The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Sept 26, 2020 ■ ח׳ תשרי, תשפ״א
סימן תר״ו סעיף ג׳-ד׳

Overview

Siman 606 Seif 3:

There is an ancient enactment supported by a ban that one should not speak negatively about the deceased.

- The need for forgiveness is because one violated this enactment. (M.B. 16)

Siman 606 Seif 4:

One may immerse and receive lashes whenever he wants as long as it is before nightfall. There is no *beracha* recited on the immersion. It is sufficient to immerse once and one need not confess his sins at that time since the purpose is to remove the *tumah* of *keri*. Pouring nine *kav* of water will also be effective. If someone lost a relative between Rosh HaShanah and Yom Kippur it is permitted to bathe and immerse on *erev* Yom Kippur since Yom Kippur will cancel the remainder of *shiva*. Although the custom is that a mourner refrains from bathing throughout the *sheloshim*, nevertheless, immersing for a *mitzvah* is permitted.

- Young men and women also immerse. (M.B. 17)
- It is preferable to immerse before *mincha* and that is our custom but some immerse after the *seudas hamafsekes* in order to juxtapose the immersion to Yom Kippur. (M.B. 18)
- Since the immersion is to remove the *tumah* of *keri* one immersion is sufficient and one need not confess. According to others the purpose of the immersion is for repentance and as such one should immerse three times. According to Magen Avrohom if one is immersing to remove the *tumah* of *keri* he must immerse even if he immersed before Rosh HaShanah and did not experience another emission since then. (M.B. 21)
- The mourner may bathe or immerse in warm water. (M.B. 24)
- Yom Kippur is like any other Yom Tov that cancels *shiva* and as a result one is permitted to bathe after *mincha* before it becomes dark. (M.B. 25)

Halacha Highlight

Immersing on *erev* Yom Kippur

Shulchan Aruch Siman 606 Seif 4
יכול לטבול וכו׳
One may immerse etc.

Shulchan Aruch (סע׳ ד׳) writes that one may immerse in the *mikvah* any time on *erev* Yom Kippur but a *beracha* is not recited on this immersion. Although Shulchan Aruch allows one to immerse at any time on *erev* Yom Kippur, Mishnah Berurah (ס״ק י״ח) writes that it is best to immerse before *davening mincha* so that one will be pure for the first *viduy*. He then mentions that some have the custom to immerse after the *seudas hamafsekes* so that the immersion will be as close to Yom Kippur as possible. Biur Halacha (ד״ה יכול לטבול) explains that even those who are not particular to immerse the rest of the year should do so on *erev* Yom Kippur in preparation of the holy day.

Rema writes that the purpose of this immersion is out of concern that one is tamei due to a *keri* emission. Accordingly, it is sufficient for one to immerse a single time and the immersion is not accompanied by a *viduy*. Mishnah Berurah (ס״ק כ״א) relates that there are some authorities who maintain that the purpose of the immersion on *erev* Yom Kippur is related to *teshuvah*. Accordingly, one should immerse three times. Sha'ar HaTzion (ס״ק כ״ב) quotes Taz who wrote that many people have the practice to recite *viduy* when they immerse on *erev* Yom Kippur. Pri Megadim emphasizes that one must be cautious not to recite Hashem's name in the presence of an *ervah* and since that is difficult in the *mikvah,* one should recite the *viduy* without Hashem's Name. Sha'ar HaTzion is skeptical that people will be mindful to recite *viduy* without Hashem's Name since the mention of Hashem's Name is part of the standard text. Therefore, he advises a passive approach and one should not recite *viduy* while in the *mikvah* and recite a full *viduy* during *mincha*. Mishnah Berurah (ס״ק כ״ו) indicates that one must be concerned about the presence of a *chatzitza* when immersing on *erev* Yom Kippur. As such one should make sure that his nails are trimmed, his should brush and floss his teeth, he must bath in hot water and comb through his hair before immersing (פסקי תשובות אות ו׳).

Stories to Share

Guarding One's Speech

ש״ע סי׳ תר״ו, ג׳: ״תקנת הקדמונים וחרם שלא להוציא שם רע על המתים...״

On today's amud we find that it is even forbidden to speak against the dead.

The Chofetz Chaim, zt"l, he taught many parables to encourage greater care in the laws of shemiras halashon.

"There are times when everyone wants to take advantage of an opportunity for advancing his material fortune, even if he is very wealthy. For example, if any person would be at sea and hundreds of priceless gems would suddenly burst forth from the ocean, you can be sure that any normal person would immediately take them for himself. Will this person be satisfied by just scooping up a few diamonds or even an hour's worth of salvaging? Surely not! Every single diamond that he collects is worth much more than he can earn in even a hundred days of less profitable occupations. Every instant that he gathers makes him a vastly wealthy man.

"But this is literally the situation of one who is tempted to speak slander. The midrash brought by the Vilna Gaon is fairly well known. It states that every instant a person keeps his mouth sealed draws down unimaginable spiritual wealth, just in the merit of abstaining from speaking. He will earn the light that was set aside for the tzaddikim in the world to come, which has never been tasted by any mortal or angel.

The Chofetz Chaim concluded, "It is very telling that the midrash does not bestow this reward on one who is quiet for an hour, a day, a week or a month. It says a moment!"

שמירת הלשון, הקדמה