

דף יומי • חלין • דף ק"ה

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We start off on our daf by wrapping up the shakla v'tarya regarding the machlokes between Beis Shammai and Beis Hillel about cleaning the mouth between eating meat and dairy. The Gemara goes into the fine details of what kind of bread is good for wiping the mouth, and what other foods are not effective for this. From there, we get into the yesod of how long a person has to wait after eating meat before he can eat dairy, bringing down the famous hanhaga of Mar Ukva who called himself "vinegar the son of wine" compared to his father's extreme stringency, and setting the halacha for us that we must wait until a different meal.

After a brief and beautiful digression about Shmuel and other Amoraim inspecting their fields daily to prevent loss, the Gemara turns its focus to the halachos of washing hands for a meal. We learn about the status of "mayim rishonim" (the first waters before the meal) and "mayim acharonim" (the final waters after the meal). The Gemara discusses whether these washings are a mitzvah or an absolute obligation, and details the practical differences in how they must be performed, including the temperature of the water and where the water is allowed to drain.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 105A

EXPLANATION

אילימא בית שמאי אומרים: מקנח ולא בעי מדיח, ובית הלל אומרים: מדיח ולא בעי מקנח.

If we say that Beis Shammai say: One wipes out his mouth with solid food and does not need to rinse with water, and Beis Hillel say: One rinses with water and does not need to wipe with food, this is difficult.

OBJECTION

אלא הא דאמר רבי זירא: אין קינוח פה אלא בפת, כמאן? בבית שמאי!

But as for that which Rabbi Zeira said: Wiping of the mouth can be performed only with bread, in accordance with whose opinion is it? It must be in accordance with Beis Shammai, since Beis Hillel do not require wiping at all! And we have a rule that we do not establish an anonymous statement like Beis Shammai.

EXPLANATION

אלא, בית שמאי אומרים: מקנח ולא בעי מדיח, ובית הלל אומרים: אף מדיח.

Rather, we must explain that Beis Shammai say: One wipes his mouth and does not need to rinse, and Beis Hillel say: One must wipe, and also rinse.

OBJECTION

הוי ליה מקולי בית שמאי ומחומרי בית הלל, ולתנ"יה גבי קולי בית שמאי וחומרי בית הלל!

But if so, **this would be** one of the leniencies of Beis Shammai and the stringencies of Beis Hillel, and let the Tanna of Tractate Eduyos **teach it among** the leniencies of Beis Shammai and stringencies of Beis Hillel! Since it is not listed there, this cannot be the explanation.

RESOLUTION

אַלָּא, בֵּית שַׁמַּאי אוֹמְרִים: מְקַנְחִים, וְהוּא הִדִּין לְמַדִּית, וּבֵית הֶלֶל אוֹמְרִים: מְדִית, וְהוּא הִדִּין לְמַקְנָחִים.
מִר אָמַר חֲדָא, וּמִר אָמַר חֲדָא, וְלֹא פְּלִיגִי.

Rather, we must say that Beis Shammai say: One wipes, and the same applies to rinsing—both are required; and Beis Hillel say: One rinses, and the same applies to wiping. Thus, one Master said one part of the requirement, and one Master said the other one part of the requirement, and they do not disagree at all.

STATEMENT

גּוֹפֵא, אָמַר רַבִּי זֵירָא: אֵין קִינוּחַ הֶפֶה אֶלָּא בֶּפֶת.

The Gemara returns to the text itself: Rabbi Zeira said: Wiping of the mouth can be performed only with bread.

EXPLANATION

וְהִנֵּי מִלֵּי בִדְחִיטִי, אֶבֶל בְּדִשְׁעָרִי – לֹא.

And this applies only to bread made of wheat, but to bread made of barley—no, it does not wipe well because it crumbles.

EXPLANATION

וְדְחִיטִי נָמִי לֹא אָמַרְנָה, אֶלָּא בְּקִרְיָא, אֶבֶל בְּחַמִּימָא – מִשְׁטָר שְׁטָרִי.

And even with regard to bread of wheat, we also only said this with regard to cold bread, but with regard to warm bread, it is not effective because it sticks to the palate and does not clean.

