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Two People Washing Hands Together

Masechet Yadim, our new *masechet*, discusses the laws of washing hands. There are certain types of *tumah* that if touched, do not cause the person to be *tameh*, yet rabbinically cause their hands to be *sheni l'tumah*. If the person then touches *trumah* he would invalidate it. Similarly, since one is not always conscious of what their hands touch, the *Chachamim* ruled that all hands should be treated as being a *sheni l'tumah* until they are washed.¹ The subsequent washing would rid a one's hands of *tumah*.² For contact with *kodshim* pouring water over the hands is not enough and they must be immersed in a *mikveh*. The *masechet* initially deals with the laws that relate to washing hands including the details that relate to the act of washing, the required water and the utensil that must be used.

One of the requirements is that a utensil containing a *revi'it* of water must be used (*Chulin* 107a). The *Mishnah Berura* (OC 160:67) explains that the water should be poured twice on each hand. If the entire *revi'it* was poured on both hands at once then that would be enough. If one only needed to pour the water on one hand, a *revi'it* of water in the *kli* would still be required as this is the minimum measure required for this purification (*shiur tahara*).

The first *Mishnah* teaches that one *revi'it* of water can be used to wash two people's hands. If there is a requirement for a *revi'it* to be used for one person how can it now be shared by two people? The *Gemara* (*Chulin* 107a) explains that our case is different since "it is coming from *shiyarei tahara* – "remnants of *tahara*". What does this mean?

Rashi explains that in our cases one person is washing after the other. Even though when the second person takes the utensil it contains less than a *revi'it*, it is nevertheless acceptable since the *kli* initially had a *shiur tahara*. To explain, since in the beginning there was a *revi'it*, the water got a *din* of *tahara* water for these purposes thereby enabling the second person to use the water (provided there was enough left to cover his hands).

The *Rambam* however requires a *revi'it* of water when washing hands. Nevertheless there are two washings, the initial wash that purifies the hands (*mayim rishonim*) and

the second that removes the *tameh* water left on the hands (*mayim shniyim*). The *Rambam* understands that our *Mishnah* is referring to *mayim shniyim* and teaches that even though *mayim rishonim* require a *revi'it*, since *mayim shniyim* remove the "remnants of *tahara*", they may suffice with enough to wash the *mayim rishonim* off.

The *Ramban* and *Rashba* understand that our *Mishnah* is referring to *mayim rishonim* and have two difficulties. Firstly if our case is where both parties wash their hands at the same time, then the term "remnants" does not fit. Secondly, if our case is where they washed one after the other then the second person will not be washing with a *revi'it*. They argue with *Rashi*, asserting that having a *revi'it* in the beginning should have no bearing on the fact that the second person is now washing without a *revi'it*.

Instead the *Ramban* and *Rashba* explain that our *Mishnah* is discussing a case where one washes after the other while the water is being poured as a constant stream. The case would be where the second person placed his hands directly under the first. The constant flow allows the water to be considered one mass thereby making as if the second person's hands are also immersed in a complete *revi'it* (*nitzuk chibbur*). This then would be similar to the *Mishnah* in *Mikvaot* (7:6) where two people immersed in a *mikveh* with a minimum volume one after the next. Provided that the first person kept one foot in the water, it was as if the second person immersed in a valid *mikveh*.

Two additional points must be added to this final explanation. The *Beit Yosef* explains that the second person's hand must be close to the first person's. The reason is that if there is a gap, then it might be considered like the second person used water that was used for washing, which is invalid. The *Mishnah* would then be teaching if they are closed together then it considered like their hands are one. The *Magen Avraham* adds that the case must be referring to where they came to wash together. If however one was washing and another quickly slipped his hands under, he would not be considered *shiyarei tahara*.

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¹ See the *Rambam's* introduction to this *masechet* who differentiates between *yadayim* that touched *tumah* and *stam yadayim*. Also see the *Mishnah Acharona's* comments on the *Rambam*.

² Washing hands prior to consuming bread today stems from this *masechet*. The *Chachamim* instituted that everyone wash their hands even

prior to eating *chulin* bread so that the *kohanim* would become accustomed to washing their hands prior to eating. See the *Aruch Hashulchan* (OC 160:23) who explains that the *Rambam* differentiates between washing for *chulin* and washing for *tumah*.

Revision Questions

טבול יום די: בי-ג'

- How can one knead dough and then separate *challah* if:
 - They are a *tevul yom*? (די: בי)
 - The kneading trough is *tevul yom*? (די: ג')
- If one filled a *lugin* that was *tevul yom* with wine, what is the law if he said: (די: די)
 - 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? (די: די)
- What law is mentioned in the *Mishnah* that changed with respect to *ma'aser sheni* and *demai*? *Gittin*? (די: ה')
- When would a broken *kadum* be susceptible to *tumah*? (די: ו')
- When would a wooden *mizreh* be susceptible to *tumah*? (די: ו')
- Explain the debate regarding one that draws wine from a large cistern and says "This is *trumah* if it comes out *b'shalom*." (די: ז')
- Regarding the previous question, when is it considered *b'shalom*? (די: ז')

דיס א: א'-ב: ג'

- 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 השנינים, 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: ב')

"הידיים מטמאות ומטהרות עד הפך ק."
- What is the law if one washed one hand then rubbed their hands together? Then scratched their head? (א: ג')

Local Shiurim

Sunday -Thursday

After *ma'ariv*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13 th June א' תמוז	14 th June ב' תמוז	15 th June ג' תמוז	16 th June ד' תמוז	17 th June ה' תמוז	18 th June ו' תמוז	19 th June ז' תמוז
Yadayim 2:4-3:1	Yadayim 3:2-4	Yadayim 3:4-5	Yadayim 4:1-2	Yadayim 4:3-4	Yadayim 4:5-6	Yadayim 4:7-8

