



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

When Rav Dimi came [from Eretz Yisroel] he reported: The omission to wash the hands before the meal caused one to eat pork,¹ and the omission to wash the hands after the meal caused a separation of a wife from her husband.²

When Ravin came [from Eretz Yisroel] he reported: The omission to wash before the meal caused one to eat neveilah, and the omission to wash after the meal caused a murder.

Rav Nachman bar Yitzchak said: [In order to remember the statements of each bear in mind] the following mnemonic: Rav Dimi came [first] and separated her, and then Ravin came and killed her.³ Rabbi Abba reported the graver result in each case.⁴

¹A person once entered an inn and sat down to the table without first washing his hands. He was taken for a non-Jew and was served pork.

²The Gemara in Yoma relates that certain Rabbis had entrusted their purses to a certain man who later denied all knowledge of them. They noticed that the man had traces of lentils on his upper lip, so they immediately went off to his home and asked his wife in the name of her husband to hand them the purses. On her asking them to prove their bona fides they told her that her husband had eaten lentils that day. She thereupon handed them the purses. When the husband came home and learned what his wife had done he immediately divorced her, or as some say, killed her. Now had the husband been particular about washing the hands (and naturally also the lips) after the meal, this tragedy of a divorce or a murder would not have happened.

³Rav Dimi came to Eretz Yisroele before Rabbi Avin and reported what could have occurred only earlier before the murder reported by Rabbi Avin.

It was stated: As regards water heated by fire, Chizkiyah says: One may not wash the hands⁵ with it; but Rabbi Yochanan says: One may wash the hands with it.

Rabbi Yochanan related: I enquired of Rabban Gamliel the son of Rebbe, who used to eat only taharos, and he told me that all the great men of Galilee did so.⁶

Regarding the hot springs of Tiberias, Chizkiyah says: One may not wash the hands with them, but one may immerse the hands there.⁷ Rabbi Yochanan says: One may immerse the body in them, but not the face, hands or feet.⁸

The Gemara asks: But surely, if one may immerse his whole body there, how much more so the face, hands or feet!⁹

⁴ With regard to the omission of washing before the meal the graver outcome was the eating of pork, and with regard to the omission of washing after the meal it was the taking of a life.

⁵ Before the meal.

⁶ I.e., wash their hands before the meal with hot water.

⁷ Provided there was the requisite quantity of water, viz., forty se'ah gathered in a mikvah.

⁸ If the hands were tamei and one immersed them in these hot springs they are not thereby rendered tahor, neither are they regarded as washed for the meal. The terms 'face' and 'feet' are quite irrelevant and are added here only on account of the fullness of the expression, 'face, hands and feet'.

⁹ For it established that the immersion of the whole body is accounted as the immersion of the hands and certainly as the washing of the hands before the meal.

Rav Pappa said: At the source there is no dispute at all that it is permitted;¹⁰ moreover, to take some away in a vessel, there is no dispute at all that it is forbidden.¹¹ They disagree only in the case where the water [from the spring] was run off into a channel;¹² one holds that we must forbid the case of a channel on account of a vessel,¹³ the other holds we do not impose this precautionary measure.

Tannaim differ on this point. [It was taught:] Water which is unfit for animals to drink,¹⁴ if it is in a vessel, is invalid [for the immersion of the hands], but if it is on the ground it is valid. Rabbi Shimon ben Elozar says: Even if it is on the ground one may immerse his whole body there, but not the face, hands or feet.

The Gemara asks: But surely if one may immerse his whole body there, how much more so the face, hands or feet!

The Gemara answers: This therefore must be a case where the water was run off into a channel, and they differ in this: one is of the opinion that we must forbid a channel on account of a vessel, and the other is of the opinion that we do not impose this precautionary measure.

Rav Idi bar Avin said in the name of Rav Yitzchak bar Ashian: The washing of the hands for common food was ordained

only in order to acquire the habit with regard to terumah;¹⁵ moreover, it is a mitzvah.¹⁶

What is this mitzvah? — Abaye answered: It is a mitzvah to listen to the words of the Sages. Rava answered: It is a mitzvah to listen to the words of Rabbi Elozar ben Arach. [For it was taught:] It is written: And anyone that touches him, the zav, without having rinsed his hands in water [shall be tamei], said Rabbi Elozar ben Arach, the Sages found a Biblical support for the law of washing the hands. Rava asked Rav Nachman: Where is this indicated? For it is written: Without having rinsed his hands in water. Can this mean that if he had rinsed his hands, [whatever he touched] would be tahor? Surely he requires immersion, does he not? The meaning must be: And any other person that has not rinsed his hands is tamei.¹⁷

Rabbi Elozar said in the name of Rabbi Oshaya: They enjoined the washing of the hands before eating produce only for reasons of cleanliness. The disciples understood from this that it was not an obligation but that it was nevertheless a mitzvah. Rava, however, said to them: It is neither an obligation nor a mitzvah, but is merely an act of free choice. This opinion [of Rava] differs from that of Rav Nachman, for Rav Nachman said: Whoever washes his hands for produce is of those that are haughty in spirit.¹⁸

¹⁰ For all purposes, immersion as well as washing. For by immersing the hands at the source of the spring it is like an immersion in a spring or mikvah.