EXPLANATION

וְהִנֵּי מִלֵּי בְּרַפִּיכָא, אֶבֶל בְּאַקוּשָׁא – לֹא.

And this applies only to soft bread, but to hard bread—no, because it does not scrape the mouth properly.

RULING

וְהִלְכְתָּא בְּכָל מִלֵּי הָוֵי קִינוּחַ, לְבָר מִקְמָחָא, תַּמְרֵי וִירְקָא.

And the halacha is: With all things, it is considered a valid wiping, except for flour, dates, and vegetables, which do not clean the mouth well.

QUESTION

בָּעָא מִינֵיהּ רַב אַסִּי מֵרַבִּי יוֹחָנָן: כַּמָּה יִשְׁתָּהּ בֵּין בָּשָׂר לְגַבִּינָה?

Rav Assi asked Rabbi Yochanan: How much time must one wait between meat and cheese?

ANSWER

אָמַר לוֹ: וְלֹא כָלוּם.

He said to him: Nothing at all.

QUESTION

איני? והא אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר!

The Gemara asks: Is that so? But didn't Rav Chisda say: If one ate meat, it is forbidden to eat cheese immediately, but if he ate cheese, it is permitted to eat meat immediately? How could Rabbi Yochanan say no wait is required after meat?

RESOLUTION

אלא כמה? שעה בין גבינה לבשר? אמר ליה: ולא כלום.

Rather, Rav Assi's question was: How much time must one wait between cheese and meat? To this, Rabbi Yochanan said to him: Nothing at all.

STATEMENT

גופא, אמר רב חסדא: אכל בשר – אסור לאכול גבינה, גבינה – מותר לאכול בשר.

The Gemara returns to the text itself: Rav Chisda said: If one ate meat, it is forbidden to eat cheese immediately; but if he ate cheese, it is permitted to eat meat immediately.

QUESTION

אמר ליה רב אחא בר יוסף לרב חסדא: בשר שבין השיניים מהו?

Rav Acha bar Yosef said to Rav Chisda: What is the halacha regarding meat that is between the teeth? Is it considered meat to forbid eating cheese?

ANSWER

קרי עליה "הבשר עודנו בין שניהם".

Rav Chisda read about him the pasuk: "The meat was yet between their teeth," showing that even when it is between the teeth, it is still called "meat."

STATEMENT

אמר מר עוקבא: אנא, להא מלתא, חלא בר חמרא לגבי אבא, דאילו אבא כי הוה אכיל בשרא
האידנא, לא הוה אכל גבינה עד למחר עד השתא, ואילו אנא – בהא סעודתא הוא דלא אכילנא,
לסעודתא אחרייתא – אכילנא.

Mar Ukva said: I am, regarding this matter, like vinegar, the son of wine, compared to Father. For as for Father, if he were to eat meat now, he would not eat cheese until tomorrow at this time. Whereas I, only in this same meal is it that I do not eat cheese, but at another meal later in the day, I may eat cheese.

STATEMENT

אמר שמואל: אנא, להא מלתא, חלא בר חמרא לגבי אבא, דאילו אבא הוה סיר נכסיה תרי זמני
ביומא, ואנא לא סירנא אלא חדא זימנא.

Shmuel said: I am, regarding this other matter, like vinegar, the son of wine, compared to Father. For as for Father, he would inspect his property twice a day, whereas I only inspect it once a day.

EXPLANATION

שמואל לטעמיה, דאמר שמואל: מאן דסייר נכסיה כל יומא משכח אסתירא.

And Shmuel is consistent with his reasoning, for Shmuel said: One who inspects his property every day finds an isteira coin by preventing loss.

BRAISA

אביי הוה סייר נכסיה כל יומא ויומא. יומא חד פגע באריסיה דדרי פתקא דאופי. אמר ליה: הני להיכא? אמר ליה: לבי מר. אמר ליה: כבר קדמוה רבנן.

