

Why mention a wafer, etc.

מאי איריא ריקק כולי -

Overview

ר' טובי taught that placing a wafer (ריקק) in a window will not diminish (ממעט) the opening of the window and it will still be מביא את הטומאה from one room to the next. The גמרא asked why mention a thin wafer (ריקק), **even** a thick wafer will also not be ממעט. Our תוספות explains the גמרא's question.¹

השתא סלקא דעתין דנקט ריקק דוקא משום דאית ביה תרתי -

The גמרא **now assumed that** ר' טובי mentioned ריקק specifically because there are two reasons why a ריקק should not be ממעט -

חדא² דלא סתימה מעלייתא לפי שהוא רך ועשוי ליפול ועוד שאינו מבטלו -

Firstly a ריקק it is not a good closing, because it is soft and prone to fall, and **additionally he is not nullifying it** to remain in the window; he intends to remove it and eat it -

משום הכי³ פריך אפילו עבה נמי שמתקיים הואיל ואינו מבטלו אינו ממעט:

Therefore the גמרא asks, even by a thick wafer which will last, it is also not ממעט, **since he is not nullifying it** (to remain in the window), therefore **it is not** ממעט.

Summary

There is more reason (in the הו"א) to assume that ריקק is not ממעט, since it can fall easily and he is not מבטל, as opposed to עבה where only the second reason applies.

Thinking it over

Seemingly what is the גמרא's question?⁴ The reason ר' טובי mentioned ריקק, is because only a thin wafer is not ממעט, since it is not that substantive, it will fall down, however a thick wafer, which is substantive and will not fall down is indeed ממעט.⁵

¹ The גמרא asks נמי עבה אפילו; indicating that there is more reason for a ריקק to be ממעט than עבה. The anticipated question of תוספות is why! Seemingly the reason why a ריקק is not ממעט is that the owner will remove it in order to eat it, so even though it may become disgusting (ממאיס), nevertheless we say that he will remove it and eat it. This same reasoning applies to עבה, why is there a greater חידוש by עבה (that the גמרא asks 'אפילו עבה') than by a ריקק.

² The הגהות ה"ח amend this to read, חדא דלא סתימה מעלייתא לפי (instead of חדא דלא סתימה מעלייתא לפי)

³ Since by ריקק there are two reasons why it is not ממעט, and by עבה there is only one reason, so there is a greater חידוש by עבה that it is not ממעט than by ריקק, therefore the גמרא asks נמי אפילו עבה. See 'Thinking it over'.

⁴ See footnote # 3.

⁵ See מהרש"א.