

Chullin – Simanim

פרק ח – כל הבשר

דף קו – 106 Daf

1. טבילת ידים for חמי טבריה

Chizkiyah says regarding חמי טבריה – *hot water* from the springs of *Teveriah*, אין נוטלין מהם לידיים – *we may not use them to wash our hands* before eating, אבל מטבילין בהם הידיים – *but we may immerse our hands in them* before eating. Rebbe Yochanan says that although חמי טבריה are valid for a *tamei* to immerse his entire body, they are not valid for immersing hands alone. The Gemara objects that if חמי טבריה are valid for *tevilah* of one's entire body, certainly they are valid for immersing his hands!? [Rashi explains that טבילת ידים is more effective than טבילת ידים.] Rav Pappa explains: במקומן – when the spring waters are *in their place* (containing forty סאה), all agree immersing hands is effective. משקל מינייהו במנא – *To take* [חמי טבריה] *in a כלי* and wash one's hands, all agree they are not valid. [Although Chizkiyah allowed using חמי – *water heated by fire* for טבילת ידים, those were originally cool, but חמי טבריה, which were always hot, are disqualified for טבילת ידים.] The *machlokes* is בירתא בבית – *where he separated* [חמי טבריה] *into a small channel* lacking forty סאה, but it is *halachically* connected to forty סאה. Rebbe Yochanan this טבילה was decreed invalid, lest someone come to wash with its water from a כלי, and Chizkiyah holds there is no such *gezeirah*.

2. The reason for טבילת ידים for *chullin*; *machlokes* about washing for פירות

Rav Yitzchak bar Ashyan said: נטילת ידים לחולין מפני סרך תרומה – *washing one's hands for eating chullin* was instituted to form a *habit for terumah*, i.e., to accustom Kohanim to washing their hands (because ordinary hands were decreed *tamei*, and are *metamei terumah*). Also, because of a *mitzvah*. Abaye explains that he means מצוה לשמוע דברי חכמים – *it is a mitzvah to heed the words of the Sages* who enacted נטילת ידים. Rava said that it is a *mitzvah* to heed the words of Rebbe Elazar ben Arach, who finds a source for נטילת ידים: the *passuk* says that anyone who touched a *zav*, וידיו לא שטף במים – *and did not wash his hands in water* [shall be *tamei*]. He *darshens* this to say that someone else who does not wash his hands is *tamei* (Rashi says this is an *אסמכתא*). Rebbe Oshaya said that נטילת ידים was only said משום נקיות – *because of cleanliness*, and Rava clarified that it is neither an obligation nor even a *mitzvah*; it is merely רשות – *optional*. This disagrees with Rav Nachman, who says: הנוטל ידיו לפירות אינו אלא מגסי הרוח – *one who washes his hands for produce is but from the haughty of spirit*.

3. Washing "עד הפרק" for *chullin*, *terumah* and the *avodah*

A Baraisa states that נטילת ידים for *chullin* requires washing the fingers עד הפרק – *until the second joint* in the middle of the finger. Washing for *terumah* requires washing עד הפרק – *until the next joint*, the knuckles, and קידוש ידים ורגלים – *sanctification of a Kohen's hands and feet* in the Mikdash before performing *avodah* must be עד הפרק – *until the next joint*, the wrist. Rav ruled according to this distinction between *chullin* and *terumah*, but Shmuel said one must wash even for *chullin* until the knuckles, ruling stringently. Rav Sheishess ruled leniently, allowing washing for both *chullin* and *terumah* until the second joint. The above Baraisa concludes: And anything which constitutes a separation for immersion of the body in a *mikveh* לחולין – *constitutes a separation for washing one's hands for chullin*, as well as for קידוש ידים ורגלים.

Siman – Tightrope Walker walking a fine line (קו)

As one **tightrope walker** dipped his hands into a small channel separated from the חמי טבריה in preparation for the act, the crowd listened to the announcer explain the reason for נטילת ידים and was wowed as another performer walked across the rope over the waters, washing his hands first to the joint, then to the knuckles, then the whole hand, demonstrating the different types of washing for *chullin*, *terumah*, and the *avodah* in the Beis Hamikdash.

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Tightrope walker walking a fine line (קו)



As one **tightrope walker** dipped his hands into a small channel separated from the **חמי טבריה** in preparation for the act, the crowd listened to the announcer explain the reason for **נטילת ידים** and was wowed as another performer walked across the rope over the waters, washing his hands first to the joint, then to the knuckles, then the whole hand, demonstrating the different types of washing for *chullin*, *terumah*, and the *avodah* in the Beis Hamikdash.

3 things to remember

1. טבילת ידים for חמי טבריה
2. The reason for נטילת ידים for *chullin*; *machlokes* about washing for פירות
3. Washing "חציצות", עד הפרק

