



Yad ve'Shomer

This we began the final *masechet* of the six volumes of *Mishnah* – *masechet Uktzin*. In the first *Mishnah* we learn about two concepts relating to *tumat ochlin* – the *yad* and *shomer*. In short, a *yad* is part of a food that is used to handle the food when eating it (*Bartenura*), e.g. the stalk of a date. A *shomer* on the other hand, is part of the food that protects the food; for example the peel of an orange.

The *Mishnah* teaches that a *yad* has the ability to transfer *tumah* to and from the food. In contrast the *shomer* is considered part of the food when calculating its volume, aside from acting as a “conductor” of *tumah*. A practical ramification is where the food is already *tameh* and the size of a *kebeitzah* only when including the *shomer*. Since the *shomer* can be included in this measure, it would satisfy the minimum *shiur* to transfer *tumah* to something else.

The *Gemara* (*Chulin* 118a) learns the source of these laws from *pesukim*. The *yad ha'tumah* is learnt from the *pasuk*: “But if water had been placed on a seed and then their carcass falls on it, it is contaminated to you” (*Vayikra* 11:38). The *Gemara* learns that any additional parts of the food that are for your needs can transfer *tumah* to and from the food. The law of the *shomer* is learnt from the previous *pasuk*. Let us however turn our attention to the *yad* in order to get a better understanding.

One issue that is debated is whether the *yad* itself can become *tameh*. The *Rambam* understand that the *yad* can. This is only however while the *yad* is still attached, because it only becomes *tameh* because it is *tafel* to the food (*Ritva Sukka* 13b). Therefore when the *Mishnah* mentions that a *yad* can transfer *tumah* in each direction it is referring to transfer between the food and the *yad*. The *Tosfot* (*Chulin* 128a) however understand that even though the *yad* serves as a conduit, it itself does not become *tameh*. Consequently the *Mishnah* is referring to the *yad*'s ability to transfer *tumah* to and from the food to another object (*Rash, Rosh*).

According to the two different understanding above there does not appear to be any practical ramification in *Halacha*. The *yad* transfers *tumah* while it is attached and is *tahor* when detached. Nonetheless they do provide two very different appreciations of a *yad*. An analysis of another issue will help to develop this idea.

One requirement that was mentioned in the introduction was that the *yad* must be attached to the food. The *Mishnah Achrona* notes that this requirement appears to be more extreme than what is implied by the derivation from the *pesukim* – “for all your needs”. A simple reading might lead on to believe that even a utensil should be considered a *yad* for the liquid it contains for one cannot handle liquids without it. Why must the *yad* be attached?

The *Mishnah Achrona* provides two reasons. The first is that this requirement is learnt from the laws of a *shomer*. In the *pasuk* from which a *shomer* is derived, the *shomer* is attached to the food – wheat in their shells. Consequently this requirement applies to a *yad* as well. In the second answer, he explains that *pasuk* is required because a *yad* on its own is not susceptible to *tumah*. The *pasuk* then teaches that since it is required for the food it is considered like the food. Now since food must be attached to other food well for it to combine for one *shiur*, the *yad*, which is really not even food, must also be attached. In slight contrast the *Mishneh LeMelech* (*Tumat Ochlin* 5:1) explains that a *yad* must be attached such that it can bear the food's full weight (see *Tosfot* *ibid.* 128b). That requirement is much stricter than the requirement for different foods to combine where a moderate attachment is enough.

Perhaps then we can use the second answer of the *Mishnah Achrona* to explain the debate about whether the *yad* itself becomes *tameh*. Recall that the *Mishnah Achrona* explains that a *yad* would ordinarily not be susceptible to *tumah*. The *pasuk* comes to teach us that the *yad* is like food. What does this mean? One option is that the *pasuk* made the *yad* while attached, into something close to food, but not equal to it (“food-minus”); it still cannot combine with the food like a *shomer* can. According to this understanding it makes sense that the *yad* can now become *tameh* – its status has changed. Also we understand why according to *Mishnah Achrona* understand that there is a requirement that it must be attached in the same way as two foods must be attached. The other option is that the *pasuk* does not change the status of the *yad* at all – it still is not food. Nevertheless the *Torah* made it like food only in the sense that it conducts *tumah* (“not-food-plus”). According to this understanding it makes sense that the *yad* does not become *tameh* – it is not food. Furthermore, we can understand why according to the *Mishneh Le'Melech* the level of attachment require for a *yad* is greater than between two foods.

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Revision Questions

עוקצין א' א' – ב' ח'

- What is the difference between parts of food that a *yad*, *shomer* and neither? (א' א')
- When are the roots of garlic a *shomer* and when are they a *yad*? (א' ב' ג')
- When is their “*amud*” a *shomer* and when are they a *yad*? (א' ב' ג')
- Which of the following is a *yad*, *shomer* or neither (and describe the debates where relevant):
 - The spine of the ears of corn? (א' ב')
 - The “empty-tail” of bunch of grapes?
 - The stalks of produce that is reaped? (How much?)
 - The stalks of food that is not reaped? (How much?) (א' ג')
 - Cabbage stalks? (List others that share a similar law.) (א' ד')
 - Stalks of food that was threshed? (א' ה')
 - Stalks of carobs?
 - Stalks of dried dates?
 - Pumpkin stalks? (א' ו')
- When is a sprig of a bunch of grapes a *yad*? (א' ה')
- What other cases are similar to the one in the previous question? (א' ה')
- Explain the debate regarding the stalk of artichoke. (א' ו')
- What is the law regarding olives that were preserved with their leaves? (א' ב')
- Explain the debate regarding the flower of a cucumber. (א' ב')
- What is the law regarding fruit stones? Which case is the exception? (א' ב')
- What is the law regarding a stone that is partially protruding? (א' ב')
- How much of a bone is *mitztaref*? (א' ב')
- What is the law regarding a partially rotten pomegranate with respect to *tziruf*? (א' ב')
- Which of the following is *mitzaref* to the *rimon*: *pitma* or *netz*? (א' ב')
- What is the law regarding outer-shells of food? (א' ב')
- According to *R' Yehuda* how many shells does an onion have? Explain. (א' ב')
- What is the difference between food that was cut for cooking and food that was cut for preserving with respect to *chibbur*? (א' ב')
- Which of the previous two cases is cutting for the purpose of placing on the table similar to? (א' ב')
- What is the law regarding strung onions? When does the law change? (א' ב')
- For how long is the shell of an egg a *shomer*? (Provide two cases.) (א' ב')
- For how long is a bone a *shomer* of the marrow? (א' ב')
- What other case brought is similar to the previous two? (א' ב')
- For which vegetables are the leaves not *mitztaref*? (א' ב')
- Which two cases does *R' Elazar bar Tzadok* exclude? (א' ב')
- What are the two cases where one must compress the food in order to measure it? (א' ב')
- How should one measure meat that has swelled or shrunk? (א' ב')

Local Shiurim

Sunday -Thursday

After *ma'ariv*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

**ONE WEEK
TILL THE
SIYUM HA'SHAS**

**NEW CYCLE
STARTS
JULY 4TH 2010
כ"ב תמוז ה'תש"ע**

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
27 th June ט"ו תמוז	28 th June ט"ז תמוז	29 th June י"ז תמוז	30 th June י"ח תמוז	1 st July י"ט תמוז	2 nd Jul כ' תמוז	3 rd July כ"א תמוז סיום הש"ס
Uktzin 2:9-10	Uktzin 3:1-2	Uktzin 3:3-4	Uktzin 3:5-6	Uktzin 3:7-8	Uktzin 3:9-10	Uktzin 3:11-12

