

## OVERVIEW of the Daf

### 1) Washing hands (cont.)

Different versions of the consequence of not washing "first waters" and "last waters" are presented.

Chizkiyah and R' Yochanan disagree whether one may use water from the hot springs of Teveria for washing.

Chizkiyah and R' Yochanan disagree to the extent that one may immerse his hands or body in water heated by the hot springs of Teveria.

R' Yochanan's position that a person may immerse his entire body except for his face, hands and feet is unsuccessfully challenged.

It is noted that Tannaim dispute the same matter debated by Chizkiyah and R' Yochanan.

### 2) Washing before eating

R' Idi bar Avin in the name of R' Yitzchok bar Ashian explains that washing before eating bread is related to terumah and it is a mitzvah.

Two explanations of R' Idi's intent when he said that washing before eating bread is a mitzvah are presented.

R' Elazar in the name of R' Oshaya teaches that washing before eating fruit relates to cleanliness.

Rava clarifies that washing before eating produce is merely optional.

It is noted that this position is at odds with R' Nachman who maintains that washing before eating produce is a haughty act.

An incident is cited that supports R' Nachman's position.

A Baraisa is cited that supports this last ruling.

A Baraisa elaborates on how much of the hand must be washed.

The opinions of Rav, Shmuel and R' Sheishes about this matter are recorded.

Additional opinions are presented that maintain a stringent position.

Rav rules that one may wash in the morning and stipulate that it should cover one's obligation to wash for bread for the entire day. ■

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By Dr. & Dr. Ron Sanders  
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In loving memory of their mother  
לע"נ מרת רחל בת ר' יוסף הכהן, ע"ה

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## Distinctive INSIGHT

### The mitzvah to listen to the words of the sages

מאי מצוה? אמר אב"י מצוה לשמוע דברי חכמים

The Gemara established that there is an obligation to wash one's hands before eating bread. The Gemara now discusses the reasons for this enactment.

R' Idi b. Avin, in the name of R' Yitzchak b. Ashian, gives two reasons for this rule. One reason we must wash before eating bread is in order to set a pattern so that kohanim will be trained to wash before eating their terumah. In other words, there is no practical benefit for a non-kohen to wash his hands with a vessel before eating non-consecrated foods. If one's hands are t'mei'im, rinsing them with water will not solve anything. However, a kohen who washes his hands can remove rabbinic tum'ah from them, and he will then be allowed to handle and even eat his terumah. Nevertheless, we all wash before eating even non-terumah foods in order to establish a pattern that kohanim will be used to follow when they eventually will be accustomed to do so.

The second reason given by R' Idi is that there is a mitzvah to listen to and obey the words of our sages. Tosafos immediately notes that the very reason the sages determined that one must wash his hands before eating bread was precisely due to the need to have kohanim develop an appropriate habit now, so that they will behave properly when they will eventually eat terumah. Therefore, what is meant when R' Idi says that there is an additional reason to wash, and that is that we must follow the sages? Is this not identical with the first point, that the washing was established due to the kohanim? Tosafos answers that the second reason, that we must listen to the sages, was that the sages established that

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## REVIEW and Remember

1. What happened to a person who did not wash "last waters"?
2. Why is washing before eating bread characterized as a "mitzvah"?
3. When two people eat together should one person recite birkas hamazon for the other?
4. How much of one's hand should he wash before eating unconsecrated bread?

# HALACHAH Highlight

## The minimum quantity of water for washing one's hands

נטילת ידים לחולין עד הפרק

Washing hands for unconsecrated foods is until the joint

Shulchan Aruch<sup>1</sup> presents two opinions concerning the minimum quantity of water necessary for washing one's hands before eating bread. The first opinion maintains that one is obligated to wash his entire hand until the wrist. According to the second opinion the minimum is to wash one's fingers until they connect with one's hand and he concludes that it is appropriate for one to follow the first, stringent opinion. Mishnah Berurah<sup>2</sup> notes that the wording of Shulchan Aruch's concluding phrase implies that if one is in a circumstance in which he has only a limited supply of water he may rely on the lenient opinion.

