

30.8.3

105b (סופר מברך ובור יוצא) → 106a (אמר אבי מריש הוא אמינא)

7. וְכָל אֲשֶׁר יָגַע בּוֹ הִזָּב וְיָדָיו לֹא שֻׁטְףוּ בְּמֵיִם וְכַבֵּס בְּגָדָיו וְרָחַץ בְּמֵיִם וְטָמְא עַד הָעֶרְבִי: וְיִקְרָא טוֹ, יֵא

I Aggadic tangents

- a **אביי**: originally understood certain practices practically, learned that they were rooted in beliefs about מזיקין etc.
 i For instance: מים אחרונים aren't spilled on ground; thought it was due to being disgusting; learned – due to רעה
 b Stories: about חסדא ר' (the boat); מר בר ר' אשי; (שד was taken to court to pay); בי ר' פ' (his servant was a שד)
 c Reports from א"י: people who didn't wash properly and result was terrible tragedy²³
 i ד' דימי for not washing מים ראשונים, he was fed חזיר; for not washing מים אחרונים, he divorced his wife
 ii ד' דבין for not washing מ"ר, he was fed נבלה; for not washing מ"א, he killed his wife
 1 Note: מ"ר had both "severe" versions: מ"ר → חזיר; מ"א → killed her

II More הלכות of ידיים נטילת

- a Washing from heated water: חזקיה – may not use; ר' יוחנן – may use
 i ד' יוחנן asked רבי של ר"ג בנו של רבי and he testified that all גדולי גליל do so
 b Washing from חמי טבריה (geothermally heated water): חזקיה – may not use for נט"י, but may dip his hands (טבילת ידיים)
 i ד' יוחנן may put his whole body in (for טבילת גופו) but not his hands, feet or face
 ii Challenge: if he may put his whole body in, certainly face, hands and feet may be dipped
 1 Answer (ר"פ): all agree that if the waters are *in situ*, they may dip
 (a) And: all agree that if they take the water out with a כלי, they may not be used
 (b) Disagreement: if they dug a channel and dipped his hands there
 (i) ד' יוחנן prohibited - concern that they may use a כלי
 (ii) חזקיה permitted – no such concern
 2 Follows: dispute among תנאים regarding water that if too foul for even animals to drink
 (a) חכמים: it may be used in קרקע (e.g. pit) but not כלי
 (b) דש"א: he may dip his body, but not hands, feet, face
 (i) Challenge (as above): and answer – only in channel dug off – as above

III Basis of ידיים נטילת

- a ד' יצחק בר אשיין: reason for נט"י for חולין – סרך תרומה (i.e. סרך חכמים made decree that all hands are automatically considered מצוה and טהרת תרומה חולין to protect תרומה; חכמים enacted rule to wash for חולין to protect תרומה לטומאה)
 i Question: which "מצוה"
 1 Answer1: מצוה to listen to חכמים
 2 Answer2 (דבא): מצוה to listen to ר"א בן ערך and his דרשה on v. 1; this alludes to נט"י
 (a) Explanation (דבא): זב isn't טהור via טבילה; rather, hints that another person does become טהור via נט"י
 b Tangent: נט"י for fruit
 i ד' אושעיא: only enacted for cleanliness (not ritual purity)
 1 In other words (דבא): he holds that it is neither obligatory nor מצוה – but permitted (רשות)
 2 contra: ר"נ – anyone who washes for פירות is considered haughty (i.e. it is forbidden)
 (a) Story: ר' אמי ור' אסי were with רבב"ח; they were brought a basket of fruit
 (i) They did not: wash → there is no requirement of נט"י for fruit
 (ii) They did not: give him any → there is no זימון (of 3) over פירות
 (iii) They said: ברכה אחרונה separately → when 2 eat, it is preferable that they bless separately
 1. ברייתא: supports this,
 a. Caveat: only if both are learned
 i. But if: if one is ignorant, the learned one blesses and the בור is יוצא via his ברכה

² He didn't wash מים ראשונים; they assumed him to be non-Jewish and fed him איסור;

³ He didn't wash מ"א and thereby clean the food off his moustache; by knowing what he had eaten, they got secret information from his wife