



Volume 6. Issue 61

## Hechsher – Willingly

This week we began *masehtet Machshirin*. The laws presented in this *masechet* are mostly based on the following *pasuk* (Vayikra 11:38):

But if water has been placed (*v'chi yutan*) upon a seed then their *neveilah* falls upon it, it is *tameh* to you.

We learn from the above *pasuk* that for food to become *tameh* it must undergo *hechsher*. In other words it must come into contact with one of the seven liquids (as we will learn further 6:4).

We soon learnt of a number of prerequisites for *hechsher*. One is that the food must be detached from the soil. Another is that the (*tahor*) liquid (which also must be detached) must have come into contact with the *ratzon* (approval) of the owner of the food. What constitutes *ratzon* is discussed in the first *Mishnah*.

The *Mishnah* (1:1) teaches:

Any liquid that fell initially *l'ratzon*, even though at the end it was not *l'ratzon*; or if in the end it was *l'ratzon* even though in the beginning it was not *l'ratzon* – qualifies for *v'chi yutan*.

The *Mishnah* explains that even partial *ratzon* is enough for the water to enable *hechsher*. What is not immediately clear is what the “beginning” and “end” is referring to in the *Mishnah*.

Most of the *mefarshim* explain that the beginning refers to the time the water was detached. An example where there is *ratzon* in the beginning is where it is raining and the owner wish to use the water for a particular us, e.g. washing *keilim*. *Ratzon* in the end is when the water fell on the food.

The *Rambam* (*Tumat Ochlin* 12:2-3) however explains that the beginning refers to the beginning of when the water fell on the food, and the end refers to the point when the food is still wet. If however the water that was detached without *ratzon*, it cannot

perform *hechsher*. The *Ra'avad* argues with the *Rambam* there maintaining the previous understanding. How do we understand the debate?

*R' Chaim (al HaRambam)* explains as follows: The *Rambam* understands that there are two requirements for *hechsher*. The first is that water must be willing detached for a detached purpose. The *Sifra* learns this requirement from the earlier *pasuk* (11:34): “...and any beverage that can be drunk...” The second is that the water must also fall, or be on the fruit with *ratzon* – learnt from the above quoted *pasuk*. This derivation is as follows. The word in the *pasuk* “was placed” (*yutan*) is written in the *Torah* as *yiten* – “he will place”. Just as one actively placing water is with *ratzon*, so too must the water now on the fruit be with *ratzon*. Therefore according to our *Mishnah* the second requirement is fulfilled either if the water is placed on willingly or if there is *ratzon* while the fruit is wet.

The *Ra'avad* (amongst other *mefarshim*) however understands that fulfilling one of these requirements is enough. But how does he deal with the two *pesukim*? He understands that second *pasuk* also refers to the “detaching” (*telisha*) of water. Consequently the *pesukim* are teaching that there is a requirement of *ratzon* at the time of *telisha*; yet there are two types of *telisha*. One *telisha* is when it is detached from the ground (referred to in the first *pasuk*). The second *telisha* is the subsequent *telisha* for placing the water on the food (learnt from the second *pasuk*). Consequently the *Mishnah* teaches that the requirement for *ratzon* at the time of *telisha* can be fulfilled in one of two ways: either at the time of detaching it from the ground (or when raining); or at the time it makes contact with the food.

*Yisrael Yitzchak Bankier*

**Revision Questions**

נידה י' ג' – י' ח'

- What is the law regarding a *zavah* that only checked on the first and seventh days? (י' ג')
- What is the unique law that applies to the corpse of one that died as a *zav*? (י' ד')
- Until when does this law apply? (י' ד')
- What is the debate between *Beit Shammai* and *Beit Hillel* regarding *nashim metot*? (י' ד')
- Explain the debate regarding *dam* that leaves an *isha she'meta*? (י' ה')
- In what case do they agree? (י' ה')
- What level of *tumah* is a *yoshevet al dam tohar*? (Provide the history.) (י' ו')
- Regarding the previous question when do *Beit Shammai* and *Beit Hillel* argue and when do they agree? (י' ו'-ז')
- Explain the debate regarding an *isha* that sees: (י' ח')
- On the eleventh day and *tavla l'erev v'shimsha*?
- On the eleventh day and the next day *tavla v'shimsha*?
- In what case do they agree? (י' ח')

מכשירין א' א' – ב' ב'

- Is water *machshir* if it was only initially *l'ratzon*? If it was only *l'ratzon* at the end? (א' א')
- What liquids are *machshir* even if it is not *l'ratzon*? (א' א')
- If water falls as a result of shaking a tree on to detached fruit, in what two cases does everyone agree that the water is considered *b'chi yutan* and which case is debated? (א' ב')
- Explain the debate regarding the previous question where the water falls on to attached fruit. (א' ג')
- What (and whose) opinion does *R' Yehoshua*'s present? (א' ג')
- Explain the debate regarding one that shakes water from a bundle of vegetables and the water runs across the lower vegetables. (א' ד')
- What is the law regarding the water that is squeezed out of a leek and what is the law regarding the remaining water? (א' ה')
- What other case brought shares the same law? (א' ה')
- What are the two cases debated by *R' Shimon* and the *Chachamim*? (א' ו')
- What is the law regarding fruit that was hidden in water to prevent their theft? (א' ו')
- What is the law regarding fruit that was placed in the river to float for the sake of transportation? (א' ו')
- What is the law regarding moisture on building? When does this change? (א' ב'-ב')
- What is the law regarding human sweat? When does this change? (א' ב')
- In what case is the sweat of a *tahor* person *tameh*? (א' ב')

**Local Shiurim**

**Sunday -Thursday**

15 minutes before *mincha*  
Mizrachi Shul

**Friday & Shabbat**

10 minutes before *mincha*  
Beit Ha'Roeh

**Next Week's Mishnayot...**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 <sup>th</sup> April ד' אייר	19 <sup>th</sup> April ה' אייר	20 <sup>th</sup> April ו' אייר	21 <sup>st</sup> April ז' אייר	22 <sup>nd</sup> April ח' אייר	23 <sup>rd</sup> April ט' אייר	24 <sup>th</sup> April י' אייר
Machshirin 2:3-4	Machshirin 2:5-6	Machshirin 2:7-8	Machshirin 2:9-10	Machshirin 2:11-3:1	Machshirin 3:2-3	Machshirin 3:4-5

