

30.8.4; 106a (ת"ר נט"י לחולין) → 107b (אינו צריך נט"י)

- I extent of hand that must be washed for various נטילות ידים (all use same "עד הפרק"; explanation embedded below)
- a For חולין until 2nd knuckle (רב) or end of fingers (שמואל)
 - b For תרומה until end of fingers
 - i ששת ד' חולין and תרומה are the same – but lenient (until 2nd knuckle)
 - ii Note: ר' אמי (who was a כהן) and ר' אב"ל's grandson (לוי) supported שמואל – both are לחומרא
 - c For קידוש ידים ורגלים until end of hand (where it meets wrist)
- II Various מימרות relating to נטילת ידים
- a דב: a person may wash his hands in the morning (for eating) and intend it to last all day
 - i Story: ר' אבינא instructed people who had limited water resources to do so
 - 1 Interpretation1: he only allowed this in exigent circumstances – contra רב
 - 2 Interpretation2: he permitted this in all circumstances – per רב
 - b פפא: water must come from איש → may not use waters coming from an irrigation trench
 - i But: if he puts his hands near the bucket (that provides the water) – permitted
 - ii And: if the bucket has a hole in it which allows water in (→ נפסל מתורת כלי) then the water in it is considered one with the river water and he may dip his hands in it (טבילת ידים)
 - c דבא: some of the parameters of a proper כלי for נטילת ידים
 - i If: it has a hole in it that allows water in, can not be used for נט"י
 - ii It: must have a רביעית of water
 - 1 Challenge: רבא ruled that it must be able to hold a רביעית (→ need not have a רביעית of water)
 - 2 Answer: if one person is using it – only need to be big enough; if two are washing together, must have רביעית
 - (a) Per: ברייתא which allows two to use one רביעית to wash (together)
 - d אממר: (in answer to ר"ש's questions) – we are careful about the כלי, the appearance of the water and the שיעור
 - i Alternate: he answered as above, except for the שיעור, per ברייתא (that two may use 1 רביעית)
 - ii Block: that doesn't prove a lack of קפידא – the waters come from שירי טהרה → are valid, but a full רביעית is needed
 - e יעקב מנהר פקוד and ר' אשי (בהוצל) set up model vessels of a רביעית (for others to measure)
 - f דבא: if he carved out the inside of a barrel-cover, that is valid for נט"י
 - i Supporting ברייתא: also adds various wineskins – if opened up properly, may be used for נט"י
 - 1 But: a sack of box may not be used – since it wasn't originally made to hold liquids
 - g Question posed: in lieu of washing, may one wrap the food in napkin – are we concerned that he may touch the food?
 - i Proposed answer: when ר' צדוק would be fed (after fasting) with food less than a כביצה
 - 1 He would: take it in a napkin, eat it outside of the סוכה and not say ברכה אחרונה over it
 - 2 Implication: if it were more than a כביצה, it would require נט"י (and מפה wouldn't be sufficient)
 - (a) Rejection: perhaps it would require סוכה and אחרונה ברכה
 - ii Proposed answer: שמואל encountered רב eating his food wrapped in a מפה, he asked him if this was proper and רב answered that he was fastidious (i.e. he had washed, and nonetheless used a מפה)
 - 1 Follow-up story: when ר"ז made עלייה, he found ר' אמי ור' אסי (both כהנים) eating with worn-out wineskins
 - (a) רב ושמואל (above): how could two such scholars misunderstand the interaction between רב ושמואל?
 - (b) However: he missed the ruling that allows תרומה (i.e. כהנים) to use מפה, as they are careful
 - (i) But not: אוכלי טהרות (those who eat חולין la טהרת תרומה – they aren't accustomed to that level of care)
 - h Question posed: if someone is being fed, must he wash?
 - i Proposed answer: רב serving המנונא ר' fed him and declared that he wouldn't have done so for a lesser חכם
 - 1 Implication: since רב המנונא was careful not to touch the food, it was allowed
 - 2 Rejection: since ר' המנונא was a great חכם and careful – he had already washed his hands
 - ii Proposed answer: רב's ruling – a person ought not put food into the שמש's mouth unless he knows that he washed
 - 1 And: the שמש makes a ברכה on each cup he drinks, but not on each piece of bread
 - (a) Dissent: ר' יוחנן – must make a ברכה on each cup
 - (b) Resolution (ר'): if there is an important person, he knows he'll get more bread – not מסיח דעת (1 ברכה)
 - 2 Rejection: the שמש is busy serving, he can't remember not to touch the food they've put in his mouth
 - iii answer: do not give food to שמש, whether or not בעה"ב has a cup in his hand (may lead to an accident) – and it is forbidden to put food in the שמש's mouth unless we know that he washed
 - i Question posed: must the feeder wash his hands?
 - i Proposed answer: various rulings regarding allowing a parent to wash a hand (or two) on יו"כ to feed child
 - ii Rejection: that is due to the רוח רעה on the hands – dangerous to feed him without washing
 - 1 Final ruling: the eater must wash even if fed; the feeder need not wash (per שמואל's discussion w/his father)