



Hechsher and Wet Hair

For food that has been plucked from the ground or pick from a tree to become susceptible to *tumah*, it must first come into contact with one of the seven liquids, one of which being water – this is referred to as *hechsher*. The first *Mishnah* teaches that this contact must be in concert with the wishes of the owner (*le'ratzon*) and/or¹ the water must be detached from its source willingly.

The *Mishnah* (1:5) record the opinion of *R' Yossi*, that if one had wet hair and wrung it out with a towel, then the water that leaves the hair can affect *hechsher* while the water that remains cannot.

The *Bartenura* explains the person's hair was wet due to rain and the person wrung their hair out to remove that water.

Rashi (*Keritut* 15b s.v. *Hasochet*) however explains that the person's hair was wet because of taking a bath.

The *Tosfot* (s.v. *Hamochek*) however finds *Rashi's* explanation difficult. Despite the fact that one does not want their hair wet after washing, they certainly wanted it in the beginning, when they washed. Consequently, this would be considered "*techilato le'ratzon*". It was initially detached willingly, and that would be sufficient for that water to affect *hechsher*. That would mean that even the water that remained behind, that was not wrung out, should affect *hechsher*. The *Tosfot* therefore cites the *Ri*, who explains like the *Bartenura* that the individual's hair became wet due to rain. In that case, it was never *le'ratzon* and only become so when successfully removed from the hair.

The *Aruch La'Ner's* (s.v. *U'Ma*) second answer is that in this case, the individual simply did not want to get their hair wet. He suggests that the *Mishnah* discussing the

hair, rather than discussing the water on his body more generally, supports this idea that there is something different about the hair – he never wanted it to get wet.

According to this answer, there does not really appear to be any substantial difference between *Rashi* and the *Bartenura*. They appear to be simply providing two different possibilities where the individual did not want their hair to get wet from the beginning.

In his first answer however, the *Aruch LaNer* explains that the *Mishnah* cited in the *Gemara* on which *Rashi* comments is different to our *Mishnah*. Firstly, it omits that it is *R' Yossi's* opinion. Furthermore, it simply states that the water remaining "in the hair" cannot affect *hechsher* without providing the rationale presented in our *Mishnah* that the person wanted all the water to leave. The *Aruch LaNer* therefore reasons, that *Rashi* understands that that which was presented in the *Gemara* was either a *Beraita* or a different *Mishnah*. In other words, the case in the *Beraita* is different, in order to teach a different law. The reason the water remaining cannot affect *hechsher* is not because it was not detached *le'ratzon*. Instead, the reason is since it is absorbed, it is considered annulled; it loses its significance and can no longer affect *hechsher*. In other words, even if it was indeed detached *le'ratzon*, and could have affected *hechsher*, now that it is absorbed in the hair, it loses its ability to do so. Based on this explanation, we can understand why *Rashi* did not explain the case like the *Bartenura* (that the hair became wet in the rain). Had that indeed been the case, one would not have been able to deduce this new law. Consequently, *Rashi* explained that the individual bathed, and his hair did become wet *le'ratzon*. Nevertheless, since it is absorbed, it cannot affect *hechsher*.

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¹ See volume 6 issue 61, "*Hechsher* – willingly".

Revision Questions

נידה י' ה' - ח'

- 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' ה')
- Regarding the previous question when do *Beit Shammai* and *Beit Hillel* argue and when do they agree? (י' ה')
- Explain the debate regarding an *isha* that sees: (ח' י')
 - 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' - ב' - ד'

- Is water *machshir* if it was only initially *l'ratzon*? If it was only *l'ratzon* at the end? (א' יא')
- What liquids are *machshir* even if it is not *l'ratzon*? (א' יא')
- 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? (ב' יא')
- Explain the debate regarding the previous question where the water falls on to attached fruit. (ג' יא')
- What (and whose) opinion does *R' Yehoshua*'s present? (ג' יא')
- Explain the debate regarding one that shakes water from a bundle of vegetables and the water runs across the lower vegetables. (ד' יא')
- What is the law regarding the water that is squeezed out of a leek and what is the law regarding the remaining water? (ה' יא')
- What other case brought shares the same law? (ה' יא')
- What are the two cases debated by *R' Shimon* and the *Chachamim*? (ו' יא')
- What is the law regarding fruit that was hidden in water to prevent their theft? (ז' יא')
- What is the law regarding fruit that was placed in the river to float for the sake of transportation? (ז' יא')
- What is the law regarding moisture on a building? When does this change? (ח' יא' - ב')
- What is the law regarding human sweat? When does this change? (ח' יא')
- In what case is the sweat of a *tahor* person *tameh*? (ט' יא')
- What is the law regarding the moisture generated in a house that contains one *tameh* and one *tahor* pool? (ט' יא')
- What are the other three cases that share a similar ruling to the previous question and which case has a condition? (י' יא')
- What is the law regarding one that washes his clothes with *mei shofchim* and rain falls on them? (יא' יא')
- What other case is listed that shares the same law and what is *R' Yehuda*'s opinion regarding both cases? (יא' יא')

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10 October ד' חשוון	11 October ה' חשוון	12 October ו' חשוון	13 October ז' חשוון	14 October ח' חשוון	15 October ט' חשוון	16 October י' חשוון
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	Machshirin 3:6-7

