



The Seven Liquids

After learning about *hechsher* for the last number of weeks, the *Mishnah* (6:4) teaches that there are seven liquids that can affect *hechsher* – dew, water, wine, oil, blood, milk and honey. The *Mishnayot* that follow clarify the definitions of each of these liquids.

The *Barternua* explains that this limited list is based on *pesukim*. The *Torah* teaches (*Vayikra* 11:34) “of any food that is edible, upon which water comes, shall become contaminated”. So far, the *pasuk* only discusses water. Yet the *pasuk* continues, “and any beverage (*mashke*) that can be drunk in any vessel shall become contaminated”. The *Torah* therefore includes other liquids also. So why then is the list limited to seven? Since the *Torah* first lists water on its own, when learn that it is only those liquids that have an independent name that are considered *mashkin*. Other juices are described by adding the word “juice”, e.g. pomegranate juice; where as the juice the comes from grapes and olives is know as wine and oil. The *Bartenura* continues by citing the *Tosefta* that brings *pesukim* that refer to each of the seven liquids as *mashkim*.

The *Rambam* (*Tumat Ochlin* 1:4) teaches that these liquids are also unique since they are the only ones that can become *tameh*. The *Rambam* explains that just as fruit juice cannot affect *hechsher*, they also cannot become *tameh*.

The *Raavad* however argues disagrees. He explains that when the *Tosefta* teaches that date honey and other fruit juices are neither a *mashke* or food, this is if they dripped out on their own. If however the juice was squeezed out, that juice is no different to the food from which it came. The *Mikdash David* explains that the *Raavad* reasons that even though the juice is not considered a *mashke* (to cause *hechsher*) it should still be considered food and be able to become *tameh* just like the food from whence it came. What is behind this debate?

The *Mikdash David* explains that according to the *Rambam* fruit juice is indeed materially a liquid and certainly not food. Nevertheless, as we explained above, the *Torah* excluded fruit juices from the laws that apply to *mashkin*. Consequently, fruit juices are not food, and excluded from being defined as *mashkin* halachically, so there is no way that they can become *tameh*.

Perhaps this explanation of the *Rambam* helps us with a different question. The *Mishnah* later (6:6) teaches that the *zov* (abnormal emission) of a *zav* (a man that is now *tameh* due to two or three of those emissions) would at once affect *hechsher* and make the food it touched *tameh*. The *Mishnah Achrona* asks why the *zov* should be able to affect *hechsher* at all. It is not listed as one of the liquids that falls under the category of “water” listed in the previous *Mishnah*.

The *Mishnah Achrona* therefore suggests that our *Mishnah* that contains the limited list, only discusses liquids that are *tahor*. Liquids however, that are themselves sources of *tumah* they can effect *hechsher*. Why so? The *Mishnah Achrona* cites the *Ri* who explains that since such liquids are significant enough to be sources of *tumah*, they can affect *hechsher*.

Perhaps we can phrase it slightly different. Based on what we saw in the *Mikdash David*, the *Rambam* understands that many liquids can materially appears like a *mashke*. Yet the *Torah* lists a selective criterion regarding what can be considered a *mashke* – it must be important enough to have an independent name. However, we see that that importance can be obtained in a different way. If the *Torah* regards other liquids as sources of *tumah*, then that would give it importance that they can also be considered a *mashke* and can affect *hechsher*.

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Revision Questions

מכשירין ה' ד' – ו' :

- What is the law regarding water that is on a stick that was used to measure the dimension of a hole? Which case is debated? (ה' ד')
- If one placed his hand in a hole to check if it contained water, what is the law regarding the water on his hand? (ה' ה')
- If one threw a rock in a pit in order to determine if there was water, what is the law regarding the water from the resulting splash? The water on the rock itself? (ה' ה')
- Is there a difference regarding the water that came out from beating a hide if it was in the water or outside it? (ה' ו')
- What is the law regarding the water on a boat's sail? On fishing nets? (ה' ו')
- If one placed nails outside in the rain to harden, what is the law regarding that water? (ה' ו')
- When would the water on mats that cover bricks be considered *b'chi yutan*? (ה' ח')
- For which liquids is *nitzuk* consider *chibur*? (ה' ט')
- In which cases is it (effectively) always considered *chibur*? (Include both opinions.) (ה' י')
- Explain the debate regarding when the contents of a pot would become *tameh* if stirred by one that had *tameh* hands. (ה' י"א')
- When would the juice that collected from grapes in scales become consider *b'chi yutan*? (ה' י"א')
- What is the law regarding fruit that was placed on the roof so that worms leave and then dew fell on the fruit? (ה' י"א')
- Regarding the previous question, when is there a difference regarding who placed them on the roof? (ה' י"א')
- Explain the debate regarding market vegetables. (ה' י"ב')
- What other products share the same law? (ה' י"ב')
- Which food has a *chezkat tahara*? (ה' י"ג')
- Which food has a *chezkat tumah*? (ה' י"ג')
- Which foods is an *am ha'aretz* believed regarding *tumah*? (ה' י"ג')
- What are the seven liquids? (ה' י"ד')
- List some of the *toladot* of water? (ה' י"ד')
- List some of the *toladot* of *dam*? (ה' י"ד')
- What is the status of blood that comes from a *sheretz*? (ה' י"ד')
- Which liquids are both *metameh* and *machshir*? (ה' י"ד')
- Which liquids do *R' Eliezer*, *R' Elazar ben Azarya* and *R' Shimon* each argue only *metameh* but do not *machshir*? (ה' י"ד')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
31 October כ"ה חשוון	1 November כ"ו חשוון	2 November כ"ז חשוון	3 November כ"ח חשוון	4 November כ"ט חשוון	5 November א' כסלו	6 November ב' כסלו
Machshirin 6:7-8	Zavim 1:1-2	Zavim 1:3-4	Zavim 1:5-6	Zavim 2:1-2	Zavim 2:3-4	Zavim 3:1-2

