



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

### Chullin Daf Kuf Zayin

- **R' Pappa** said, with regard to the canals from which water is drawn and poured into irrigation ditches, one may not wash his hands by placing them into the flowing water of the ditch, because it is not considered to be flowing by "koach gavra" (the force of man). However, if he is very close to where the water is poured by the person, he could wash his hands there, because it is considered to be flowing from koach gavra. If there is a hole in the pail that is drawing the water, to the extent that water can enter the pail through that hole, then when he pours from the canal into the ditch there is a flow of water from the pail to the canal and from the pail to the ditch. This in turn connects the canal (which has 40 se'ah and can be a valid mikvah) and the ditch (which doesn't have 40 se'ah) and he may toivel his hands into the water of the ditch and make them tahor.
  - **Rava** said, a keili that has a hole to the extent that water can enter the keili through that hole, may not be used for mayim rishonim.
  - **Rava** said, a keili that does not have a revi'is may not be used for mayim rishonim.
    - **Q: Rava** has said that a keili that cannot hold a revi'is may not be used, which suggests that if it can hold a revi'is, even if it doesn't have a revi'is, it can be used!? **A:** The first ruling was said when there is one person washing with that keili and the second ruling was said when there are two people washing with that keili (the second person may wash even if there is no longer a revi'is remaining, because the keili had a revi'is at the beginning). A Mishna says this as well.
  - **R' Sheishes** asked **Ameimar**, are you particular about only washing with a keili? He said yes. He then asked, are you particular about the appearance of the water? He said yes. He then asked, are you particular to have a revi'is? He said yes.
  - **R' Yaakov of Nehar Pekod** made a revi'is sized cup to use as a model for others to make their washing cups. **R' Ashi** did the same in Hutzal.
  - **Rava** said, if one modifies the cover of a barrel to hold a revi'is, it may be used for washing. A Braisa says this as well.
- **Q:** May one eat bread without washing his hands if he wraps his hands in cloth and doesn't touch the bread? Are we concerned that he may touch the bread and therefore this may not be done, or are we not concerned? **A:** A Mishna says, when they gave less than a kebeitzah to **R' Tzadok**, he wrapped it in a cloth, did not wash before eating it, ate it outside the succah, and did not say birchas hamazon afterwards. This suggests that for more than a kebeitzah he would have insisted on washing.
  - This is not a valid proof. It may be that the Mishna means that had it been a kebeitzah he would have insisted on eating in the succah and would have said birchas hamazon.
  - We can answer from the following. **Shmuel** saw **Rav** holding bread with a cloth. He presumed it was because **Rav** hadn't washed his hands and he therefore said to him, are we allowed to eat bread like this? **Rav** said, I have in fact washed my hands and I anyway use a cloth, because I am particular about not touching food in general. We see from here that this would not be permitted without having washed his hands first.
    - **R' Zeira** found **R' Ami** and **R' Assi** eating bread with their hands wrapped in material, without having washed their hands. He told them that they are doing so improperly. However, he forgot what was said by **R' Tachlifa bar Avimi in the name of Shmuel**, that they did allow this to be done by Kohanim, because they are extra careful, and **R' Ami** and **R' Assi** were Kohanim.
- **Q:** If someone has bread fed to him (placed into his mouth by someone else), does the eater have to wash his hands before eating? **A:** It once happened that **R' Huna bar Sechora** was by **R'**

**Hamnuna** and gave him to eat (by putting it into his mouth) meat with bread. He told him, if you were not **R' Hamnuna** I would not have fed you like this. Presumably, he meant that he only did this for him, because he could be trusted not to touch the bread. This suggests that a regular person would have to wash his hands before having bread fed to him.

