Chullin 107 – Good Morning Raboisai

1️⃣ How Far Up Must One Wash?

👉 The Gemara continues the discussion of how far up the hands must be washed for Netilas Yadayim.

Rav:

- For chullin → up to the second joint of the fingers
- For terumah → further, up to the knuckles

Shmuel:

- Even for chullin we are stringent and wash up to the knuckles

Rav Sheshes:

- Takes the more lenient position

👉 Rebbe Ami was seen washing:

- Up to the knuckles

The Gemara considers whether this was because he was a Kohen and needed to be careful with terumah, but notes that others who were not Kohanim also washed this far.

2️⃣ Washing in the Morning for Later

👉 Rav says:

A person may wash his hands in the morning and make a tenai:

- That this washing should remain effective for eating bread later in the day

Provided:

- He carefully guards his hands
- He knows they did not become dirty

👉 The Gemara brings two versions:

One version:

- This works specifically when water will not be available later

Another version:

- The tenai can be made generally

3️⃣ Water Flowing Through a Channel – Koach Gavra

👉 Rav Pappa discusses an irrigation channel:

- A person draws water
- Pours it into the channel
- Someone further down puts his hands into the flowing water

If his hands are:

- Close to where the water is poured → valid
- Further downstream → invalid

📌 Why?

👉 Netilas Yadayim requires:

- Koach gavra – water coming through human force

Further downstream:

- The original human force has ended
- The water is flowing by itself

Close to where it was poured:

- The person's force is still moving the water

4️⃣ Immersing in the Channel

👉 The channel can work differently if:

- There is a continuous connection between the channel and the original river

In that case:

- The water in the channel is considered connected to the river
- One can immerse his hands in it

📌 Key Difference

👉 Netilah:

- Requires koach gavra

👉 Tevilah:

- Can work through immersion in a properly connected body of water

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כלי – The Vessel

5️⃣ What Makes a Valid Kli?

👉 The Gemara discusses several requirements of the vessel used for Netilas Yadayim.

A kli with a large enough hole:

- Is invalid

The significant hole is one through which:

- Water can enter the vessel when it is placed in water

👉 An object that was not made to hold water, such as:

- A barrel cover
- An ordinary sack or similar item

Cannot normally be used.

However:

- If it was specifically prepared to function as a water container, it can become a valid kli.

6️⃣ A Revi'is – Even for Two People

👉 Netilas Yadayim normally begins with:

- A revi'is of water

A vessel too small to contain:

- A revi'is

Cannot be used.

👉 However, the Gemara teaches:

- One revi'is can sometimes be enough for two people

The first person begins washing when:

- A full revi'is is present

Even though less remains afterwards:

- The second person may wash with the remainder

📌 **Reason**

👉 The washing began with:

- The required shiur

The Gemara therefore distinguishes between the requirements concerning:

- The kli
- The appearance of the water
- The shiur of the water

The second person's remaining water can be less than a revi'is because:

- They began with the proper amount.

Eating Bread Without Touching It

7️⃣ **Can a Mappah Replace Netilas Yadayim?**

👉 The Gemara asks:

May someone eat bread:

- With a mappah – a cloth
- Without washing his hands?

The idea:

- His hands will not directly touch the bread

📌 **Concern**

👉 Perhaps:

- He will accidentally touch the bread.

8️⃣ **Rebbe Tzadok & Rav**

👉 Rebbe Tzadok was given:

- Less than a kebeitzah of bread

He:

- Wrapped his hands in a mappah
- Ate it outside the sukkah
- Did not bentch afterwards

👉 Can this prove that a mappah replaces Netilas Yadayim?

No.

The case involved:

- Less than a kebeitzah

Therefore:

- It does not establish the rule for a regular bread meal.

👉 Shmuel also saw Rav:

- Eating with a mappah

But Rav explained:

- He had already washed his hands
- He used the mappah because he was an istanis – particular about touching his food

📌 **Therefore**

👉 Rav's case also does not prove:

- That a mappah can replace Netilas Yadayim.

