

30.8.3

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

7. וְכָל אֲשֶׁר יָגַע בּוֹ הִזָּב וְנִדְּיוֹ לֹא שֻׁטָּף בְּמַיִם וְכִבֵּס בְּגָדָיו וְרָחַץ בְּמַיִם 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** (מר בר ר' אשי 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 tragedy³⁴
 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 **גבלה**; for not washing **מ"א**, he killed his wife
 1 Note: **מ"א** → killed her; **מ"ר** → **חזיר**; **מ"ר** → **אבא**

II More הלכות of ידיים נטילת

- a **Washing from heated water**: **חזקיה** – may not use; **ר' יוחנן** – may use
 i **ד' יוחנן** asked **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) **דשב"א** he may dip his body, but not hands, feet, face
 (i) **Challenge (as above)**: and answer – only in channel dug off – as גזרה

III Basis of נטילת ידיים

- 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; תרומה enacted rule to wash for חולין to protect מצוה and טהרת תרומה)
 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

³ He didn't wash **מים ראשונים**; they assumed him to be non-Jewish and fed him איסור

⁴ 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