- This is not a valid proof. It may be that he meant that he fed **R' Hamnuna** like that only because **R' Hamnuna** was someone who had already washed his hands.
- **Q:** Maybe we can answer from the following. **R' Zeira** said in the name of **Rav**, a person should not put a piece of bread into the mouth of a waiter unless he knows that the waiter washed his hands. Also, the waiter must make a new bracha on each cup of wine that he is given to drink, but need not make a bracha on each piece of bread that he is given to eat. **R' Yochanan** says that he must make a new bracha on each piece of bread. We see that the waiter may only be fed if he had washed his hands! **A:** It may be that a regular person need not wash his hands if he is being fed, because we are not concerned that he will forget and touch the bread. However, a waiter may be different, because he is busy with serving and may therefore forget and touch the bread.
  - A Braisa says, a person should not give a piece of bread to a waiter – whether the waiter is holding a cup in his hand or whether the host is holding a cup in his hand – because it may lead to a mishap during the meal. Also, it is assur to place a piece of bread into the mouth of a waiter that did not wash his hands.
- **Q:** If someone is feeding bread to another person, does the feeder have to wash his hands before touching the bread or not? **A:** The Yeshiva of **Menasheh** taught a Braisa that said, **R' Shimon ben Gamliel** said, on Yom Kippur a woman may wash one hand and give bread to her child. They said that **Shammai Hazakein** did not want to wash even one hand on Yom Kippur and they were goizer on him that he must wash both his hands and feed the child. We see that even the feeder must wash his hands!
  - **Abaye** said this is not a valid proof. The washing of the hands there was to ward off the “shivta” demon (since he had not washed his hands that morning), not for mayim rishonim.
  - **Shmuel's** father found **Shmuel** crying (when he was a child). **Shmuel** explained that his rebbi hit him for feeding his child bread without having first washed his (**Shmuel's**) hands. **Shmuel** told his father, the child is the one eating and I should have to wash my hands!? **Shmuel's** father told **Shmuel** that he was correct and did not have to wash his hands when feeding someone else.
  - The Gemara paskens that one who is being fed by someone else must wash his hands before being fed, but the feeder does not need to wash his hands before feeding the other person.

#### MISHNA

- A person may wrap meat and cheese together in one cloth as long as they don't touch each other. **R' Shimon ben Gamliel** says, two guests at the same inn may eat on the same table together, even though one is eating meat and the other is eating cheese, and we have no reason for concern.

#### GEMARA

- **Q:** Why is it a problem even if the meat and cheese do touch each other? They are both cold!? **A:** **Abaye** said, it is true that since they are cold and don't absorb from each other, there would be no need to peel off the touching layer, but they would need to be rinsed off (and they were goizer out of concern that one may forget to rinse them).

#### R' SHIMON BEN GAMLIEL OMER SHNEI ACHSINA'IN OCHLIN AHL SHULCHAN...

- **R' Chanan bar Ami in the name of Shmuel** said, this is only when the two guests don't know each other. However, if they do know each other it would be assur.
  - A Braisa says this as well. The Braisa is explained to also add that even if the people know each other, if there is something on the table that is not normally there (which can act as a reminder that the two people cannot share from each other's food) it would be mutar.
  - **R' Yeimar bar Shlemya** asked **Abaye**, what is the halacha regarding two brothers who are particular not to eat from each other – can one eat meat and the other cheese on

the same table? **Abaye** said, we can't allow this, because people will then think that all brothers can eat at the same table (they won't realize that this pair of brothers is unique), even when one eats meat and the other eats dairy.

- **Q:** Based on that, why do we allow someone who only has one shirt to wash that shirt on Chol Hamoed? We should be concerned that people will not know it is his only shirt, and we should therefore not allow him to wash it (because people will think that it is mutar to do laundry on Chol Hamoed)!? **A: Mar bar R' Ashi** explained that that case is different, because when he washes his shirt he doesn't remove the belt to use for another shirt (since he doesn't have another shirt) and instead washes it along with the shirt. That lets everyone know that it is his only shirt and is the reason he is washing it on Chol Hamoed.