Chullin 118 – Good Morning Raboisai

Perek HaOr VeHaRotev – Tumah of Food

1️⃣ Levels of Tumah

👉 The Gemara continues the new Perek dealing with Tumah.

Tumah works through different levels:

- A dead person is Avi Avos HaTumah
- One who touches him becomes an Av HaTumah
- An Av can make something a Rishon
- A Rishon can make food a Sheni

For food to convey Tumah of food:

- It requires the appropriate shiur, generally a kabeitzah – the volume of an egg.

Shomer & Yad

2️⃣ What Is a Shomer?

👉 A shomer is:

- Something that protects food

Examples include:

- An eggshell
- A walnut shell
- Fruit peel
- Skin protecting meat
- A bone protecting marrow

Although the shomer itself:

- May not be edible

It has a halachic connection to:

- The food it protects.

3️⃣ What Is a Yad?

👉 A yad is:

- A handle used to hold food

For example:

- A stem attached to fruit
- A bone used to hold a piece of meat

Unlike a shomer:

- It does not protect the food

Its purpose is:

- To serve as a handle.

4️⃣ A Yad Can Transfer Tumah

👉 A yad acts as a connection to the food.

Therefore, if:

- Tumah touches the handle

The Tumah can pass through it:

- Into the food.

Similarly, if the food is already tamei and its handle touches other food:

- Tumah can pass outward through the handle.

📌 Two Functions

👉 A yad can therefore:

- Bring Tumah into the food
- Carry Tumah out from the food

However:

- The yad itself does not combine with the food to complete the required shiur.

5️⃣ A Shomer Is Stronger

👉 A shomer has an even stronger connection to the food.

It can:

- Bring Tumah into the food
- Carry Tumah out from the food
- Combine with the food to complete its required shiur

📌 **Example**

👉 If the edible part is slightly less than:

- A kabeitzah

But together with its protective shell it reaches:

- A kabeitzah

The shomer can:

- Complete the shiur.

This is different from:

- A yad

Which transfers Tumah but:

- Does not complete the shiur.

🚱 **Neither Yad Nor Shomer**

👉 Something that serves as neither:

- A handle
- Nor protection

Has no special connection to the food.

For example:

- Hair attached to meat that is not used to hold it

Therefore:

- It does not bring Tumah in
- It does not carry Tumah out

- It does not combine to complete the shiur.

Source for Shomer

7️⃣ “Seeds Which Are Planted”

👉 The Torah discusses food becoming tamei and refers to:

- Seeds which are planted

Rebbe Yishmael explains:

The Torah compares food regarding Tumah to:

- The way seeds are normally planted.

When wheat or similar seeds are planted:

- They are planted together with their outer covering

Therefore:

- The protective covering is considered connected to the food.

📌 **This Teaches**

👉 A shomer:

- Can combine with food
- To complete the shiur for Tumah of food.

Shomer Does Not Combine with Neveilah

8️⃣ Tumah of Neveilah Is Different

👉 Although a shomer combines for:

- Tumah of food

It does not combine to complete the shiur of:

- Tumah of neveilah.

Tumah of neveilah requires:

- A kezayis of actual neveilah.

Therefore, if there is:

- Less than a kezayis of meat
- Plus enough hide to reach a kezayis

The hide:

- Does not complete the shiur.

9️⃣ Touching the Hide

👉 However, suppose there is:

- A full kezayis of neveilah meat
- Covered by its hide

And someone touches:

- The hide

The Gemara teaches that he can become tamei.

📌 Why?

👉 Although the hide does not:

- Combine to create the kezayis

It is still connected to:

- The actual neveilah

And can therefore:

- Transfer its Tumah.

This highlights the distinction between:

- Completing the shiur
- Transmitting Tumah.

The Rules of Yad and Shomer

🔟 The Beraisa Summarises

👉 A yad without a shomer:

- Can receive Tumah

- Can transmit Tumah
- Does not combine to complete the shiur

A shomer:

- Can receive Tumah
- Can transmit Tumah
- Can also combine to complete the shiur

Something that is neither:

- Does none of these.

