



Combining Tameh Food

A particular *Mishnah* (8:8) learnt this week is understood quite differently by the *Rishonim*.

The *Bartenura* understands that the *Mishnah* discusses a small pieces of dough resting on a kneading trough. The first case is where the trough is inclined. If there are three pieces in a row one above the other and the bottom piece is wet, then the trough remains *tahor*. Recall, that for food to pass on *tumah*, it must be the size of a *kebeitzah* (an egg). The *Bartenura* explains that even if the pieces are in contact with one another, they do not combine to make that minimum volume. The pieces of dough would need to “bite” into one another, such that if they were pulled apart, bits of one would be pulled away with the other. Had they combined, then they would have made the liquid *tameh* which, by way of a rabbinic decree, would have made the trough *tameh*. That is indeed that case if there were two pieces of two that made the volume of a *kebeitzah*. *R' Dosa* maintains that even in that case, they would not combine unless the two pieces were pressed together.

The *Mishnah* continues however that if the trough was resting flat, then any number of small pieces could combine. The reason is that the liquid on which all the pieces rest is stationary and is able to combine the pieces. *R' Dosa* disagrees in that case as well.

The *Mishnah Achrona* explains that we learn a number of points from this *Mishnah*. From the final case we learn that only liquid that is stationary can combine different pieces of dough. From the first cases however, we learn that even if the pieces are on an incline, the surface liquid can combine two pieces. How so? Citing the *Raavad* he explains if there is a *kebeitzah* volume of pieces in direct contact with liquid, then they can make the liquid *tameh*. This is the case where there were two pieces totalling a *kebeitzah*. There was a *kebeitzah* volume of *tameh* food in contact with the surface liquid, which therefore made it *tameh*, thereby making the trough *tameh*. The reason why in the first case, with three pieces, the trough remained *tahor*, was because only one

piece was wet and only two pieces were in contact with the liquid, which was still less than a *kebeitzah*.

The *Rambam* however explains that in the first case it is the trough that was wet (and not one of the pieces of dough). Since it is on an incline it can only combine two pieces, but not three. The *Mishnah Achrona* understands that this is even if the pieces were not in contact with one another. *Kehati* explains that the reason why they can combine when there are two pieces is because the liquid between them is in contact with *tameh* food that (together) is the size of a *kebeitah*.

A ramification of this debate may be found in another *Mishnah* (9:8). If a dead *sheretz* is found in a mill used for crushing olives prior to pressing, then only the olives in contact with the *sheretz* are *tameh*. The *Mishnah* adds that if there is already oil collecting beneath the olives then they are all *tameh*. The reason is that the *sheretz* would make the olives that they are contact with *tameh*; they would be a *rishon le'tumah*. Those olives would make then make the liquid *tameh*. As mentioned above, by way of the rabbinic decree, *tameh* liquids always became a *rishon le'tumah*. Consequently they would make the remaining olives also *tameh*. Exactly what level of *tumah* might depend on how we understand our *Mishnah*.

The *Mishnah Achrona* explains that according to the *Bartenura*, the pieces of dough ordinarily cannot combine unless they bite into each other. In our *Mishnah*, we learn that the liquid serves that purpose. Consequently, that liquid effectively turns the pieces into one mass. That being the case, the liquid would make all the olives considered one mass. This would mean that from the outset they would all be considered as having come into direct contact with the *sheretz* and be a *rishon le'tumah*. That reasoning was not necessary for the *Rambam*. The liquid definitely combined them for *tumah* transfer, but it does not necessarily make them considered one mass. Consequently, in that *Mishnah*, the other olives may have only become *tameh* as a result of the *tameh* liquid, and would therefore be a *sheni le'tumah*.

Revision Questions

טהרות ח' - ט' - ט"ו

- What is the law regarding a *chaver's* house if an *am ha'aretz* entered to collect their child? (ח': ה')
- In what state does food become susceptible to *tumah*? (ח': ר')
- When does animal food become susceptible to *tumah*? (ח': ר')
- To what can the back of *keilim* that became *tameh* transfer *tumah*? (ח': ר')
- What are the opinions regarding whether parts of *tameh* dough can combine to make the minimum *shiur* in order to make the liquid in which they sat *tameh*? (ח': ח')
- What are the opinions regarding the previous question if the trough is slanted? (ח': ח')
- What are the three cases where liquids do not combine to transfer *tumah*? (ח': ט')
- For what else do they not combine? (ח': ט')
- When do olives become susceptible to *tumah*? (ח': ט')
- Can olives become susceptible to *tumah* if the owner did not complete collecting olive for some reason out his control? (ח': ט')
- What is the law regarding freshly picked olives onto which *tameh* liquid fell? (ח': ט')
- Is the law in the previous question different if all work in collecting the olives was complete? (ח': ט')
- Explain the debate regarding the moisture that leaves such olives. (ח': ט')
- What is *R' Shimon's* version of the debate? (ח': ט')
- What are the three opinions regarding how an *am ha'aretz* should complete picking his olives in order to separate *trumah*? (ח': ט')
- What is the law regarding olives that were left in a basket to soften? (Provide both cases.) (ח': ט')
- What is the law regarding olives that were placed on the roof for drying? (ח': ט')
- What is the law regarding such olives that were stored in the house in order to soften them prior to placing them on the roof? (ח': ט')
- Does the law change if they were in the house only while making space on the roof? (ח': ט')
- Explain the debate regarding a case when one takes olives from a vat for pressing when he has not finished collecting olives into that vat. (ח': ט')
- What is the law regarding a case where a *sheretz* is found:
 - On a grinding stone?
 - On the leaves on pressed olives? (ח': ט')
 - On clumps of olives above the main mass of olives in a vat?
 - On clumps above clumps above the mass?
 - Between the wall and the olives?
 - Burnt on top of the olives? (ח': ט')
- What is the law regarding the vat from which olives were being taken and placed on the roof if a *sheretz* is found amongst the olives on the roof? (ח': ט')
- What is the law if the *sheretz* was found in the vat? (ח': ט')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
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Next Week's Mishnayot...

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | שבת קודש |
|------------------|------------------|------------------|------------------|------------------|------------------|-------------------|
| 18 July ט' אב | 19 July י' אב | 20 July יא אב | 21 July יב אב | 22 July יג אב | 23 July יד אב | 24 July ט"ו אב |
| Taharot 10:1-2 | Taharot 10:3-4 | Taharot 10:5-6 | Taharot 10:7-8 | Mikvaot 1:1-2 | Mikvaot 1:3-4 | Mikvaot 1:5-6 |

