



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Yuma Daf Lamed

- **R' Pappa** said, if one has some excrement in the place where it comes out of the body, he may not say kriyas shema.
 - **Q:** If he is discussing where it is visible, it is obvious that he can't say shema. If it is not visible outside the body, it surely is mutar to say shema!? **A:** It is visible when he sits but not when he stands.
 - **Q:** We find that covered excrement on a person's body does not prohibit one from saying shema!? **A:** The case of **R' Pappa** is worse (and therefore all would agree), because excrement in its place of exit smells stronger and is therefore treated more stringently.
- A Braisa says a halacha that applies to meals. If, during a meal, one goes out to urinate, he must wash one hand (the hand used to wipe the urine) before continuing to eat. If he goes out and gets caught up in a conversation, he must wash both hands before continuing to eat, because he has surely been masi'ach daas from his hands. When he washes his hands, he must do so in the room of the meal, so that all know that he has washed his hands.
 - **R' Chisda** said, he must wash his hands in front of the other people if he intends to only drink. However, if he will be eating, he may wash his hands outside, because no one will think that he didn't wash his hands before touching the food that he will eat.
 - **R' Nachman bar Yitzchak** said, I can wash my hands outside the room even if I am just going to drink, because people know that I am very particular and would not even drink without first washing my hands.

MISHNA

- A person may not enter the Azarah to do the Avodah without first going to the mikvah, even if he is already tahor.
- On Yom Kippur, the Kohen Gadol goes to the mikvah 5 times and must wash his hands and feet from the kiyor ten times. All these tevilos are done in the mikvah located on the roof of the Beis Haprava, except for this first one (mentioned in the previous Mishna). They would spread a linen sheet between the Kohen Gadol and the people (for privacy, when he would go to the mikvah).

GEMARA

- **Ben Zoma** said, the reason one entering the Azarah to do Avodah must first go to the mikvah is based on a gezeirah shava from the Kohen Gadol on Yom Kippur. If the Kohen Gadol must go to the mikvah when going from one kadosh place to another (from the Azarah to the Heichal and the Kodosh Hakodashim), and from one place which carries a kares penalty for entering when tamei to another place which carries the same penalty, surely one entering the Azarah (a kadosh place, which carries a kares penalty for entering when tamei) from outside (not a kadosh place, and no kares for being there when tamei) on any day must go to the mikvah. **R' Yehuda** said, this tevila is only D'Rabanan, to remind the Kohen to think whether he may be tamei and therefore should not enter the Azarah.
 - **Q:** What would be a point of machlokes between the two? **A:** Whether Avodah done by a Kohen who did not first go to the mikvah is passul. According to **Ben Zoma**, the tevila is D'Oraisa and therefore will passul the Avodah. According to **R' Yehuda**, it is only D'Rabanan, and therefore would not passul the Avodah.

- **Q:** A Braisa says that the failure of a Kohen to go to the mikvah does not make the Avodah passul (although the failure to wash his hands and feet from the kiyor would)!? **A:** The machlokes would be, according to **Ben Zoma** there is an assei to go to the mikvah, and according to **R' Yehuda** there is no assei at all.
- **Q:** A Braisa says that a metzora must go to the mikvah before entering (partially) the Azarah on the morning of his tahara process. **R' Yehuda** says he need not be toivel, because he already did so the night before. We see that **R' Yehuda** does not require one to be toivel before entering the Azarah!? **A:** The metzora need not go to the mikvah *only because* he was toivel the night before. However, a regular person, who did not go to the mikvah the night before, must go to the mikvah before entering the Azarah.
 - **Q:** There is another Braisa that says that **R' Yehuda** requires all people (including a metzorah) to go to the mikvah before entering the Azarah!? **A:** This Braisa is discussing where he had not gone the night before.
 - **Q:** If the metzorah did not go to the mikvah the previous night, he does not yet have "harev shemesh" and therefore cannot enter the Azarah!? **A:** Both Braisos discuss where he went to the mikvah the previous night. The earlier Braisa discusses where he was not masiach daas, and therefore need not be toivel again, and the later Braisa discusses where he was masiach daas and therefore must be toivel again.
 - **Q:** If he was masiach daas, he should need to be concerned for possible tumas meis, and should be required to undergo the process of being sprinkled by the parah adumah!? **A:** We must say that in both Braisos he was not masiach daas. In the earlier Braisa he was toivel with intent to enter the Azarah (and therefore need not be toivel again), whereas in the second Braisa he was not toivel with that intent. **A2:** Change the wording of the last Braisa to say that **R' Yehuda** required people *other than* a metzora to go to the mikvah before entering the Azarah. **A3: Ravina** said, in the Braisa **R' Yehuda** was saying to the **Rabanan**, I hold that a metzora need not be toivel that morning, but according to you (that a metzora must be toivel), you must hold that all other people must go to the mikvah as well! The **Rabanan** however say, a metzora is immersed in tumah and therefore must be toivel that morning. Regular people who are tahor, need not go to the mikvah before entering the Azarah.
- **Q: Abaye** asked **R' Yosef**, according to **R' Yehuda** (the tevila is only D'Rabanan as a reminder), is chatzitza problematic for this tevila? **A:** He answered, the **Rabanan** instituted their halachos to be like the D'Oraisa, and therefore no chatzitza would be allowed.
- **Q: Abaye** asked, if one will only be partially entering the Azarah, would a tevila be required? **A: R' Yosef** said, a metzorah only enters partially and yet the Braisa requires that he go to the mikvah.
- **Q:** What if one has a very long knife, so long that he can stand outside the Azarah and shecht a korbon inside the Azarah, must he be toivel before shechting? According to **Ben Zoma**, maybe a tevila is only required when entering the Azarah, or maybe a tevila is required here as well because he may accidentally enter the Azarah when doing this shechita? According to the **Rabanan** who say that no tevila is required to enter the Azarah, maybe they would agree that a tevila is needed in this case, because he is doing an actual Avodah? **A: TEIKU.**