Where Does the Torah Teach Yad?

1️⃣1️⃣ "Lachem" – For All Your Needs

👉 The Gemara searches for the Torah source that:

- A handle is considered connected to food.

The word:

- "Lachem" – for you

Is understood to include:

- Everything needed for normal use of the food

Including:

- Its handle.

1️⃣2️⃣ Bringing Tumah In & Taking Tumah Out

👉 The Gemara finds multiple pesukim using:

- "Lachem"

And investigates why:

- More than one source is necessary.

The two functions that must be established are:

- Lahachnis – Tumah entering the food through its handle
- Lehotzi – Tumah leaving the food through its handle

Meaning:

- If Tumah touches the yad, the food becomes tamei
- If tamei food's yad touches another item, Tumah can pass through it.

1️⃣3️⃣ Why Can't We Learn One from the Other?

👉 The Gemara repeatedly attempts:

- Kal vachomers

If a simple handle can transmit Tumah:

- Certainly a protector should be able to.

And if Tumah can travel:

- Into food through the handle

Perhaps it should certainly be able to travel:

- Out through the handle.

The Gemara analyzes which laws:

- Require explicit pesukim
- And which can be derived logically.

Three Torah Sources

1️⃣4️⃣ Seeds, Neveilah & Earthenware Oven

👉 The Gemara discusses three separate Torah sections involving Tumah:

- Seeds and food
- Neveilah
- A clay oven

Each contains wording from which:

- Yad or related Tumah laws

Can potentially be derived.

The Gemara asks:

- Why can't one case teach the others?

1️⃣5️⃣ Why Seeds Cannot Teach Everything

👉 Food has a special stringency:

- It can receive Tumah through lower levels of Tumah

Therefore:

- We cannot automatically derive the laws of other Tumah from food.

1️⃣6️⃣ Why an Earthenware Oven Cannot Teach Everything

👉 An earthenware oven has a unique Tumah:

- A sheretz does not need to touch the oven itself

If the sheretz enters:

- Its airspace

The oven becomes tamei.

Because this is unusually stringent:

- It cannot automatically serve as the source for other cases.

1️⃣7️⃣ Why Neveilah Cannot Teach Everything

👉 Neveilah is also unusually stringent.

Its Tumah:

- Comes from itself when the animal dies

It can also:

- Make a person tamei

And Tumah can be conveyed through:

- Carrying the neveilah.

Therefore:

- Neveilah cannot simply serve as the source for every other case.

Learning from Two Cases Together

1️⃣8️⃣ The Gemara Builds Common-Denominator Derivations

👉 The Gemara therefore tries combining:

- Two of the three sources

To teach:

- The third.

Each attempt is tested by asking whether the two source cases share:

- A special stringency

That the third case lacks.

This determines which pesukim are:

- Truly necessary
- And which words may be available for additional derivations.

1️⃣9️⃣ Food Requires Hachshar

👉 Food ordinarily cannot receive Tumah until:

- It has first come into contact with one of the qualifying liquids.

This is:

- Hachshar l'kabel Tumah

The Gemara considers whether this makes food:

- Fundamentally different from the other cases.

The discussion ultimately looks for:

- A more precise distinction between the various forms of Tumah.

2️⃣0️⃣ Contact vs Airspace

👉 One important difference is:

Food becomes tamei through:

- Contact with Tumah.

An earthenware oven can become tamei even without direct contact:

- A sheretz entering its airspace is sufficient.

This special feature means:

- The oven cannot simply be treated like ordinary food.

Establishing the Final Sources

2️⃣1️⃣ Yad – Bringing Tumah In

👉 The Torah's discussion of a sheretz falling onto food establishes:

- Yad lahachnis

Meaning:

- Tumah can enter food through its handle.

2️⃣2️⃣ Yad – Taking Tumah Out

👉 A separate Torah source establishes:

- Yad lehotzi

Meaning:

- Tumah can travel outward from tamei food through its handle.