Abaye would inspect his property every single day. One day he met his sharecropper carrying a bundle of wood that he had stolen from Abaye's field. Abaye said to him: Where are these logs going? The sharecropper said to him: To the Master's house. Abaye said to him: The Rabbis have already anticipated you by telling us to inspect our fields, which forced you to say you are bringing them to me.

BRAISA

רב אסי הוה סייר נכסיה כל יומא, אמר: היכא נינהו כל הני אסתירי דמר שמואל? יומא חד חזא צינורא דבדקא בארעיה, שקל ליה לגלימיה, פרכיה אותביה בגוה, רמא קלא, אתו אינשי סכרוה, [אמר]: אשכחתינהו לכוהו איסתירי דמר שמואל.

Rav Assi would inspect his property every day. He said: Where are all these isteira coins of Mar Shmuel? I see no profit from this. One day he saw a breach in the water channel in his field which would have flooded and ruined it. He took his cloak, rolled it up, and placed it inside it to block the water. He raised his voice, and people came and dammed it up. He said: I have found all the isteira coins of Mar Shmuel, for I saved a great loss.

STATEMENT

אמר רב אידי בר אבין, אמר רב יצחק בר אשין: מים ראשונים מצוה, ואחרונים חובה.

Rav Idi bar Avin said that Rav Yitzchak bar Ashyan said: The first waters before the meal are a mitzvah, and the final waters after the meal are an obligation.

OBJECTION

מיתיבי: מים ראשונים ואחרונים חובה, אמצעים רשות.

The Gemara raises an objection: A Baraisa states: The first waters and the final waters are an obligation, and the middle waters between courses are optional! This contradicts the statement that the first waters are only a mitzvah.

RESOLUTION

מצוה לגבי רשות – חובה קרי לה.

The Gemara answers: A mitzvah, when compared to an optional act, is called an "obligation" by the Tanna.

STATEMENT

גופא: מים ראשונים ואחרונים – חובה, אמצעים – רשות.

The Gemara analyzes the text itself: The first waters and the final waters are an obligation, and the middle waters are optional.

EXPLANATION

ראשונים – נוטלין בין בכלי בין על גבי קרקע, אחרונים – אין נוטלין אלא בכלי, ואמרי לה: אין נוטלין על גבי קרקע.

For the first waters, one may wash either into a vessel or onto the ground. For the final waters, one may wash only into a vessel; and some say it this way: One may not wash onto the ground directly.

QUESTION

מאי בינייהו? איפא בינייהו קינסא.

What is the difference between them? There is a difference between them regarding washing onto chips of wood or straw on the ground, which is permitted according to the second version but forbidden according to the first.

EXPLANATION

מים ראשונים נוטלין בין בחמין בין בצונן, אחרונים אין נוטלין אלא בצונן, מפני שחמין מפעפעיין את הידים ואין מעבירין את הזוהמא.

For the first waters, one may wash either with hot water or with cold water. For the final waters, one may wash only with cold water, because hot water softens the hands and does not remove the grease.

STATEMENT

מים ראשונים נוטלין בין בחמין בין בצונן, אמר רב יצחק בר יוסף אמר רבי ינאי: לא שנו אלא שאין היד

Regarding the rule that for the first waters, one may wash either with hot water or with cold water, Rav Yitzchak bar Yosef said that Rabbi Yannai said: They only taught this where the hand is not being scalded by the heat of the water.

עמוד ב' DAF 105B

STATEMENT

סולדת בהן, אבל היד סולדת בהן אין נוטלין בהן.

the hand recoils from them, but if the hand recoils from them, we do not wash with them for first waters.

STATEMENT

ואיפא דמתני לה אסיפא,

And there are those who teach it, this statement of Rav Yitzchak bar Yosef, on the latter clause of the braisa:

משנה MISHNAH

MISHNAH

אחרונים אין נוטלין אלא בצונן, אבל בחמין – לא.

For final waters, we wash only with cold water, but with hot water no, we do not wash.

STATEMENT

אמר רב יצחק בר יוסף אמר רבי ינאי: לא שנו אלא שהיד סולדת בהן, אבל אין היד סולדת בהן – נוטלין.

