



OVERVIEW of the Daf

1) Washing before eating (cont.)

R' Avina advises the residents of a town in which water was scarce to wash in the morning and stipulate that it should count for the entire day.

Two interpretations of this ruling are presented.

R' Pappa issues rulings related to the necessity for water used for washing hands to come upon his hands by the force of a person.

Two rulings regarding washing hands are presented by Rava.

The second ruling related to the size of the utensil is unsuccessfully challenged.

Two versions of an exchange between R' Sheishes and Ameimar regarding washing are recorded.

It is noted that there were Amoraim who manufactured a revi's size cup for washing.

Another washing-related halacha is presented by Rava and supported by a Baraisa.

The Gemara inquires whether one who does not wash his hands may eat bread by wrapping his hands in a cloth.

Two attempts to resolve this question are presented and the second attempt provides a partial answer to the inquiry.

The Gemara inquires whether someone who is fed by someone else is required to wash his hands.

Two unsuccessful attempts to resolve this inquiry are presented.

(Continued on page 2)

REVIEW and Remember

1. Why isn't it acceptable to wash one's hands by dipping one's hands in a canal?

2. Why is it not acceptable to wash one's hands with a sack or wicker basket?

3. Is one who is feeding another required to wash his hands?

4. What is required to eat meat and milk that touched one another while cold?

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Distinctive INSIGHT

Using manpower to pour the water for netilas yadayim

אמר רב פפא האי אריתא דדלאי אין נוטלין ממנו לידים, דלא אתו מכח גברא

Rav Pappa taught that water for washing of one's hands must be poured upon one's hands using manpower. The example he gives is that it would be unacceptable to insert one's hands into an irrigation canal which flows near one's field. Water is taken from a river and poured into the canal by buckets, but the water then flows on its own to the various fields. Accordingly, if one would be standing close to where the water is being poured into the canal by the people who pour with buckets, it may still be considered as if that water is being propelled by the manpower from those handling the buckets, and the washing of the hands may therefore be valid.

Toras Chaim analyzes this halacha. Why did our sages institute that the water for ritual cleansing of the hands must be poured using manpower? We can understand why it was instituted to be done using a utensil, as Rashba writes in the name of Ba"Hag, our sages patterned this halacha after the law of the purifying and waters of the Parah Adumah which must be placed into a vessel in order to be valid for the mitzvah. Or, it may be that our sages determined that the water comes from a vessel just as we find in the Mikdash, that the kohanim rinsed their hands and feet from the waters of the kiyor. However, the requirement that the water be placed using manpower needs to be understood. In fact, the Gemara in Zevachim (21a) discusses whether a kohen may sanctify his hands and feet by dipping them into the kiyor rather than having the water pour out of its faucets.

Toras Chaim explains that the source for this requirement is derived from the halacha to pour nine kav of water over a ba'al keri to purify him (Berachos 21a), which must be poured, rather than having the ba'al keri immerse himself in the water.

Rambam (Hilchos Berachos 6:6) lists four requirements for the ritual cleansing of the hands, and the final one is that the water be poured by "a provider—נותן." This implies that the one pouring need not be a person, and it may even be a monkey, for example (this is the view of Tanna Kamma, Mishnah Yadayim 1:5), and found in Shulchan Aruch (O.C. 159, Rema). ■

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HALACHAH Highlight

Feeding someone who will not make a bracha

והשמש שלא נטל ידיו אסור ליתן פרוסה לתוך פיו

It is prohibited to put bread in the mouth of a waiter who did not wash his hands

A Baraisa teaches that one should not put a piece of bread into the mouth of one's waiter unless he knows the waiter washed his hands. This ruling is codified in Shulchan Aruch¹. Shulchan Aruch² then expands this restriction to people in general. He writes that one should not give food to someone to eat unless he knows that the recipient will recite a beracha on that food. Rema³ notes that according to some Poskim it is permitted to give food to a poor person as tzedaka even if one is not certain that he will recite a beracha. Mishnah Berurah⁴ explains that halacha does not uproot the mitzvah of tzedaka due to the concern that the poor person may not recite a beracha. However, if one is certain that the poor person will not recite a beracha it is prohibited to give him food even as tzedaka. This ruling applies when the poor person does not recite a beracha out of wickedness but if he does not recite a beracha because he does not know how to recite a beracha the mitzvah of tzedaka remains in force.

