

OVERVIEW of the Daf

1) Protector (cont.)

Rava clarifies a point in the Beraisa cited to demonstrate that the law of protectors does not apply to tum'ah of neveilah.

2) Handles and protectors

A Mishnah elaborates on what qualifies as a handle and/or a protector of a food and the halachos that apply to these items.

The source for the laws of handles is cited.

The source for the laws of protectors is cited.

The Gemara questions whether the laws that apply to handles were correctly applied.

The appearance of the concepts of handles three times in the Torah is analyzed and this leads to the conclusion that a handle can bring in and transmit tum'ah and a protector even combines with a food to make up the minimum volume needed for tum'ah.

This analysis is challenged and the Gemara is forced to revise its explanation to lead to the same conclusion.

This explanation is also challenged and another explanation is offered.

This explanation is unsuccessfully challenged.

R' Chaviva suggests an answer to one of the earlier challenges.

One of the earlier expositions is successfully challenged and the exposition is revised.

3) Handles

R' Chiya bar Ashi in the nama of Rav and R' Yochanan disagree whether water that touches a handle renders the fruit susceptible to tum'ah.

The Gemara explains that the dispute could be based on logic and the dispute could be based on a verse.

A Beraisa is cited in support of R' Yochanan's position that a handle could make the fruit susceptible to tum'ah.

4) Volumes

Rav and R' Yochanan dispute whether food that is smaller than an olive's volume has a handle or protector.

Rav's position that food that is smaller than an olive's volume does not have a handle or protector is challenged. ■

Distinctive INSIGHT

Handles (ידות) which serve as conduits for tum'ah

מעיקרא כי כתיבא יד אהכנסה כתיבא

The Gemara discusses details regarding the laws of "ידות—handles" and "שומרים—protections" for food items. In some cases, tum'ah can be transmitted via these handles which are connected to food. Regarding tum'ah of food, a Beraisa, based upon the verse in Vayikra (11:37), taught that a protective layer for a seed, such as its outer shell or protective membrane, may be combined with the seed itself to obtain the necessary volume (the size of an egg) to be susceptible to become tamei. An outer, protective layer does not combine with a piece of neveilah to form the requisite volume (that of an olive) to transmit tum'ah.

The Mishnah in Uktzin (1:1) teaches the law of anything that is a "handle" for food, but not a protective layer. An example of this is a bone with no marrow, which has a small piece of meat connected to its end. In this case, if the food is tahor, if a source of tum'ah touches the handle, the handle enables the tum'ah to cause the food to become tamei. In a case where the food is tamei, and a second piece of food which is tahor touches the handle, the second piece of food becomes tamei. If the food has a volume smaller than an egg, the handle does not join to increase the total volume. We see that a handle can be a "transmitter—מוציא" and "collector—מכניס" of impurity.

The Mishnah continues and discusses things that protect food, even if it is not a handle for it. An example of this is a piece of skin which has some meat stuck onto it. If the food is tahor, and a sheretz touches the protection, the food becomes tamei through it. If the food was tamei, and a second piece of tahor food comes into contact with the covering, the second piece of food becomes tamei. We see that protectors can also be a "transmitter—מוציא," and a "collector—מכניס" of impurity.

Something that is neither a handle nor a protection for food cannot be a transmitter nor a collector of tum'ah.

The Gemara shows how these halachos are derived from the verses in Vayikra 11:35-39, which present the concept of handles in three different contexts. Verse 35 introduces the concept of handles of an oven to draw tum'ah to it, verse 38 speaks of seeds or plants which become tmei'im, and verse 39 speaks about a handle of neveilah which serves to transmit tum'ah. The Gemara notes that perhaps handles only transmit tum'ah, but they do not draw tum'ah upon something. The Gemara answers that verse 38 which speaks about food is discussing a case where the tum'ah is being drawn to the food via the handle.

