



Volume 11. Issue 37

## Drying off after Tevila

*Masechet Tamid* describes the goings on in the *Beit HaMikdash* specifically focused on the *Korban Tamid* – the daily morning offering. The *masechet* begins describing the *shemira* (guarding) performed by the *kohanim* (see volume 5 issue 37). The *Mishnah* then continues explaining that the *kohanim* that would be serving the next day would sleep over night in the *Beit Ha'Moked*. One of the details described is that if one of the *kohanim* had an emission during the night rendering him impure, he would proceed down the stairwell to the *mikveh* under the *Beit HaMikdash*.

After describing that underground location, the *Mishnah* writes, “he goes down, immerses, comes up and dries off and warms himself by the fire.” At this point, the *kohen* is considered a *tevil yom*. He is considered a *sheni le'tumah* (second degree *tumah*) and needs to wait to the next nightfall to be completely *tahor*. Since he is not able to work in the *Beit HaMikdash* that day, he waits in the *Beit HaMoked* till morning then leaves.

While *masechet tamid* is descriptive, was it necessary to teach that he dried himself off? We also find that in *masechet Yoma* the *Mishnah* also mentions that the *kohen* dried himself after each of the five immersions described in the *Mishnah*. The *Mishneh Lemelech* (*Avodat Yom HaKippurim* 2:2) explains that the drying was certainly necessary. The *kohen gadol* is not allowed to have any foreign object between himself and the *bigdei kahuna* – the special clothing he wears during service. This would constitute a *chatzitza* – an inappropriate separation. Consequently since there is a concern that during *tevillah* a hair or dirt stuck to his skin, he is obligated to towel off to remove any foreign objects.

He continues that even if one would think that we do not need to be concerned for such separations, the *kohen* still needs to be careful that the clothes are close to his body. The *Rambam* rules that the *kohen* should be careful that

wind does not catch in his clothes pulling it away from his body. Consequently water should be not worse than wind and toweling off is required.

The explanation thus far only really applies to a *kohen* that is about to work in the *Beit HaMikdash*. The *kohen* in our case will leave for home come morning and will not be wearing the *bidgei kehuna*. The *Mishneh LeMelech* explains that here the mention of drying off is only “*orcha de'milta*” (what would usually be done). He points to where the *Rambam* codifies our *Mishnah* and omits the mention of drying off to support his position.

The *Tifferet Yisrael* however explains that even in our case, drying off is critical. Since, as we have described earlier, after immersion the *kohen* in our case is a *tevil yom* it means he is a *sheini le'tumah*. The water that is touching him when he comes out of the *mikveh* is a *shelishi le'tumah*. That water then can cause any *kodesh*, e.g. *korbanot*, to become a *revi'i le'tumah* thereby invalidating them. Since we are concerned that some water might drip when he returns to the *beit ha'moked* and cause a problem, he must dry off properly.

The *Tifferet Yaakov* however finds the *Tifferet Yisrael* difficult. The *Rambam* (*Avot HaTumah* 10:3) cited by the *Tifferet Yisrael* as the source that the water becomes a *shlishi* seems to suggest that while the liquids that touch a *tevil yom* become *tameh*, they do not transfer *tumah* to anything else. This is because *Rambam* teaches that *terumah* liquids would become *shlishi* and *kodesh* liquids that touch a *tevil yom* would become *revi'i*.

The *Igrot Moshe* (YD II, 86) explains that the specific mention of drying off is necessary and teaches a different *chiddush*. The novelty is that the *kohen* in this situation is able to use towels of *hekdesch* to do so even if he will not be serving the next day. It is as if it was stipulated by *Beit Din* that the *hekdesch* funds could be used even for this supposedly mundane purpose.

*Yisrael Bankier*

## Revision Questions

מעילה ד' ו' ו':

- Explain the debate regarding whether *orlah* and *kilei kerem* combine. (ד': ו')
- Which fabrics combine and for what law is it important? (ד': ו')
- When is the prohibition of *meilah* violated? (Which case is debated?) (ה': א')
- Regarding the previous question, do the two categories according to the opinion of the *Chachamim* combine? (ה': ב')
- For what items does *meilah* apply after *meilah*? Explain. (Provide both opinions.) (ה': ג')
- If the *gizbar* hands a *hekdesh* beam to another person when have each of them violated the prohibition of *meilah*? (ד': ה')
- How can the actions of two people combine for one prohibition of *meilah*? Provide some examples. (ה': ה')
- If someone inadvertently gave *hekdesh* money to a *shaliach* to purchase something, give an example when the sender has transgressed the prohibition of *meilah*. (א': ו')
- Give an example when the *shaliach* transgresses the prohibition of *meilah*. (א': ו')
- Give an example where the host, waiter and guests all violate the prohibition. (א': ו')
- What is the law if the *shaliach* was a minor? (ו': ב')
- What can the sender do if he realises that the money he gave to the *shaliach* was *hekdesh* after the *shaliach* already left to purchase the goods? (ו': ב')
- In what case do both the sender and messenger not violate the prohibition of *meilah*? (ג': ו')
- What two cases are debated whether both the sender and messenger violate the prohibition of *meilah*? (ד': ו')
- In what case would a moneychanger entrusted with *hekdesh* coins not violate *meilah* if he used those coins? (ו': ה')
- Explain the debate regarding whether a storekeeper entrusted with such money has the same law. (ו': ה')
- Explain the debate regarding the point when one transgresses the prohibition of *meilah* if he begins to use money from a purse that contains one coin of *hekdesh*. (ו': ו')

תמיד א' א' ב'

- In what three locations do the *kohanim* stand watch? (א': א')
- Describe the *Beit Ha'Moked* and what occurred there? (א': א')
- What was the "*Beit Kiseh shel Kavod*"? (א': א')
- How was it determined who would perform *trumot ha'deshen* and when was it decided? (ב': א')

## Local Shiurim

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
In US dial: 718 906 6400  
Then select: 1 – 2 – 4

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 <sup>th</sup> October י"א תשרי	6 <sup>th</sup> October י"ב תשרי	7 <sup>th</sup> October י"ג תשרי	8 <sup>th</sup> October י"ד תשרי	9 <sup>th</sup> October ט"ו תשרי	10 <sup>th</sup> October ט"ז תשרי	11 <sup>th</sup> October י"ז תשרי
Tamid 1:3-4	Tamid 2:1-2	Tamid 2:3-4	Tamid 2:5-3:1	Tamid 3:2-3	Tamid 3:4-5	Tamid 3:6-7