Sefer Piskei Teshuvos⁵ comments that this halacha teaches that when one has non-religious people at one's house and will serve them food or beverages one must also encourage them to recite the appropriate beracha. Once they were encouraged to recite a beracha if they decide not to do so that is their decision and the host need not be concerned that he placed a stumbling block before the guest or assisted their transgression in any way. Additionally, Poskim write that if there is a concern that a guest would be insulted if one asked him to recite a beracha and he would not recite the beracha anyway it is best to avoid suggesting

(Overview...continued from page 1)
A related Baraisa is cited.
The Gemara inquires whether someone who is feeding someone else is required to wash his hands.

On the second attempt the Gemara demonstrates that the feeder is not required to wash.

The Gemara rules that the one being fed must wash but not the one who is feeding another.

2) **MISHNAH:** The Mishnah discusses precautions to keep meat and dairy separate from one another.

3) **Meat and dairy touching**

The Gemara questions the concern for meat and dairy that touch one another if they are cold.

Abaye explains that if they touch one would be required to rinse them.

4) **Eating meat and dairy at the same table**

R' Chanan bar Ami in the name of Shmuel asserts that the Mishnah's allowance for one person to eat meat and another to eat dairy is limited to where they do not know one another but if they know one another it is prohibited.

A Baraisa echoes this same idea.

The last statement of the Baraisa is clarified.

R' Yeimar bar Shelamya inquired whether two brothers who do not get along may share a table.

Abaye responded that they may not.

This ruling is challenged. ■

that he should recite a beracha. This is especially true if there is a concern that it will cause animosity towards those who are observant. ■

1. שרייע ארייח סי קסייט סעי א'.
2. שרייע שם סעי ב'.
3. רמ"א שם.
4. מ"ב שם ס"ק י"א.
5. פסקי תשובות שם אות ג'. ■

STORIES Off the Daf

A Sudden Change

לא שנו אלא שאינו מכירין זה את זה

The Imrei Emes, ז"ל, was known for his amazing diligence. One of the tactics he used to ensure that he would waste no time was to set up numerous daily chavrusos. Rav Avraham Shochet, ז"ל, was one of the rebbe's early chavrusas. The two began learning while the Sefas Emses, ז"ל, was still alive and continued for the first period of the leadership of the Imrei Emes.

Of course, going home for lunch was out of the question. The rebbe always had his lunch ready and so did Rav Avraham.

Neither knew what they would be having for lunch on any given day. Since they would both sometimes have dairy and at other times meat, it would occasionally happen that one had meat and the other dairy. Since they would eat at the same table, they would use a placemat for one or the other for a siman.

Shortly after the Imrei Emes became rebbe, the two began learning again, still bringing their lunch as before. The first time one had dairy and the other meat the rebbe did not place a siman as had been his wont.

Rav Avraham was mystified. In all the time of their learning together the rebbe had never forgotten the siman. He assumed that the rebbe was very preoccupied with

his responsibilities and forgot.

Rav Avraham indicated his confusion tersely, as was the custom in Gur. "What happened to the siman?"

The answer of the Imrei Emes taught Rav Avraham something about the way in which new responsibilities alter a person. "In Chullin 107 we find that a siman is not required if the two do not know each other. Now that I am rebbe, it is as if we do not know each other."

Rav Avraham recounted, "I was astounded at the deep inner change in my long-time chavrusa that had prompted him to make this surprising statement."¹ ■

1 ראש גלות אריאל, ח"א, ע"י קפ"ה ■