On this, Rav Yitzchak bar Yosef said that Rabbi Yannai said: They only taught this restriction where the hand recoils from them, but if the hand does not recoil from them, we may wash with them.

INFERENCE

מכלל דראשונים, אף על פי שהיד סולדת בהן – מותר.

The Gemara notes: By implication, for first waters, even though the hand recoils from them, it is permitted to wash with them.

מִשְׁנָה MISHNAH

MISHNAH

אמצעים רשות.

The braisa stated: Middle waters are optional.

STATEMENT

אמר רב נחמן: לא שנו אלא בין תבשיל לתבשיל, אבל בין תבשיל לגבינה – חובה.

Rav Nachman said: They only taught that it is optional between one cooked dish and another cooked dish, but between a cooked dish and cheese, washing is an obligation.

STATEMENT

אמר רב יהודה בריה דרבי חייא: מפני מה אמרו מים אחרונים חובה? שמלח סדומית יש, שמסמא את העינים.

Rav Yehuda the son of Rabbi Chiyya said: For what reason did they say that final waters are an obligation? Because there is Sodomite salt which is very sharp, which blinds the eyes if one touches his eyes with salty hands.

STATEMENT

אמר אביי: ומשתכח פי קורטא בכורא.

Abaye said: And this dangerous salt is found in the proportion of like a grain in a kor of regular salt.

QUESTION

אָמַר לִיה רַב אַחָא בְרִיה דְּרַבָּא לְרַב אָשִׁי: כָּל מִלְחָא מַאי? אָמַר לִיה: לֹא מִבְעָנָא.

Rav Acha the son of Rava said to Rav Ashi: What is the halacha if one measured any other salt? Must he wash? He said to him: It is not necessary to ask, for he certainly must wash.

STATEMENT

אָמַר אַבְי: מְרִישׁ הָהּ אָמִינָא, הָאִי דִּלָּא מְשֻׁי מִיָּא בְּתַרְאִי עַל אֶרְעָא – מְשֻׁם זִוְהָמָא.

Abaye said: At first I would say, this practice that they do not wash final waters onto the ground is because of dirtiness, as it ruins the floor.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְּשָׂרְיָא רוּחַ רָעָה עָלֵיהּ.

But the Master, Rabba, said to me: It is because an evil spirit rests upon them, and it can harm passersby.

STATEMENT

וְאָמַר אַבְי: מְרִישׁ הָהּ אָמִינָא, הָאִי דִּלָּא שְׁקִיל מִיַּדִּי מִפְתּוּרָא כִּי נָקִיט אִינִישׁ כֶּסֶּא לְמִשְׁתֵּי, שְׁמָא יֵאָרַע דְּבַר קָלָקְלָה בְּסַעֲוִדָּה.

And Abaye said: At first I would say, this rule that one does not take anything from the table when a person is holding a cup to drink, is lest a mishap occur at the meal, because he might choke in anger if he wanted that item.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְּקָשִׁי לְרוּחַ צָרָדָא.

But the Master said to me: It is because it is harmful for a spirit of migraine, causing a severe headache.

STATEMENT

וְלֹא אָמְרֵנוּ, אֶלָּא דְּשָׁקִיל וְלֹא מַהֲדֵר, אֲבָל מְשַׁקֵּל וְאֵהָדְוִירִי – לִית לֵן בֵּהּ.

And we only said this where he takes it and does not return it, but taking and returning, we have no problem with it.

STATEMENT

וְלֹא אָמְרֵנוּ אֶלָּא חוּץ לְאַרְבַּע אַמּוֹת, אֲבָל תּוֹךְ אַרְבַּע אַמּוֹת – לִית לֵן בֵּהּ.

And we only said this if he takes it outside of four cubits from the table, but within four cubits, we have no problem with it.

STATEMENT

וְלֹא אָמְרֵנוּ אֶלָּא מִיַּדִּי דְּצָרִיף לְסַעֲוִדָּתָא, אֲבָל מִיַּדִּי דִּלָּא צָרִיף לְסַעֲוִדָּתָא – לִית לֵן בֵּהּ.

