

That it was kneaded with fruit juices

שנילושה במי פירות -

Overview

The גמרא explained the reason the ריק is not considered אוכלין is because it was kneaded במי פירות so therefore it was never טומאה לקבל. Our תוספות offers another possible solution as to why it is not טומאה מקבל.

הוי מצי לשנויי כגון שאין בו כביצה ובמסכת אהלות (פרק י"ג משנה ה') -

The גמרא **could have answered** that it is not טומאה מקבל if **for instance** the ריק was **not the size of an egg, for in** אהלות מס', the משנה there -

חשיב פחות מכביצה אוכלין¹ בהדי הנך² שאמר שממעטים³ את הטפח:

Includes foods that are smaller than a ביצה, among these items which lessen the size of a טפח which is required to bring the טומאה (in certain cases).⁴

Summary

Food which is less than a כביצה is ממעט (unless he is not מבטל and intends to eat it).

Thinking it over

Is there any advantage in תוספות answer (of פחות מכביצה) over the גמרא's answer (שנילושה במי פירות), or vice versa?

¹ This is if he intends to leave it in the חלון (permanently), and not to remove it and eat it.

² The הגהות הב"ח amends this to read, הנך שממעטים (deleting the word שאמר).

³ Therefore if this ריק was less than a כביצה even if it was kneaded with water, it will still not be considered אוכלין and will theoretically be ממעט in the חלון, so the only reason it is not ממעט is that since he intends to eat it, he is not מבטל it to the חלון.

⁴ See תוס' ד"ה ריק (TIE there in the 'Summary').