

## OVERVIEW of the Daf

### 1) The duration of seclusion

The Baraisa that began on daf א presents different opinions regarding the duration of seclusion necessary to make a woman a sotah.

The Gemara explains why it was necessary for R' Yishmael to present so many different ways of defining the duration of seclusion.

Another Baraisa is cited that presents different ways of describing the duration of seclusion.

What appears to be a contradiction in R' Eliezer's position is noted.

Abaye resolves the contradiction.

R' Ashi seeks further clarification on this matter but his inquiry is left unresolved.

R' Eliezer's statements in the two Beraisos are noted as contradictory.

The contradiction is resolved.

R' Yehoshua appears to contradict himself between the two Beraisos.

The contradiction is resolved.

Ben Azzai seemingly contradicts himself between the two Beraisos.

The Gemara resolves the contradiction.

The two statements of R' Yehudah ben Besairah are contrasted with one another.

The contradiction is resolved.

The Gemara seeks clarification for the last three opinions of the first Baraisa but the inquiries are left unresolved.

The background for each of the different opinions is explained.

### 2) Washing hands

R' Avira cites a teaching related to washing hands based on the pasuk cited by Pleimo.

Rava objects to the exposition and offers another exposition for that pasuk.

R' Zereika in the name of R' Elazar discusses the consequence of not washing one's hands.

R' Chiya bar Ashi in the name of Rav describes how one should hold his hands for different washing rituals.

A Baraisa is cited that supports this ruling.

R' Avahu emphasizes the importance of drying one's hands before eating.

### 3) Haughtiness

R' Chiya bar Abba in the name of R' Yochanan ex-

*(Overview...Continued on page 2)*

## Distinctive INSIGHT

### Parameters of "an allusion to the matter"

אע"פ שאין ראיה לדבר, זכר לדבר: "כי בעד אשה זונה עד ככר לחם"  
*Even though this is not a conclusive proof to the matter, however an allusion to the matter may be drawn from the verse that states "because of a harlot until a loaf of bread"*

**R**ashi explains that the intent of the statement is that indeed no conclusive proof can be brought from this verse because the verse does not speak of extending the hand into the basket to withdraw the loaf of bread. However, an allusion exists in the fact that the verse links the harlot with a loaf of bread.

Rav Yosef Engel in his Halachic encyclopedia entitled Bait HaOtzar (Aleph §2) quotes a great scholar who interpreted this Talmudic statement based upon the concept of דברי תורה מדברי קבלה לא ילפינן (We do not derive Biblical matters from the words of the Prophets). Therefore, when the Talmud seeks to derive a Torah-originating law from the words of the Prophets, the Talmud utilizes this statement to identify that the derivation is not decisive.

However, Rav Engel remarks that our passage would seem to disprove this interpretation being that no law is being derived here. Rather, the intent is to provide a common situation to serve as a means of calculating the duration of seclusion (גילוי מילתא see Bava Kamma 2b). Clearly therefore the statement is used here simply because the plain meaning of the text does not state that the time measure of the duration is the same as the time necessary to remove a loaf of bread. As such, this is no more than an allusion, and therefore it is identified as such. ■

## REVIEW and Remember

1. What does R' Yishmael teach with all of his examples of how long the duration of seclusion must be?  
.....
2. How long does it take to swallow three eggs successively?  
.....
3. What is the consequence for one who is not careful with washing his hands?  
.....
4. How did Chazal regard a person who is haughty?  
.....