And we only said this regarding something that is needed for the meal, but something that is not needed for the meal, we have no problem with it.

STATEMENT

מַר בַּר רַב אָשִׁי קָפִיד אֶפִּילוּ אֲאָסִיתָא וּבּוֹכָנָא דְּתַבְלִי, מִיַּדִּי דְּצָרִיכִי לְסַעֲוִדָּתָא.

Mar bar Rav Ashi was particular even about a mortar and pestle for spices, treating them as things that are needed for the meal.

STATEMENT

וַאֲמַר אַבְיִי: מַרִּישׁ הָהָא אֲמִינָא, הָאִי דְכִנְשֵׁי נִשְׁוֹרָאָה – מְשֻׁם מִנְקִירוּתָא.

And Abaye said: At first I would say, this practice that they gather crumbs is because of cleanliness.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְקָשִׁי לְעֲנִיּוּתָא.

But the Master said to me: It is because leaving them is a cause of poverty.

STATEMENT

הָהוּא גִבְרָא דְהָהוּ מְהִיר עָלֵיהּ שָׂרָא דְעֲנִיּוּתָא, וְלֹא הָהּ יָכִיל לֵיחַ, דְקָא זְהִיר אֲנִשְׁוֹרָא טוּבָא.

There was a certain man whom the angel of poverty was pursuing, and he was not able to overcome him, because he was very careful with crumbs.

STATEMENT

יוֹמָא חַד כָּרַךְ לִיפְתָּא אֵיבָלִי, אָמַר: הַשְׁתָּא וַדַּאי נָפַל בִּידָאִי.

One day, he ate bread on grass. The angel said: Now he will surely fall into my hands, as he cannot sweep the crumbs from the grass.

STATEMENT

בְּתַר דְאָכִיל, אֵייתִי מָרָא עֲקָרִינָהּ לִיבִלִי, שְׁדִינָהּ לְנַהֲרָא.

After he ate, he brought a hoe, uprooted the grass, and threw them into the river.

STATEMENT

שְׁמַעֲיָה דְקָאָמַר: וַוִי דְאֶפְקִיָּה הָהוּא גִבְרָא מְבִיתִיָּהּ.

He heard the angel saying: Woe that this man has removed me from my home!

STATEMENT

וַאֲמַר אַבְיִי: מַרִּישׁ הָהָא אֲמִינָא, הָאִי דְלֹא שְׁתֵּי אוֹפִיָּא – מְשֻׁם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not drink foam is because of repulsiveness.

EXPLANATION

אָמַר לִי מַר: מְשֻׁם דְקָשִׁי לְכַרְסָם.

But the Master said to me: It is because it is bad for catarrh.

STATEMENT

מִשְׁתֵּיָּהּ – קֹשֶׁה לְכַרְסָם, מִינְפַח בֵּיהּ – קֹשֶׁה לְרִישָׁא, מְדַחֲיָהּ – קֹשֶׁה לְעֲנִיּוּתָא.

Drinking it is bad for catarrh; blowing on it is bad for headaches; removing it with one's hand is bad for poverty.

ANSWER

מאי תקנתיה? לשקעיה שקועי.

What is its remedy? Let him sink it into the drink and then drink.

STATEMENT

לכרסם דחמרא – שיכרא, דשיכרא – מיא, דמיא – לית ליה תקנתא,

The remedy for catarrh of wine is beer; for beer, water; for water, there is no remedy.

STATEMENT

והיינו דאמרי אינשי: בתר ענא אזלא עניותא.

And this is what people say: Poverty follows the poor man, for even his drink has no cure.

STATEMENT

ואמר אביי: מריש הוה אמינא, האי דלא אכלי ירקא מבישא דאסר גינאה, משום דמיחזי כרעבתנותא.

And Abaye said: At first I would say, this practice that they do not eat vegetables from a bundle tied by the gardener is because it looks like gluttony.

EXPLANATION

אמר לי מר: משום דקשי לכשפים.

But the Master said to me: It is because it makes one vulnerable to witchcraft.

STATEMENT

רב חסדא ורבה בר רב הונא הוו קאזלי בארפא, אמרה להו ההיא מטרוניתא: אותבן בהדיכו. לא אותבוה.

