



Volume 6. Issue 62

Whose *Ratzon* is needed for *Hechsher*?

Two weeks ago we discussed the requirement of *ratzon* (approval) for *hechsher*. Then the discussion was focused on the when *ratzon* was required. It was however assumed that the person that had to provide the *ratzon* was the owner of the food. The question of whether the *ratzon* of another person is significant is the subject of debate.

The *Rambam* (*Tumat Ochlin* 12:1) rules that the approval must be supplied by the owner. The *Rashba* (*Chulin* 32b) however cites a *Tosfot* that argues that the *ratzon* of anyone could satisfy the requirement when placing one of the liquids on food. One such proof is one of the *Mishnayot* learnt this week (4:7): “Fruit that falls into a stream, and one whose hands are *tameh* (*mi she’hayu*)...” The implication from the wording of the *Mishnah* is that it could be referring to anyone and not specifically the owner. The *Kesef Mishnah* however argues that it is illogical that the approval of one person could cause *tumah* to another person’s property and argues that the proofs or implications provided are not strong enough.

Another *Mishnah* learnt this week could at first provide a difficulty to the *Rambam*’s position. The *Mishnah* (5:1) teaches that if one playfully pushes another person into the water, the water that comes off the victim after he exists is considered *b’chi yutan* – it would be able to affect *hechsher* if it came into contact with food. The difficulty is that the water certainly did not become detached from the river with the approval of the victim; it was only with the *ratzon* of the person who pushed him in. The *Chazon Nachum* notes that the debate regarding the

requirement for *ratzon ba’alim* is not relevant here. Why?

The *Mishnah Achrona* explains that there is a significant difference. The debate regarding *ratzon ba’alim* is only regarding where the food itself fell into the water or where the water fell on the food. As mentioned in the earlier article, that law is learnt from the difference in the way we read (*yutan*) and the way the word *yiten* is written in the following *pasuk*: “But if water has been placed (*v’chi yutan*) upon a seed then their *neveilah* falls upon it, it is *tameh* to you” (*Vayikra* 11:38). The derivation is that just as one actively placing water is with *ratzon*, so too must the water now on the fruit be with *ratzon*. Just whose *ratzon* is required is debated. This later case of the friend joking around is regarding the requirement that the water be detached from its source with *ratzon*. All would agree explains the *Mishnah Achrona*, that the requirement can be satisfied by anyone.¹

But why then is the requirement for *ratzon* when detaching the water more relaxed? Perhaps this can be answered again based on the earlier article (in which we cited *R’ Chaim Ha’Levi al HaRambam*). We had explained that the requirement that the water be detached with *ratzon* is learnt from a different *pasuk*: “...and any beverage that can be drunk...” (11:34). This *pasuk* appears to make a far broader statement regarding the nature of the liquid. Consequently just as we had learnt there are two points in time where there is a requirement for *ratzon*, here we learn that according to some opinions, who can supply that *ratzon* at both times can be different.

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¹ The *Eliyahu Raba* however provides a different distinction. He explains that in a case where the provision of *ratzon* is dependent on *machchava* (thought) alone then that can only be provided by the owner. This case is different since the “friend” performed an action as well. If one performs an action, then they are able to cause *hechsher* to another person’s fruit.

Revision Questions

מכשירין ג' ר' - ה' א'

- What is the law regarding olives on the roof onto which rain fell? (ג' ר')
- What are the other two cases debated by R' Yehuda and the Chachamim? (Hint: River and dirty feet.) (ג' ר')
- What is the law regarding the water that drips off a wagon's wheel that was immersed in the river for hardening? (ח' ר')
- If one sent an animal to drink from a river, water dripping from which parts of the animal is considered "b'chi yutan"? (ח' ר')
- In which two cases does the law in the previous question change to be considered "b'chi yutan"? Never be considered b'chi yutan? (ח' ר')
- If one drank water from the river, is the water that drips from his beard considered b'chi yutan? (א' ד')
- In what case is the water on the outside of a barrel that was filled with water not considered b'chi yutan? (א' ד')
- If water falls on someone that is tameh, at what point is that water considered b'chi yutan? (ב' ד')
- In what similar case does that water become tameh earlier? (ב' ד')
- When is the water in a bowl that is placed outside when raining not considered b'chi yutan? (ג' ד')
- Explain the debate regarding what one should do if water collected in a barrel of fruit, if they do not want them to be susceptible to tumah. (ד' ד')
- In which case do they agree? (ד' ד')
- What are the two other similar cases where Beit Shammai and Beit Hillel argue? (Hint: trough.) (ה' ד')
- If one washes their clothes in a river, if water drips from which part of their body is there a debate regarding if it is considered b'chi yutan? (ה' ד')
- What is the law regarding a basket of turmosin that was (unintentionally) placed in a mikveh and tameh person: (ו' ד')
 - Took one?
 - Touch the basket after it was removed from the mikveh? (ו' ד')
- What is the law regarding a radish that was washed in a ma'arah by a nidah? (ז' ד')
- What is the law regarding a case where produce fell in a stream and a person with tameh hands removed them? (ז' ד')
- How does the law change if the person intended to wash his hands when removing the produce? (ז' ד')
- What is the law regarding an earthenware utensil that was full of water and was placed in a mikveh and an av ha'tumah placed their hand in it? (ח' ד')
- How does the law change if the person was a maga tumah? If the kli cheres was filled with other liquids? (ח' ד')
- Explain the debate regarding how long it takes for water in a kilon to be considered b'chi yutan? (ט' ד')
- What is the law regarding water on stick that consisted of both poured and rain water? When does the law change? (י' ד')
- What is the law regarding wood that absorbed tameh liquid and rain fell on it? (י' ד')
- How should they be burnt? (י' ד')
- What is the law regarding the water on one who was pushed into a river? (Both cases.) (יא' ד')

Local Shiurim

Sunday -Thursday

15 minutes before *mincha*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
2 nd May י"ח אייר	3 rd May י"ט אייר	4 th May כ' אייר	5 th May כ"א אייר	6 th May כ"ב אייר	7 th May כ"ד אייר	8 th May כ"ה אייר
Machshirin 5:2-3	Machshirin 5:4-5	Machshirin 5:6-7	Machshirin 5:8-9	Machshirin 5:10-11	Machshirin 6:1-2	Machshirin 6:3-4

