on Yom Kippur.

Abaye attempts to deduce from the location of the Kohen Gadol's first immersion that Ein Eitam is twenty-three amos higher than the floor of the Azarah.

Abaye's assertion is unsuccessfully challenged.

4) Spreading a linen sheet

The Gemara explains why they chose specifically a linen sheet to cover the Kohen Gadol while he immersed.

5) MISHNAH: The Mishnah chronicles the activities of the Kohen Gadol on Yom Kippur with a momentary digression regarding the incense.

6) Washing the Kohen Gadol's hands and feet

The Rabbis suggested before R' Pappa that the Mishnah which enumerates only one sanctification when the Kohen Gadol first begins the service, is inconsistent with R' Meir who would seemingly require two sanctifi-

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Today's Daf Digest is dedicated
By Mr. and Mrs. Bruce Leon
in memory of their mother
מרת חי' בת ר' מרדכי, ע"ה

Distinctive INSIGHT

Entering into a mikveh, and emerging anew

מים שכל גופו עולה בהן וכמה הן אמה על אמה ברום שלש עמות

The description of the volume of water necessary for a mikveh is a bit surprising. The Gemara should have said that we require enough water "to cover the entire body." Yet, the words of the Gemara is that we need enough water for the entire body to be עולה בהן—to enter into them. What is the meaning of this expression, and what can we learn from it?

The Shu"t Chasam Sofer in Yoreh De'ah (209) cites the Rivash (#294) to explain this expression. Although an average person is three amos tall, and one amah wide, the depth of the body, front to back, is only one-half amah. The volume of the body is, therefore 3 by 1 by 1/2, for a grand total of 20 se'ah (a mikveh is 3 by 1 by 1 = 40 se'ah). The body of a person, which contains half the volume of a full mikveh, will become nullified in the waters, for his body is eclipsed by the water in the mikveh by a ratio of 2:1. This is the ratio of nullifying. This, then, is the meaning of the expression of the body being עולה—entering into the water, rather than simply being covered by the water. The experience of submerging in a mikveh results in the body becoming nullified in the waters, and then having the opportunity to emerge as a new entity. ■

REVIEW and Remember

1. How does the Gemara demonstrate that partial entry into the Azarah is the same as full entry?

2. What is Ein Eitam?

3. Why was a linen sheet specifically used to hide the Kohen Gadol while he immersed?

4. Explain the dispute between R' Meir and Rabanan concerning washing the hands and feet of the Kohen Gadol?

HALACHAH Highlight

An interposition for the immersion

א"ל אביי לרב יוסף טבילה זו [שטובל בשחרית בבית המקדש] חוצץ או אינו חוצץ אמר ליה כל דתקון רבנן כעין דאורייתא תקון. [וחוצץ]

Abaye asked R' Yosef: Is there an issue of interposition concerning this immersion or not? He responded: Anything enacted by the Rabanan is meant to resemble Torah law [and is therefore subject to an interposition.]

According to Rashi and Tosafos[1], Abaye's uncertainty was whether an interposition disqualifies this immersion or not. Is it just like any other immersion, and an interposition would disqualify it, or perhaps since this immersion is not intended to make a person tahor, rather it is intended to remind the Kohen to consider whether he contracted tumah in the past, an interposition will not disqualify the immersion. R' Yosef responded that this immersion is like all immersions and an interposition will disqualify the immersion.

There is a Rabbinic custom[2] to immerse people who had been apostates when they return to practice Judaism as if they were converting to Judaism. Shach[3] writes that an interposition disqualifies this immersion. Our Gemara seems to support this ruling when R' Yosef rules that an interposition disqualifies an immersion which is not intended to make a person tahor. Consistent with the above discussion, it is obvious[4] that an interposition will disqualify a Rabbinically mandated immersion, like a woman who became a niddah because of a stain (כתם), where the purpose of the immersion is to make her tahor from Rabbinically mandated tumah. ■

(Overview...Continued from page 1)

cations.

R' Pappa dispute this contention and offers an alternative explanation of R' Meir's opinion.

It is demonstrated from a Baraisa that R' Pappa's understanding of R' Meir is incorrect. ■

1. רש"י ותוס' בד"ה חוצץ. לרש"י הספק הוא לר' יהודה. ולתוס' יש ספק גם לרבנן מה"ט.
2. כמבואר ביו"ד סימן רס"ח ש"ך ס"ק ז'. וכ"כ שם בשיורי ברכה בס"א, ושהטבילו גם את בני המומרים. [כן ראיתי במדרש תנחומא] ובזמה"ז לא שמענו מי שיעשה כן. ואפשר שהוא מפני שבזמה"ז אם ינהגו בהם כגוים, ד"ז ירחיקם מהדת וכסברת החזו"א [יו"ד סימן ב' אות ט"ז בד"ה ונראה] והחילונים מקטנותם, לדעת החזו"א (שם אות כ"ח, ושם סימן א' אות ו') ה"ה אנוסימם כתינוק שנישבה, ובאנוסים א"צ ליטבול כמפורש בשיורי ברכה הנ"ל
3. הש"ך ביו"ד רס"ח סס"ק ז'. וז"ל דבדיעבד אם לא גילח שערו רק "שאין דבר חוצץ" הוי טבילה עכ"ל. דמשמע שכשיש דבר חוצץ אינו טבילה
4. וכן משמע מסתימת הפוסקים בזה. וכן עי' בלשון הרמ"א ביו"ד סי' קצ"ד סוף ס"א וז"ל ודינו כשאר דם "לכל דבר" עכ"ל. ודו"ק ■

STORIES Off the Daf

And he shall wash his body in the water...

ורחץ בשרו במים במי מקוה

On today's daf we find that the Kohen Gadol's "washing" actually means immersion in a mikveh, but the Gemara does not explain the derivation of this idea. When Rav Yosef Chayim Sonnenfeld, zt"l, was asked to clarify why the term "washing" indicates immersion, he brought an unexpected source. In Sefer Melachim, the verse says that the prophet Elisha told Na'aman to "wash seven times in the water." (II:5:9-14) When the verse confirms that he obeyed this directive, it says: "And he went down and immersed in the Yarden seven times." So we see that "washing" does indeed mean immersing!

One sign of a great Sage is his ability to know the will of Hashem through careful attention to the nuances and details of His word. Such a chacham might even exhibit this ability as a young child, to the great surprise of the adults around him. When Rav Dov Beirish Weidenfeld, the Tchebiner Rav, zt"l, was a child he would frequent the mikveh, as was customary in his community. Once, a man nearby noticed the boy drying himself after emerging from the water.

"Have you become so 'modern' that you dry yourself of the mikveh's water?" the chossid chided.

The young prodigy explained, "I know for a fact that one of the gedolim would dry off after the mikveh."

"Why don't you tell me who this gadol is, then?" the older man teased.

In all innocence, the boy demurred. "It is forbidden for me to mention his name in the mikveh."

The chossid mocked, "I'm sure that your gadol can be mentioned in the mikveh."

The young child didn't respond, but as he left the mikveh, he sang in the melody reserved for learning mishnayos: כהן גדול ירד וטבל עלה ונסתפג - The Kohen Gadol would descend and immerse, would rise up out of the water and dry himself off! ■

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