



OVERVIEW of the Daf

1) Cheese and meat (cont.)

The Gemara seeks to define what the references to wiping one's mouth or rinsing one's mouth entail that were mentioned by Beis Shammai and Beis Hillel.

R' Zeira's earlier statement that wiping one's mouth is done by eating bread is further clarified.

The Gemara rules that any food is effective to wipe one's mouth except for flour, dates and vegetables.

2) Waiting between meat and cheese

R' Asi inquires how long one must wait between eating meat and cheese.

R' Yochanan answered that there is no mandated waiting period.

This response is refuted and the Gemara presents a different exchange between R' Assi and R' Yochanan.

R' Chisda ruled that one who eats meat may not eat cheese afterwards but one who eats cheese may eat meat afterwards.

Upon inquiry R' Chisda taught that meat that is stuck between one's teeth is still called meat.

Mar Ukva highlights the difference between himself and his father as far as the time they would wait between meat and cheese.

Shmuel uses a similar phrase as mar Ukva to highlight the difference between himself and his father.

Two related incidents are recorded.

3) Washing hands

R' Idi bar Avin in the name of R' Yitzchok bar Ashyan states that "first washing" is a mitzvah and "last washing" is obligatory.

This ruling is unsuccessfully challenged.

A Baraisa is cited that notes differences between "first washing" and "last washing."

Statements in the Baraisa are clarified.

The importance of "last washing" is explained.

Abaye relates that he used to think that the reason "last waters" are not poured on the ground was for a functional purpose but Rabbah taught that it was related to evil spirits.

Additional instances in which Abaye understood the reason for a practice to be functional until Rabbah taught him otherwise are recorded.

Different incidents are cited along the way that further elaborate on the issues under discussion. ■

Distinctive INSIGHT

Washing hands at the end of a meal – do we have Sedom salt?

אמר רב אידי בר אבין אמר רב יצחק בר אשיין מים ראשונים מצוה ואחרונים חובה

Rav Idi b. Avin in the name of R' Yitzchak b. Ashyan states that washing before a meal is a mitzvah, but washing after a meal is an obligation.

Tosafos notes that the Gemara in Berachos (53b) teaches that the halacha to wash before and after a meal is learned from a verse. The Torah (Vayikra 11:44) states, "You shall sanctify yourself," which refers to washing before a meal, "and you shall become holy," which refers to washing after a meal. Why, then, does our Gemara quote this halacha in the name of an Amora? Nevertheless, Tosafos explains that washing of the hands is only rabbinic, and the reference to the verse offered by the Gemara in Berachos is just an association (אסמכתא) and not the genuine source for these halachos.

Tosafos proves his contention by noting that the reason for washing one's hands after a meal prior to reciting the birkas hamazon is in order to wash off the Sedom salt residue that may be on one's fingertips. Tosafos notes that we no longer have this Sedom salt, and the custom to wash hands at the end of a meal is therefore no longer prevalent.

Toras Chaim wonders why Tosafos states that we no longer have Sedom salt. If it is because many Jewish communities were situated far from Sedom, and that salt was not transported to these distances, we would have to explain Abaye's state-

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REVIEW and Remember

1. Why did Mar Ukva consider himself inferior to his father?

2. What are some of the differences between "first washing" and "last washing"?

3. Why are bread crumbs gathered from under the table?

4. Why should one not eat a vegetable that fell on the ground?

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In loving memory of Herbert H. Cohen,
Yom Tov Chayim ben Aryeh Eliezer HaKohen
on the occasion of his 60th yahrzeit
By Jonathan Wolf and family

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By Mr. and Mrs. Harlan Loeb
In loving memory of their father
ר' אליעזר בן ר' חיים ע"ה