¹¹ I.e., to fill a vessel with water from these springs and to pour it over the hands would not be deemed a valid 'washing' of the hands. For washing the hands by means of a vessel was primarily confined to the use of cold water, and although the Rabbis permitted water that had been heated, the permission did not extend to include the water from hot springs, for, being ever hot, it never came within the scope of the institution.

¹² I.e., the water from the hot springs had been run off in a small channel in which there was not the requisite quantity of water for immersion but which was connected with the source.

¹³ Such is the view of Chizkiyah, hence his ruling that one may not wash the hands with them; the following view is that of Rabbi Yochanan.

¹⁴ Either foul water or water from the hot springs of Tiberias.

¹⁵ For hands are accounted tamei in the second degree and so can only impart their tumah to consecrated food or terumah but not to common food.

¹⁶ I.e., apart from the consideration of terumah, the fact that the washing of the hands was instituted by the Sages makes it into a mitzvah.

¹⁷ It is interpreted as a distinct rule and does not refer to the zav. Of course it is not intended thereby to convey that the law of washing the hands is of Biblical origin, the Rabbis merely supported their enactment by a Biblical text.

¹⁸ And one should not behave so; Rava however permits it at one's free choice.

Rabbah bar Bar Chanah said: I was once standing in the presence of Rabbu Ammi and Rabbi Assi when a basket of fruit was brought before them. They ate without first washing their hands, they gave me none of it, and each said the Grace [after meals] for himself. Draw three conclusions from this: (i) that the law of washing the hands does not apply to fruit; (ii) that the law of joining in zimun does not apply to fruit;¹⁹ and (iii) that if two ate together, it is a mitzvah on their part to separate.²⁰

It has also been taught to the same effect: If two ate together, it is a mitzvah on their part to separate. This is so only if both of them are learned; but if one is learned and the other illiterate, the former says Grace and the other fulfils his obligation [by listening].

Our Rabbis taught: The washing of the hands for common food [must reach] up to the joint;²¹ for terumah [it must reach] up to the [next] joint;²² the sanctification of the hands and feet for Temple service [must reach] up to the [next] joint.²³ Whatever is deemed to be an interposition with regard to the immersion of the body²⁴ is also an interposition with regard to the washing of the hands and the sanctification of the hands and feet for the Temple service.

Rav said: Up to here²⁵ is [the washing] for common food; up to here for terumah. Shmuel said: Up to here both for

common food and for terumah, adopting the stricter view. Rav Sheishes said: up to here both for common food and for terumah, adopting the lenient view. Bar Hadaya said: I was once standing before Rabbi Ammi and he said: Up to here both for common food and for terumah, adopting the stricter view. And you must not suppose that Rabbi Ammi [said so] because he was a Kohen,²⁶ for Rabbi Meyasha, the grandson of Rabbi Yehoshua ben Levi, who was a Levite also said: Up to here both for common food and for terumah, adopting the stricter view.

Rav said: A person may wash both his hands in the morning and stipulate that it shall serve him the whole day long.²⁷ Rabbi Avina said to the inhabitants of the valley of Aravos: People like you that have not much water, may wash the hands in the morning and stipulate that it shall serve the whole day long. Some say: This is allowed only in a time of need but not at ordinary times, hence it is at variance with Rav's view; others say: This is allowed even at ordinary times, and so it corresponds with Rav's view.

DAILY MASHAL

It's Forbidden to Imitate

Mar Ukva says in our Gemara that he is not like his father as his father waited a whole day between meat and milk. And why didn't he behave like his father? The masters of *musar* said: because he didn't want to be an imitator. If he's not on such a level, he shouldn't do what doesn't benefit him.

¹⁹ Three who ate together are under the obligation to join in zimun. This law evidently does not apply to a meal of fruit, for if it did these Rabbis would certainly have offered Rabbah some fruit in order to be enabled to join in zimun.

²⁰ So that each may say the Grace for himself.

²¹ I.e., only the tips of the fingers need be washed up to the second joint.

²² The third joint of the fingers. i.e., the knuckles.

²³ I.e., the wrist.

²⁴ Anything that adheres to the body and so prevents the water of the mikvah from penetrating to that part of the body renders the immersion invalid.

²⁵ Rav was demonstrating the law to his pupils: for common food up to the second joint, and for terumah up to the third joint.

²⁶ And in order to acquire the habit of washing the whole surface of the fingers for terumah he ruled likewise for common food; i.e., it was merely a personal restriction.

²⁷ And he need not wash them again before his meals; he must however take care that his hands do not become dirty or tamei.