Taz<sup>3</sup> cites Beis Yosef who writes that one should stipulate that he is not accepting upon himself to follow the stringent opinion as obligatory. This is necessary since it may happen at some time that one will not have so much water and he will not want to be obligated to observe this stringency. Such a declaration is appropriate every time one wishes to avoid adopting a stringency upon himself. Taz then expresses concern about Shulchan Aruch's recommendation that one follow the stringent opinion about the minimum quantity of water to be used for washing his hands. His primary concern is that some observers may think that it is mandatory to wash one's hands until the wrist and when they observe others washing just their fingers they will erroneously assume that they are not washing properly. Therefore, he asserts that Shulchan Aruch's recommendation for stringency applies when one is in private but

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we must wash before meals for cleanliness.

Toras Chaim asks a question regarding the answer of Tosafos. How can we say that the mitzvah to listen to the sages in this case is to wash one's hands due to cleanliness? The Gemara later states that washing one's hands before a meal for cleanliness is not an obligation, nor is it a mitzvah. Cleaning one's hands before a meal is simply an elective activity.

Toras Chaim therefore understands the words of R' Idi to mean that on the one hand, we wash before eating due to the need to establish excellent habits that the kohanim will follow regarding their terumah. Furthermore, there is another benefit to washing, in addition to the original reason of terumah, and that is once the sages have established this obligation, we now earn merit for following the directives of the sages who established this rule due to terumah. We now wash not only due to the terumah consideration, but also in order to be in compliance with the directives of our sages. ■

does not apply when one is in the presence of others. Mishnah Berurah<sup>4</sup>, however, writes that l'chatchila one should be stringent in accordance with the first opinion cited by Shulchan Aruch and that common custom conforms with that opinion. He<sup>5</sup> also notes that many Rishonim and Achronim disagree with Taz's position and therefore concludes that one should not be lenient regarding the minimum quantity of water one uses for washing. ■

1. שו"ע ארו"ח סי' קס"א סעי' ד'.
2. מ"ב שם ס"יק כ"ב.
3. ט"ז שם סק"ו.
4. מ"ב שם ס"יק כ"א.
5. ע"י שער הציון שם ס"יק י"ד. ■

# STORIES Off the Daf

## A Dearth of Torah

"אינו אלא מגסי הרוח..."

On today's daf we find that one who washes his hands for fruit is considered to be haughty.

Rav Yankel Galinsky, ז"ל, gave a very insightful lesson on haughtiness, illustrating it with a story: There was once a young man who was exceedingly haughty. Not surprisingly, he was unable to find the right shidduch. To be frank, he never went on a date since every girl suggested was way below his lofty sense of

his own worthiness. Finally, the shadchan realized that the only approach that could possibly work with this young man was to study the Orchos Tzaddikim on humility with him. He explained, "Then you will follow the advice of our sages, 'Take yourself down a notch and marry.'"

The young man did as he was instructed. After a while he returned to the shadchan in a very contrite spirit. "You are right—so right! I was very conceited and had no idea of this at all."

The shadchan was thrilled to hear this from the previously clueless young man. He immediately repeated a recent suggestion the bochur had earlier reject-

ed out of hand. "Would you be willing to date so-and-so?"

To his surprise the bochur rejected the shidduch yet again. "How can you repeat an earlier suggestion? If I rejected her when I was still arrogant, how could she be right for me now that I am perfect in every way?"

Rav Galinsky commented. "Do you think this bochur could be perfect in every way? Of course not! But we also see that this young man is not a ben Torah. How do we know? From the Gemara in Kiddushin 49: 'Haughtiness is a sign of a dearth of Torah...'"<sup>1</sup> ■

1. והגדת על יוה"כ וסוכות, ע"י 138-139