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In memory of

ר' חיים שמואל בן ר' מאיר הלוי, ע"ה

# HALACHAH Highlight

## Lifting one's hands after washing

אמר ר' חייא בר אשי אמר רב מים ראשונים צריך שיגביה ידיו למעלה

R' Chiya bar Abba in the name of Rav says that [when washing] "first waters" one must lift his hands

**S**hulchan Aruch<sup>1</sup> rules that when a person washes his hands with less than a revi'is of water he is required to raise his hands after he pours the water on his hands. The reason is that since the hands are considered tamei the water that is poured on the hands becomes tamei and if the water was to trickle back down to the part of his hand that he washed it would become tamei again. Therefore, to avoid this concern the Gemara states that it is necessary to raise one's hands. Shulchan Aruch explains that this ruling applies only if one does not pour water on his entire hand, but if he pours water on his hand until the wrist, it is unnecessary to then raise one's hands. The reason is that once water was poured on the entire hand it is tahor and any water that drips beyond the wrist does not become tamei, since the arm above the wrist does not make the water tamei. Consequently, it doesn't matter whether the water drips back onto his hands<sup>2</sup>. Rema<sup>3</sup> cites authorities who disagree and maintain that even when one washes his hands until the wrist it is still necessary to raise his hands. Mishnah Berurah<sup>4</sup> cites Elya Rabba who comments that the opinion of Rema should be followed l'chatchila, since it represents the opinion of the majority of Poskim. Shulchan Aruch<sup>5</sup> adds that if one washes with a re-

(Overview...Continued from page 1)

pounds upon the end of the earlier-cited pasuk as a reference to the consequence of a person who is haughty.

Rava rejects this exposition and offers another explanation of that pasuk.

Four opinions are cited that describe haughtiness by equating it with different transgressions.

Rav offers one interpretation of the conclusion of one of the earlier-cited pesukim.

D'vei R' Shila rejects this interpretation and offers another interpretation of that pasuk.

R' Yochanan rejects this interpretation as well. ■

vi'is of water the water cannot become tamei and thus since there is no concern that tamei water will drip back onto his hands it is unnecessary to raise one's hands after washing.

Nowadays the common custom is that people are not particular to raise their hands after washing. The reason, explains Mishnah Berurah, is that people use a revi'is of water for each hand and people are particular to wash their hands until the wrist. Aruch Hashulchan<sup>6</sup>, however, writes that even nowadays one should be particular to lift his hands after washing. One reason is that the Gemara cites a pasuk to support the practice and the importance of the practice is emphasized by the kabbalists. Therefore, since it is not a difficult practice to follow it should be followed. ■

1. שו"ע או"ח סי' קס"ב סע' א'
2. ע' מ"ב שם סק"א
3. רמ"א שם
4. מ"ב שם ס"ק י"א
5. שו"ע שם
6. ערוה"ש שם סע' ז' ■

# STORIES Off the Daf

## Banishing Pride

"כל אדם שיש בו גסות הרוח כאילו עובד עבודה זרה..."

**T**he gedolim were always very vigilant to do everything in their power to guard against the despicable trait of arrogance.

Rav Ya'akov of Lissa, zt"l, the author of the famed Nesivos, had a very unusual custom. Before he gave his shiur he would close himself in a room without any seforim. Everyone wondered what he was doing all alone in

this room for such a long time. There were many speculations. Some felt that he was davening for success while others believed he was reviewing the shiur by heart and testing its mettle to see if there were any weaknesses. One curious student couldn't control himself: he secreted himself in the room to see what the Nesivos would do. What he saw didn't leave him until his dying day.

The Nesivos, zt"l, entered the room and locked the door. He then prostrated himself on a thin board on the floor and started to admonish himself in a powerful voice repeating again and again the verse in Tehilim (50: 16): "ולרשע אמר אלוקים מה לך לספר חקי" ■

And Hashem said to the wicked: Why should you speak of my laws and bear the covenant of My Torah upon your mouth?"

For the entire half hour he continued to intone this with more and more feeling. At the end of the half hour, the Rav stood up and took some water out of a cup to rinse away his tears. After drying off the water, the Rav went to give his shiur, completely oblivious to the student whose life he had completely changed. For how could the talmid not be transformed when he saw with his own eyes what it means to accept literally that pride is a form of idolatry?

