



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Kuf Vuv

- **R' Dimi** said, not being careful with mayim rishonim caused a Yid to eat pig (the restaurant owner thought the Yid was a goy, because he did not wash before eating, and therefore gave him pig to eat), and not being careful with mayim achronim caused someone to divorce his wife (people tricked his wife into thinking that he told her to give them money, and their sign that they weren't lying was that the husband just ate lentils – the only way they knew he had eaten lentils was because he didn't wash mayim achronim, and when the man found out about this he divorced his wife). **Ravin** said, not being careful with mayim rishonim caused a Yid to eat neveila (the restaurant owner gave the person neveila to eat), and not being careful with mayim achronim caused someone to kill his wife (his version of the story was that the man killed his wife). **R' Abba** followed **R' Dimi** regarding the mayim rishonim and followed **Ravin** regarding the mayim achronim.
- With regard to water heated by fire, **Chizkiya** said it may not be used for mayim rishonim, but **R' Yochanan** say it may be used. **R' Yochanan** said that he asked **R' Gamliel the son of Rebbi**, who only ate things on a level of taharos, and he said that all the Gedolim of the Galil use such water.
 - With regard to water from the hot springs of Tverya, **Chizkiya** said it may not be used for mayim rishonim but may be used to toivel one's hands in them, and **R' Yochanan** said one may be toivel his entire body in them, but not his face, hands, and feet.
 - **Q:** If it is valid for tevila of the entire body, why is it not valid for tevila of the face, hands, and feet? **A:** **R' Pappa** said, when these waters are in their natural place all agree that it is valid for tevila of hands, etc. as well. If the water is taken in a keili and poured onto the hands, all agree that it would not be valid for mayim rishonim. The machlokes is regarding a case where the water was channeled to a smaller area that is still connected to the main body of water. **R' Yochanan** holds it is not valid for tevila of the hands as a gezeira that it may lead to someone to take the water in a keili and pour it over the hands. **Chizkiya** says there is no such gezeira.
 - We find a similar machlokes between a T"K of a Braisa and **R' Shimon ben Elazar** regarding whether we are goizer this way.
- **R' Idi bar Avin in the name of R' Yitzchak bar Ashyan** said, the reason we are required to wash our hands for bread, is to create a routine for terumah, and also because it is a mitzvah.
 - **Q:** What is the mitzvah? **A:** **Abaye** said, it is the mitzvah to listen to the words of the **Chachomim**. **Rava** said, it is a mitzvah to listen to the words of **R' Elazar ben Arach** (who says there is a basis in the Torah for this washing).
- **R' Elazar in the name of R' Oshaya** said, the **Rabanan** only mention washing the hands for produce for purposes of cleanliness. Those in the Yeshiva thought this means that there is no obligation, but there is still a mitzvah. **Rava** said, there is no chiyuv and there is no mitzvah – it is only optional. This argues on **R' Nachman**, who said that someone who washes his hands for produce is considered to be haughty.
 - **Rabbah bar bar Chana** said that he was by **R' Ami** and **R' Assi** and a basket of fruit was brought to them. They ate without washing their hands, they did not give me to eat (they did not try to include a third person to allow them to have zimun for bentching), and they then each bentched on their own. We learn 3 things from here: that one need not wash his hands for produce, that there is no zimun after eating produce, and that when there are only two people eating they should separate and each bentch on their own.
 - A Braisa says this as well, that when there are only two people eating they should separate and each bentch on their own. However, this is only when both

people are capable of bentching. If one of them is an ahm haaretz, the other should bentch for both of them.

- A Braisa says, washing hands for chullin should be done until the second joint of the finger. Washing for terumah should be done all the way until the top knuckles. When washing the hands and feet from the kiyor in the Mikdash, they would wash until the wrist. Anything that would be considered a chatzitza on the body for tevila would also be considered a chatzitza for washing of the hands for chullin and for washing of the hands and feet in the Mikdash.
 - **Rav** showed that when washing for chullin one must wash until the second joint and when washing for terumah one must wash until the top knuckle. **Shmuel** showed that in both cases one must wash until the upper knuckle. **R' Sheishes** showed that in both cases one must only wash until the second joint.
 - **Bar Hedya** said, I was by **R' Ami** when he said that in both cases one must wash until the upper knuckle. Don't say that he said that because he was a Kohen, because **R' Meyasha**, the grandson of **R' Yehoshua ben Levi**, who was a Levi, also said that in both cases one must wash until the upper knuckle.
- **Rav** said, a person may wash his hands in the morning and stipulate that they should remain tahor for eating bread the entire day based on this washing. In fact, **R' Avina** told the people of Paksu D'Arvos, where water was very scarce, that they may wash their hands in the morning and stipulate that they should remain tahor for eating bread the entire day based on this washing.
 - **Some** say that **R' Avina** only allowed this because of the pressing need (the scarcity of the water), but otherwise would not have allowed it, and therefore argued on **Rav**. **Others** said that he would have allowed it without a pressing need as well, and was therefore following the view of **Rav**.