

Chullin – Simanim

פרק ט – העור והרוטב

דף קיח – Daf 118

1. **ידות לטומאה (to contract or transmit tumah, but not to combine for a shiur)**

A Mishnah teaches the principle of ידות – “handles,” i.e., items which serve as handles for food, regarding tumah: כל *anything* attached to food *which is a יד and not a שומר* (such as a bone without marrow with meat at its end) *contracts tumah to the food, and transmits tumah from the food, but does not combine* with the food to comprise the minimum shiur for tumah. A שומר, even if it is not a יד, contracts and transmits tumah, and also combines with the food for a shiur. ידות are derived from the word “לכם” – *for you* written regarding זרעים – seeds (i.e., food), teaching that tumah applies שבצרכיכם – *to all your needs* for food, including handles. A lengthy analysis explains why this derashah was written regarding זרעים, neveilah, and ovens, and seeks the source that not only ידות transmit tumah from food, but even contract tumah to food. It concludes: מעיקרא – *originally, when “יד” was written in the Torah, it was written regarding importing tumah to food* (which is the subject of the passuk of זרעים). [This is extended to שומר through a kal vachomer, since שומר protects food.] An additional explanation is offered.

2. **Machlokes whether יד is effective for הכשר**

Rav said: יש יד לטומאה ואין יד להכשר – *there is a halachah of יד regarding tumah, but there is no halachah of יד regarding “preparation” of food for tumah through moisture*. Thus, if water touches the stem of a fruit, the fruit does not become susceptible to tumah. Rebbe Yochanan says a יד is effective even for הכשר. This machlokes may hinge on the derashah quoted above (“לכם לכל שבצרכיכם”), and they disagree whether פניו ולפני פניו – *a passuk is darshened to explain the phrase before it, and also the one before the phrase before it* (in this case, “וכי” – *but if water had been placed*, referring to הכשר). Alternatively, they disagree in סברא: Rebbe Yochanan holds הכשר תחלת טומאה הוא – *the הכשר is considered the beginning of tumah*, so the halachah of ידות applies to הכשר as well, and Rav holds הכשר is not the beginning of tumah. A Baraisa supports Rebbe Yochanan’s view.

3. **Machlokes if there is a minimum shiur for שומר and יד**

Rav said: אין יד לפחות מכפול – *there is no יד for less than a כזית of food*, and אין שומר לפחות מכפול – *and there is no שומר for less than a [large] bean’s volume*. Thus, if a יד is attached to less than a כזית of food, the יד is ineffective, and tumah touching the יד will not be metamei the food. Likewise, less than a כפול of food is not significant enough for its שומר to be effective, and tumah touching the שומר is not metamei the food. Rebbe Yochanan disagrees and says יש יד לפחות מכזית, and יש שומר לפחות מכפול. However, although he holds שומר has no minimum shiur, he concedes that a יד does require a minimum shiur, but holds the minimum is a כפול, not a כזית.

Siman – Kichel

The man who wanted to eat his herring with kichel who was disappointed when the bone sticking out of a piece of herring on a kichel not only served as a יד to make the herring טמא but was even the cause of הכשר when oil spilled on the bone and not the fish, was relieved to hear that since the herring was less than a כזית the bone can’t be a יד.

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Kichel



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3 things to remember

1. **ידות** (to contract or transmit *tumah*, but not to combine for a *shiur*)
2. **Machlokes** whether יד is effective for הכשר
3. **Machlokes** if there is a minimum *shiur* for שומר and יד