Once both directions are established for:

- A yad

The Gemara can use a kal vachomer for:

- A shomer.

2️⃣3️⃣ Shomer Can Also Transfer Tumah

👉 A shomer is more closely connected to food than:

- A mere handle

Therefore:

If a yad can:

- Bring Tumah in
- And carry Tumah out

Certainly a shomer can:

- Bring Tumah in
- And carry Tumah out.

2️⃣ 4️⃣ Why Do We Still Need a Pasuk for Shomer?

👉 We still need the Torah's special teaching regarding:

- Shomer

To establish its additional law:

- It combines with the food to complete the required shiur.

📌 Final Structure

👉 Yad:

- Brings Tumah in
- Carries Tumah out
- Does not combine for the shiur

Shomer:

- Brings Tumah in
- Carries Tumah out
- Does combine for the shiur.

Shomer of Neveilah

2️⃣ 5️⃣ Rav Chaviva – It Functions Like a Yad

👉 Rav Chaviva explains an important point:

When dealing with:

- Neveilah

The so-called shomer is not functioning in the normal sense of:

- Protecting food.

The animal is:

- Already dead

Instead, its connection functions more like:

- A yad – a means of transmitting Tumah.

This helps explain why:

- It can transmit Tumah
- But cannot combine to complete the kezayis of neveilah.

Pomegranate – Shomer upon a Shomer

2️⃣ 6️⃣ The Pitom of a Pomegranate

👉 The Gemara discusses:

- The pitom attached to a pomegranate

The pitom can:

- Combine with the pomegranate

To complete the required shiur for Tumah.

📌 **Why?**

👉 It is considered:

- A protective part of the fruit.

2️⃣ 7️⃣ The Nitz – Protection upon Protection

👉 Other small parts above the pomegranate:

- Do not combine.

📌 **Why?**

👉 They are:

- A shomer on top of another shomer

Meaning:

- They protect the peel
- Which itself protects the fruit.

The Torah includes:

- The direct protector of the food

But not:

- A second layer protecting the protector.

Which Foods Have a Shomer?

2️⃣ 8️⃣ Three Uses of "Zera"

👉 The Gemara notes repeated Torah wording concerning:

- Seeds

From these repetitions, the Gemara includes protective coverings associated with different types of food.

These include:

- Seeds
- Fruit from trees
- Meat, eggs and fish

📌 Conclusion

👉 A shomer is not limited to:

- Grain or seeds

Rather, the concept applies broadly wherever something serves as:

- The direct protection of food.

📌 Key Chazarah

- A shomer protects food; a yad is a handle used to hold it.
- A yad can bring Tumah into food and transmit Tumah outward, but it does not combine to complete the required shiur.

- A shomer can bring Tumah in, transmit it outward and also combine with the food to complete its shiur.
- Something that is neither a yad nor a shomer has none of these special laws.
- The source for shomer comes from the Torah's description of seeds as they are planted together with their protective coverings.
- A shomer combines for Tumah of food, but not to complete the kezayis required for Tumah of neveilah.
- If there is already a full kezayis of neveilah, touching its connected hide can transmit Tumah even though the hide itself does not complete the shiur.
- The Gemara analyzes separate sources for Yad lahachnis – bringing Tumah in – and Yad lehotzi – carrying Tumah out.
- Seeds, neveilah and an earthenware oven each have unique Tumah stringencies, preventing a simple derivation from one to the others.
- Once the Torah establishes both functions of a yad, a shomer can be learned by kal vachomer because it is more closely connected to the food.
- The additional teaching for shomer establishes that it can actually combine with food to complete the required shiur.
- Rav Chaviva explains that the shomer of neveilah effectively functions as a yad for transmitting Tumah rather than as food protection.
- The pitom of a pomegranate can combine with the fruit, but a second protective layer does not – it is a shomer on top of a shomer.
- The Torah's repeated wording extends the law of shomer to protective parts of seeds, tree fruits, meat, eggs and fish.

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