HALACHAH Highlight

Waiting between meat and dairy

בהא סעודתא הוא דלא אכילנא לסעודתא אחריתא אכילנא

In this meal I do not eat but in the next meal, I eat

Mar Ukva declares that when compared to his father he is like vinegar the son of wine. When his father ate meat he would not eat cheese until the same time the next day whereas Mar Ukva was careful not to eat cheese during his meat meal but at another meal he would eat meat. Rishonim disagree what Mar Ukva meant when he declared that he would eat cheese in another meal. According to Rosh,¹ Mar Ukva was referring to the amount of time that would normally pass between one meal and the next. In other words, following a meat meal he would not eat cheese until the next scheduled meal which is assumed to be six hours later². Tosafos³ disagrees and asserts that Mar Ukva's intent was that literally within the same meal in which he ate meat he would not eat cheese but once the meat meal was completed if he started another meal immediately afterwards he would eat cheese. In such a case it is necessary for the person to rinse and wipe his mouth in addition to recite birkas hamazon but there is no specific amount of time that one must wait between a meat meal and a dairy meal.

Shulchan Aruch⁴ rules in accordance with the stringent view that one must wait six hours after eating meat before eating dairy. Rema⁵ cites the lenient opinions who maintain that one is not required to wait six hours and then he notes that the common custom is to wait an hour after a meat meal before eating dairy. He also notes that there are those who are particular to wait six hours between meat and cheese and that in his opinion that is the correct way to behave. Vilna Gaon⁶ sug-

(Insight...continued from page 1)

ment on 105b that Sedom salt is found, albeit in trace amounts, in all ordinary salt. The Gemara mentions several Amoraim who were in Bavel, but who were careful to wash their hands at the end of their meals. We must therefore clarify whether Sedom salt was found outside Eretz Yisroel, and, if yes, in what quantities.

Toras Chaim explains that every quantity of salt contains at least a trace amount of dangerous, caustic salt which can be damaging to one's eyes. Although this is not genuine Sedom salt, this salt should be rinsed off of one's hands at the end of one's meal before reciting birkas hamazone. This is also the view of Rambam (Hilchos Berachos 6:3) who writes: "Any bread which has salt in it requires that one wash his hands after eating it due to the salt either being Sedom salt or a different salt which has the same nature of Sedom salt. This must be removed so that a person not hurt his eyes when he passes his hands over his eyes [as he recites the birkas hamazon]."

Kesef Mishneh notes that Sedom salt was found in Eretz Yisroel, but in Bavel the problem was these "other salts" which were also damaging. ■

gests that the source for waiting one hour, which is neither the time between regularly scheduled meals nor is it the second interpretation that it may not be the same meal, is the Zohar which makes reference to avoiding eating meat and dairy within the same hour. ■

1. רא"ש פ"ח סוף סי' ה'.
2. עי הגהות אשירי שם.
3. תוס' ד"ה לסעודתא.
4. שרי"ע יו"ד סי' פ"ט סעי' א'.
5. רמ"א שם.
6. ביאור הגר"א שם אות ו'.

STORIES Off the Daf

"Destitution Goes after the Destitute"

בטר עניא אזלא עניותא

The Ben Ish Chai, zt"l, explains a statement on today's daf with a true story: There was once a poor man who wished to get married. The trouble was obvious, however. Who wants to marry a man without a penny to his name? After a few fruitless attempts to find a mate, the poor man felt very discouraged. After much careful thought he came up with a brilliant idea. Although he was penniless, he had a good friend who was quite wealthy and would

likely lend him money. Why not try his hand at business?

He borrowed the money but before he had a chance to do anything with it, someone suggested a very worthy shidduch. Of course, if the other side had known that he was penniless, they would likely never have agreed to this suggestion. Now that he had money, he showed it to his prospective bride and in-laws. Naturally they were impressed and were happy when the engagement was announced. The poor man managed to raise the money for his wedding and was happily married. But when the bride and her family found out that the money he had shown as his own was actually his friend's they became very

upset and claimed that the marriage had been in error.

When they asked the rav to rule about this case he ruled they were married. "It is true that he is poor but now that he has money to invest it is as if he already has money of his own. This can be understood from the Gemara in Chullin 105, 'Destitution goes after the destitute.' 'After' can refer to the letters that follow the letters of the word עני, which spell כסף. In this context the statement can mean that if the poor person gets money—even not his own—his destitution will be transformed into wealth just as עני is transformed into כסף."¹ ■

1. ספר בניהו