



Washing Hands Once

The *Mishnah* (2:1) records a debate whether washing one hand by pouring the water over it once, is satisfactory. The *Tana Kama* maintains it is sufficient while *R' Meir* understand that the hand is only *tahor* if a *revi'it* (150ml) of water was poured on it. We shall try to understand this ruling.

The *Tifferet Yisrael* first explains that less than a *revi'it* is only enough according to the *Chachamim* as long as it was "*shayarei tahara*". For washing hands, the vessel used must contain at least a *revi'it* of water. Anything left over after using some of the water is considered *shayarei tahara* and can still be used for washing hands.

We have learnt that for washing hands, water must be poured over the hand twice. The first time is to purify the hands and the second is to purify the water that is on the hand. The exception is if a full *revi'it* is poured over the hand, which can achieve both these ends. That being the case how do we understand the position of the *Chachamim* that pouring the water once with less than a *revi'it* is sufficient for one hand.

The *Tifferet Yisrael* explains that the *Mishnah* is readily understood according the position of the *Rambam* (*Mikvaot* 11:3) who explains that washing twice is only necessary when washing hand for *terumah*. If, however one washes their hands for *chulin* (regular food) once is sufficient. Consequently, our *Mishnah* is only to be understood as referring to washing hands for *chulin*. For *terumah* however, one would be required to pour water twice. It is important to note that the *Raavad* argues with the *Rambam* and requires washing twice for both *terumah* and *chulin*.¹ We shall try to understand the position of the *Rambam*.

The *Grach* (143, s.v. *ve'henei*) begins by citing the following *Gemara* (*Chulin* 106): "*R' Yitzchak bar Ashyan* said that washing hand for *chulin* is due to *serach tumah* (in order for *kohanim* to become accustomed to washing hands prior to

eating). Furthermore, it is a *mitzvah* to listen to the *Chachamim*." The *Tosfot* however notes, that the "furthermore" implies an additional reason different to the first one. They therefore explain that the *Chachamim* also institute the washing for cleanliness. What is the additional reason of cleanliness?

The *Gerach* explains that for *terumah*, it is clear that washing one's hands twice is necessary for purification (as explained above). The *Raavad* understands that for *chulin*, the *Chachamim* applied the same parameters as *terumah*. The issue of *tumah* was extended to the hands and the prohibition of eating bread without washing hands applied until the *tumah* was removed. Consequently, washing twice is needed for both *terumah* and *chulin*.

The *Rambam* however understands that washing hands for *chulin* is not an act of *tahara* (purification) like it is for *terumah*. That being the case, one wash of water would be sufficient. Why so? For *chulin* the *Chachamim* instituted a *mitzvah* of washing such that they required one's hands to have a status of "washed hands" for eating. That being the case, things can occur that can remove that status from the hands, e.g. dirt. Consequently, it is not the unclean hands (the second reason above) that obligates hand washing. It is rather that the *Chachamim* required washed hands for eating, and dirty hands removes that status from the hands.

The *Gerach* cites the case of the *kohanim* washing hands prior to *avodah* in the *Beit HaMikdash* as an example of this understanding. When they wash, it is clearly not for purification. Instead, the *kohanim* must have washed hand to perform *avodah*. If they urinate, for example, they must again wash their hands and feet. The urinating is not what obligates the washing per se, but rather it removes the status of washed hands and feet so the *kohen* must wash again.²

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¹ The *Tifferet Yisrael* explains that according to the *Raavad*, the *Mishnah* can be understood as referring to the first pouring of water with an additional one being required.

² The *Gerach* explains that the *Raavad* also agrees with the *Rambam* that the *Chachamim* instituted a *maaseh netilah*. Yet, they also instituted that they have a status of *tumah* to mirror the necessity of washing for *terumah*.

Revision Questions

טבול יום ד' - ז'

- If one filled a *lugin* that was *tevul yom* with wine, what is the law if he said: (ד' ד')
 - It shall be *trumah* at night fall?
 - It shall be *trumah* at night fall and be used for an *eiruv techumim*?
- What is the law, in the previous question, if the barrel then broke? If the *lugin* broke? (ד' ד')
- What law is mentioned in the *Mishnah* that changed with respect to *ma'aser sheni* and *demai*? *Gittin*? (ד' ה')
- When would a broken *kadum* be susceptible to *tumah*? (ד' ו')
- When would a wooden *mizreh* be susceptible to *tumah*? (ד' ו')
- Explain the debate regarding one that draws wine from a large cistern and says "This is *trumah* if it comes out *b'shalom*." (ד' ו')
- Regarding the previous question, when is it considered *b'shalom*? (ד' ו')

דים א' - ג' - א'

- How many people can wash their hands with a *revi'it*? Half *log*? Full *log*? (א' א')
- Explain the following phrase: (א' א')

"מוסיפין על השניינים, ואין מוסיפין על הראשונים"
- Can one use a stone utensil to wash their hands? (א' ב')
- Can one wash their friend's hands by cupping water for them? (א' ב')
- What other water-related laws share the same ruling in this *Mishnah*? (א' ב')
- When can one use fetid water for hand washing? (א' ג')
- Can one use water into which dye fell? (א' ג')
- Explain the debate regarding using water into which bread fell. (א' ג')
- Can one use water that was used for washing utensils? (א' ד')
- Regarding the previous question, does it matter if the utensils were brand new? (א' ד')
- Can water from which a baker took water to wet his bread rolls be used? (א' ה')
- Can a *katan* pour water on another person's hands for *netilat yadayim*? (א' ה')
- Can a monkey pour water on a person's hands? (א' ה')
- What is the law regarding one that washed one hand with one pour of water? (א' ב')
- Explain the debate where one washed two hands with one pour of water. (א' ב')
- Explain the debate if *trumah* then fell into that water. (א' ב')
- What is the law if *trumah* fell into: (א' ב')
 - *Mayim Rishonim*?
 - *Mayim shniyim* that fell in a different place?
 - *Mayim shniyim* that fell in the same place as the *mayim rishonim*?
- What is the law if one washed their hands and then found a foreign item on them? (Include both opinions.) (א' ב')
- Provide some examples that explain the following: (א' ג')

"הידיים מטמאות ומטהרות עד הפרק."
- What is the law if one washed one hand then rubbed their hands together? Then scratched their head? (א' ג')
- Explain the following rule providing examples for each: (א' ב')

"ספק הידיים לטמא ולטמא ולטהר - טהור."
- Who argues with one of the previous cases and which one? (א' ב')
- Explain the debate regarding one that places his hand (only) inside a *bait menuga*. (א' ג')
- Which other case is debated in the same manner? (א' ג')
- Explain the debate between the *Chachamim* and *R' Yehoshua* regarding the food that can cause make hands *tameh*. (א' ג')

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Yadayim 3:2-3	Yadayim 3:4-5	Yadayim 4:1-2	Yadayim 4:3-4	Yadayim 4:5-6	Yadayim 4:7-8	Uktzin 1:1-2

