The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, February 19, 2022 ■ י"ח אדר א', תשפ"ב
סימן קנ"ט סעיף ט"ו-כ'

Overview

Siman 159 Seif 15:

If rain water is running (flowing and moving rather than gathered in one spot) **and contains forty seah there is room for doubt that perhaps one could immerse his hands in the water.**

- Rain water does not make one's hands tahor if the water is running only if it is stagnant. (M.B. 86)
- Therefore, one should wash again without reciting the beracha. Gra contends that according to all opinions running water is ineffective. (M.B. 88)

Siman 159 Seif 16:

If forty seah of drawn water is in the ground according to Rambam one may not immerse his hands in the water but according to Ra'avad it is valid. If one was ממשיך drawn water, even all of it, according to Rambam one may immerse his hands in it.

- Ra'avad draws precedent from the fact that a ba'al keri whose obligation to immerse is Rabbinic may immerse in drawn water that is on the ground. (M.B. 90)

Siman 159 Seif 17:

One should not take water from a river with one hand and pour on his other hand since he will not have washed or immersed his hands.

- Washing requires a kli and his hand is not a kli. (M.B. 92)

Siman 159 Seif 18:

If one washed one hand and immersed the other, his hands are tahor.

- Regarding the beracha, he should recite על נטילת ידים. (M.B. 93)

Siman 159 Seif 19:

One who immerses his hands does not have to immerse them twice, nor is he required to dry his hands or lift them.

Siman 159 Seif 20:

One who immerses his hands does not say על טבילת ידים; he should recite the standard על נטילת ידים. Some say that he should recite על טבילת ידים or על שטיפת ידים and this opinion is primary.

- Later authorities agree with Shulchan Aruch that one should recite על נטילת ידים. It is only if the water is unfit for washing but fit for immersing that one would recite על טבילת ידים. (M.B. 97)

Halacha Highlight

The beracha for immersing one's hands

Shulchan Aruch Siman 159 Seif 20

המטביל ידיו

One who immerses his hands

Shulchan Aruch (סע' כ') rules that one who immerses his hands does not recite the beracha of על טבילת ידים; rather he recites על נטילת ידים. The rationale behind this ruling is that we were never commanded to immerse our hands; the enactment was to wash our hands so it would be incorrect to say that Hashem sanctified us with the mitzvah of immersing our hands. Rema cites authorities who maintain that one should recite על טבילת ידים or על שטיפת ידים and asserts that these opinions should be followed. Mishnah Berurah (ס"ק צ"ז) relates that later authorities agree with Shulchan Aruch that one should recite על נטילת ידים unless one is using water that is unfit for washing but fit for immersing (מ"ב ס"ק צ"ז).

Shulchan Aruch (סע' י"ח) writes that if one washes one hand and immerses his second hand, his hands are tahor. As far as the beracha is concerned, one should recite על נטילת ידים. Even Rema who rules that when immersing one's hands he should recite על טבילת ידים will agree that one who washes one hand and immerses the other should recite על נטילת ידים (מ"ב ס"ק צ"ג). Machatzis HaShekel explains that all authorities agree that the beracha of על נטילת ידים is the preferred beracha since the enactment of Chazal was to wash our hands. However, according to Rema, when a person immerses his hands he has no choice but to recite the beracha of על טבילת ידים rather than על נטילת ידים since he may not lie and say על נטילת ידים when, in fact, he did not wash his hands. When a person washes one hand and immerses the other it is acceptable to say על נטילת ידים since he did wash at least one hand and the beracha would not constitute a lie.

Stories to Share

The Community's Needs

מ"ב, ס' קנ"ט, ס"ק צ' "דבעינן מים הכשרים לטבילת הגוף..."

Today's amud discusses the halachos of a mikveh in which one must immerse his entire body.

Rav Shach was, at least until an exceedingly advanced age, always available for anyone who wished to consult with him on any matter. He would always go above and beyond what any other person would consider his duty to the community. He received hundreds of visitors every Chol HaMoed. Many were former students who felt that they owed all their Torah to Rav Shach. Others simply wanted to see the gadol or ask his advice.

One Chol HaMoed, the rav of a certain city in Israel came to visit.

"How are things going?" asked Rav Shach.

"Not so good," was the dismal response.

"What's the problem?"

"The mikveh is broken and the local branch of the Ministry of Religion is not bothering to fix it," answered the visitor.

"Maybe you should build a private mikveh?" Rav Shach suggested.

As he said this, Rav Shach placed a huge sum of money on the table. It would have been more than adequate to cover the cost of such a project.

"I am not the kind of person who can oversee a big project like that," demurred the visitor. Rav Shach had no response to this.

The rav wished Rav Shach well and took his leave.

The next day, the head of the Religious Council in the area started getting calls from well-known askanim inquiring why the mikveh had not been fixed. At first, this puzzled the official; although the mikveh had been out of repair for a while, he had not yet heard one complaint from someone out of his area.

One of the askanim blurted out, "I'm calling because Rav Shach charged me with getting it repaired as a personal favor to him. And if you think I'm going to take no for an answer, you are dead wrong!" That very day the funds to fix the mikveh were found and repairs began immediately.

לולי תורתך, ע' 356