Rav Chisda and Rabba bar Rav Huna were traveling in a boat. A certain matron said to them: Seat me with you. They did not seat her.

STATEMENT

אמרה מלתא, אסרתה לארפא. אמרו אינהו מילתא, שריוה.

She said a word of witchcraft and tied the boat in place. They said a word and released it.

STATEMENT

אמרה להו: מאי איעביד לכו, דלא מקנח לכו בחספא, ולא קטיל לכו כינח אמניכו, ולא אכיל לכו ירקא מבישא דאסר גינאה.

She said to them: What can I do to you, since you do not wipe yourselves with a shard, and you do not kill a louse on your garments, and you do not eat vegetables from a bundle tied by the gardener, so ny witchcraft has no power over you.

STATEMENT

וַאֲמַר אָבִי: מִרִּישׁ הָהָא אָמִינָא, הָאִי דִּלָּא אָכְלִי יִרְקָא דְנָפַל (אֲתַכָּא) [מִתַּכָּא], מְשׁוּם מְאִיסוּתָא.

And Abaye said: At first I would say, this practice that they do not eat vegetables that fell from the table is because of repulsiveness.

EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְקָשָׁה לְרִיחַ הַפֶּה.

But the Master said to me: It is because it is bad for bad breath.

STATEMENT

וַאֲמַר אָבִי: מִרִּישׁ הָהָא אָמִינָא, הָאִי דִּלָּא יִתְבִּי תוּתִי מְרִזִּיכָא, מְשׁוּם שׁוּפְכִים.

And Abaye said: At first I would say, this practice that they do not sit under a gutter is because of waste water.

EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְשִׁכְיָחִי מְזִיקִין.

But the Master said to me: It is because demons are common there.

STATEMENT

הָנְהוּ שְׁקוּלָאֵי דִּהְוּ דְרוּ חֲבִיתָא דְחֻמְרָא, בְּעוּ לְאִיתְפּוּחִי, אוּתְבוּהָ תוּתִי מְרִזִּיכָא, פְּקָעָה.

There were certain porters who were carrying a barrel of wine. They wanted to rest, so they placed it under a gutter, and it burst.

STATEMENT

אָתוּ לְקַמִּיָּה דְמַר בַּר רַב אָשִׁי, אִפִּיק שִׁיפוּרֵי שְׁמַתִּיהָ.

They came before Mar bar Rav Ashi. He brought out shofars and excommunicated the demon.

QUESTION

אָתָא לְקַמִּיָּה, אָמַר לֵיהּ: אַמַּאי תַּעֲבִיד הָכִי?

The demon came before him. He said to him: Why did you do this?

ANSWER

אָמַר לֵיהּ: הֵיכִי אָעֲבִיד, כִּי אוּתְבִיָּה בְּאוּנָאֵי?

He said to him: What should I have done when they placed it on my ear?

RULING

אָמַר לֵיהּ: אַתְּ בְּדוּכְתָא דְשִׁכְיָחִי רַבִּים מַאי בְּעִיתָ? אַתְּ הוּא דְשַׁנִּיתָ, זִיל שְׁלִים!

He said to him: What are you doing in a place where many people are common? You are the one who deviated, go pay!

STATEMENT

אָמַר לֵיהּ: הַשְׁתָּא נָמִי לִיקָבַע לִי מַר זִמְנָא וְאַפְרַע. קָבַע לֵיהּ זִמְנָא.

He said to him: Now also, let the Master set a time for me and I will pay. He set a time for him.

QUESTION

כִּי מָטָא זִימְנָא, אֵיעָכַב. כִּי אָתָא, אָמַר לֵיהּ: אַמַּאי לָא אָתִית בְּזִמְנָךְ?

When the time arrived, he was delayed. When he came, he said to him: Why did you not come at your set time?

ANSWER

אָמַר לֵיהּ: כָּל מִילֵי דְצִייר וְחֲתִים וְכִייל וּמְנִי, לִית לֹן רְשׁוּתָא לְמַשְׁקֶל מִינֵיהּ, עַד דְּמַשְׁפְּחִינֵן מִיַּדֵּי דְהַפְקָרָא.