🚾 **Kohanim Eating Terumah**

👉 Shmuel teaches:

- A mappah was permitted for Kohanim eating terumah

📌 **Why?**

👉 Kohanim are:

- Zerizim – especially careful

They can therefore be trusted:

- Not to accidentally touch the food.

👉 This does not prove the same leniency:

- For an ordinary person eating chullin.

Who Must Wash – The Eater or the Feeder?

🔟 Rav Huna Being Fed

👉 The Gemara discusses whether a person must wash if:

- Someone else puts the bread directly into his mouth
- He never touches it himself

Rav Huna was fed:

- Bread directly into his mouth

However:

- Rav Huna himself had already washed his hands

👉 This suggests that:

- The person eating may still require Netilas Yadayim
- Even though someone else is feeding him.

1️⃣1️⃣ The Shamash

👉 Rav teaches:

One should not give bread to a shamash unless:

- He knows that the shamash washed his hands.

This appears to prove:

- The eater must wash
- Even if someone else feeds him directly.

📌 Gemara's Response

👉 A shamash may be different because:

- He is busy serving

- He may come to touch the bread himself

Therefore:

- This is not yet a conclusive proof.

1️⃣ 2️⃣ Giving Food to the Shamash

👉 The Gemara also teaches:

A guest should not give food to:

- The shamash

Without:

- The baal habayis's permission

📌 Reason

👉 The baal habayis may become upset:

- That his food is being given away

This could lead to:

- Danger during the meal.

1️⃣ 3️⃣ The Shamash and Brachos

👉 The Gemara discusses whether a shamash must make a new bracha each time he receives more food.

With wine:

- He may assume he will not receive another cup
- Therefore, another cup may require another bracha

With bread:

- He may expect to receive another piece
- Therefore, he does not necessarily make another Hamotzi

👉 The Gemara discusses how the presence of:

- An important person at the meal

can affect what the shamash expects to receive.

1️⃣4️⃣ A Woman Feeding Her Child

👉 The Gemara brings a woman who:

- Feeds bread to her young child

She washes:

- The hand she uses to feed him

This might appear to prove:

- The feeder also requires washing.

📌 Rejected

👉 Her washing is because of:

- Ruach ra on the hands

Therefore:

- It does not prove that a person must wash simply because he is feeding bread to somebody else.

1️⃣5️⃣ Young Shmuel and His Rebbe

👉 The daf concludes with the story of:

- Young Shmuel

His father found him:

- Crying

He asked:

- Why are you crying?

Shmuel explained:

- His Rebbe had hit him.

👉 The issue involved:

- Washing before being fed bread

Shmuel's response established the distinction between:

- The person eating

- The person feeding him

📌 **Conclusion**

👉 The person eating bread:

- Must wash his hands
- Even if somebody else puts the bread directly into his mouth

👉 The person feeding him:

- Does not need Netilas Yadayim merely because he is handling and feeding the bread.

📌 **Key Chazarah**

- Rav: chullin requires washing to the second joint and terumah to the knuckles; Shmuel is stringent even for chullin.
- One may wash in the morning with a tenai for later, provided the hands remain guarded.
- Netilah through flowing water requires koach gavra; tevilah can work when the channel remains properly connected to the original water.
- Netilas Yadayim requires a valid kli; a large hole can invalidate it, while an object specifically prepared to hold water can become a valid kli.
- Washing normally begins with a revi'is, but the same revi'is can sometimes serve two people consecutively.
- The Gemara discusses whether a mappah can replace washing. Rebbe Tzadok and Rav do not provide conclusive proofs.
- Kohanim eating terumah have a special mappah leniency because they are zerizim.
- A shamash must wash before eating bread, and the Gemara also discusses giving him food and whether he repeats his brachos.
- The woman feeding her child washes because of ruach ra, not because every feeder requires Netilas Yadayim.
- The story of young Shmuel establishes the conclusion: the eater must wash even when being fed; the feeder does not need to wash merely because he is feeding him.

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