

מצוות  
עשה  
#109

 We learn this mitzvah from Parshas Metzora: (ויקרא ט:טז)

## וְרַחֵץ בַּמַּיִם אֶת כָּל בְּשָׂרוֹ

Today's *mitzvah* is the same as yesterday's: That a person or thing can become *tahor* by following the *halachos* about going into a *Mikvah*. This includes the *halachos* of having a kosher *mikvah*, the *halachos* of *chatzitzah* (that nothing should block the *mikvah* water from touching every part of the person or *keili*), and *Tvul Yom* (that a person who went to the *mikvah* only becomes *tahor* when it becomes night).

The *mitzvah* isn't that you have to go to the *mikvah* if you are *tomei*, but that if you want to become *tahor* (for example to be able to go into the *Beis Hamikdash*) then you need to follow this *mitzvah* to do it properly.



The details of this mitzvah are explained in Mishnayos & Gemara: **Mesechta Mikvaos and Mesechta Tvul Yom**

## Rambam: Hilchos Mikvaos

### PEREK BEIS

Today the Rambam tells us what is counted as a *chatzitzah* for a person who needs to go to the *mikvah*. A *chatzitzah* is something that blocks the water of the *Mikvah* from touching the whole thing, so it doesn't become *tahor*. Something that a person doesn't mind being stuck to him usually isn't a *chatzitzah*, it's just counted like part of him. A loose necklace isn't called a *chatzitzah*, since the water of the *Mikvah* can still get under it.

### PEREK GIMMEL

This *perek* tells us what things are *chatzitzos* for things that we put into the *mikvah*, like *keilim* and clothes. Blood stains on clothes ARE a *chatzitzah* — unless they are on the clothes of a butcher, who is used to having blood on his clothes!

### PEREK DALED

*Perek Daled* explains that a *Mikvah* can't be water that a person put there, it has to be water that Hashem put there, like rainwater or water from a spring. As long as there are 40 *se'ah* of water from rain, though, we can mix in water that a person brought from another place — like from a barrel.