Tosafos discusses the source of handles for all other types of utensils beside those of earthenware, which are similar to an oven. Tosafos explains that Vayikra 11:26 presents a general rule of a sheretz falling upon an object, and Toras Kohanim (Shemini 7:4) seems to apply this to handles of all types of utensils. ■

*Today's Daf Digest is dedicated in memory of
the 29th yahrzeit of our father*

HaRav Simcha Bunim ben R' Zalman Moshe HaLevi

HALACHA Highlight

Washing dirt from food on Shabbos

פירות שלא הוכשרו כתנור שלא נגמרה מלאכתו דמי

Fruits that were not made susceptible are like an oven that was not completed

The Gemara teaches that produce that was not made susceptible to tum'ah is like an oven that was not yet completed. Sefer Tel Torah¹ suggests that the Gemara's intent is similar to Sefer HaChinuch's explanation² for why produce is not susceptible to tum'ah unless it comes in contact with water. Since there are some foods that people do not eat until they have rinsed off the dirt the Torah teaches that foods are not considered fully processed until they are rinsed. For this reason a prerequisite to susceptibility to tum'ah is that the water had to have come in contact with the produce with the intent of the owner since his intent is essential to the food being considered completed. This is why Chazal in our Gemara equate the susceptibility of produce with an oven that is not yet completed.

Teshuvos Shevet HaLevi³ writes that Sefer HaChinuch's explanation sheds light on Rabbeinu Chananel's opinion⁴ regarding the definition of מנפץ. מנפץ is a subcategory (תולדה) of the melacha of דש – threshing. Rabbeinu Chananel explains that it refers to the removal of dirt from food. Shevet HaLevi explains that the essence of the melacha of threshing is the removal of the inedible outer layer of the grain in order to expose the edible inner grain so that it could be consumed. Conceptually there is no difference whether one is removing something

REVIEW and Remember

1. What is the source for handles ?

2. Can a protector serve as a conduit to make a food tamei ?

3. What is derived from the phrase על כל זרע זרוע אשר יזרע ?

4. What is the point of dispute between Rav and R' Yochanan ?

inedible that is a natural part of the grain or whether one is removing something inedible that became attached to the grain such as dirt. This is evident from Sefer HaChinuch's explanation that rinsing grain is a step in making the grain edible and thereby completing its processing and that same principle is true regarding Shabbos.

In addition to the melacha of מנפץ, rinsing fruit raises a question of בורר – selecting. Rav Moshe Feinstein⁵ writes that fruit or vegetables that have minimal dirt on them, and many people eat the food without rinsing it, may be rinsed on Shabbos. Even if people do rinse the food it may be that it is permitted since rinsing a food is considered washing the food rather than selecting the food from the dirt. He adds, however, that the custom is to only rinse those foods that are fit for consumption even without washing. ■

¹ ספר טל תורה לסוגייתנו ד"ה פירות.
² ספר החינוך מצוה ק"ס.
³ שו"ת שבט הלוי ח"א סי' פ'.
⁴ ר' חננאל לשבת ע"ג.
⁵ שו"ת אג"מ או"ח ח"א סי' קכ"ה. ■

STORIES off the Daf

An Incomplete Vessel

"כתנור שלא נגמרה דמי..."

On today's daf we find that a vessel that is not yet complete does not receive ritual impurity. We can learn an important lesson for our avodas Hashem from this halachah: it is only one who thinks he is complete who is defiled. One who is humble enough to get help when he needs it is pure.

A certain masmid was the talk of Brisk. He learned all day, every day. Never wasting a moment, he was always seen over his sefer, learning and covering

ground. Generally, one who applies himself to his learning becomes a lamdan. As the Chazon Ish writes in Emunah U'vitchon, many avreichim only became great scholars later in life, after they have had time to develop themselves. However, there are those who don't fully apply themselves in the beis medrash—even though they have the time and the inclination—since they are ashamed of their ignorance after having spent years in study. Such a person wonders how can an older man like him speak in learning and reveal how much is unclear to him? But only those who speak in learning with scholars greater than themselves really learn how to learn.

So for the townsfolk of Brisk, this young man was an enigma. It was not as

though he was incapable and he certainly didn't waste a moment, yet it was clear to anyone who engaged him in conversation that he did not know how to learn. This was a new phenomenon for people of the town.

One Simchas Torah, when the leaders of the community were having kiddush with Rav Chaim Brisker, zt"l, they broached the subject of this unfortunate masmid, for whom they shared a sense of direct responsibility. "What is at the root of his lack of success in learning?"

Rav Chaim dismissed the question with a wave of his hand, "Oh him! Of course he cannot learn. He is too busy covering ground to really pay attention to what he is learning!"¹ ■

¹ כן שמעתי מהרב יהושע כהן שליט"א ■