He said to him: Anything that is tied, sealed, measured, or counted, we have no permission to take from it, until we find something ownerless, so it took time to gather the funds.

STATEMENT

וְאָמַר אַבְיִי: מַרִּישׁ הָוָה אָמִינָא, הָאִי דְשָׂדֵי מִיָּא מְפּוּמָּא דְחֻצָּבָא – מְשׁוּם צִיבְתָּא.

And Abaye said: At first I would say, this practice that they pour out water from the mouth of a jug before drinking is because of wood chips.

EXPLANATION

אָמַר לִי מַר: מְשׁוּם דְאִיכָּא מִים הָרְעִים.

But the Master said to me: It is because there are bad waters, i.e., a demon may have drunk from it.

STATEMENT

הָוָא פֶּר שִׂידָא דְהָוָה בִּי רַב פָּפָא, אָזַל לְאַתּוּי מִיָּא מִנְהָרָא, אֵיעָכַב.

There was a certain demon who was in the house of Rav Papa. He went to bring water from the river and was delayed.

STATEMENT

כִּי אָתָא, אָמְרוּ לֵיהּ: אַמַּאי אֵיעָכַבְתָּ? אָמַר לָהּ: עַד דְּחֶלְפִי מִים הָרְעִים. אֲדַהֲכִי

When he came, they said to him: Why were you delayed? He said to them: Until the bad waters passed. Meanwhile

SUMMARY

The daf establishes that both wiping and rinsing the mouth are required between meat and dairy, and clarifies that while wheat bread is excellent for wiping, soft, warm, or crumbling barley bread is not. We then learn the halacha of waiting between meat and dairy: while one may eat meat immediately after cheese (with proper cleaning), one must wait after eating meat before eating dairy, with Mar Ukva establishing the practice of waiting from one meal to the next. The Gemara also notes that meat stuck between the teeth still has the halachic status of meat. Finally, the Gemara transitions to the halachos of washing hands, clarifying that mayim rishonim is a mitzvah (or a relative obligation) which can be done with hot or cold water and poured on the ground, whereas mayim acharonim is a strict obligation due to danger, requiring cold water poured specifically into a vessel to avoid damaging the ground.

Look at the beautiful, honest words of Mar Ukva on our daf. He looks at his father's high level of piety, waiting a full twenty-four hours between eating meat and dairy, and compares it to his own practice of waiting only until the next meal. He doesn't make excuses or pretend. He simply says, "I am like vinegar, the son of wine, compared to my father." He acknowledges his father's greatness, recognizes his own level, and holds onto his own avodah with complete integrity.

Lichoira, we might think that if we cannot reach the level of the previous generations, or even the level of our own parents and rabbeim, then our avodah is lacking. The yetzer hara loves to use this kasha to make a Yid feel downcast. "If you can't learn like them, or daven with that same bren, what is your learning worth?" But the teretz is right here in Mar Ukva's words. Hashem does not ask you to be someone else. He wants you to be real with where you are standing right now, and to serve Him from that very place with joy and truth.

There is no shame in recognizing that we are "vinegar compared to wine," as long as we are the best "vinegar" we can be. Your three hours or six hours of waiting, your twenty minutes of learning b'iyun, your heartfelt Minchah in the middle of a busy workday, this is your avodah, and it is precious to Hashem. When you serve Hashem with honesty, without pretending to be on a madreiga that is not yours, you build a solid, lasting foundation in your yiras Shamayim.

Today, identify one area in your avodas Hashem where you feel you are falling short of an ideal. Instead of feeling discouraged, accept your current level with honesty, and commit to doing that one small step with absolute consistency and sincerity.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְג וְרָסִן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָה וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלֻמָּנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֵר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינִי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךָ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךָ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:
יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:
יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:
אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי:
אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנִי מִי יַעֲמֹד:
כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶא:
קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:
נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:
יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְפֵּה עֲמוֹ פְדוּת:
וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'