

Fruit juices

מי פירות -

Overview

The גמרא explained that the רקיק cannot be טומאה, because the dough was not kneaded with water, but rather with fruit juices.¹

פירש רבינו חננאל כגון שמן -

The ר"ח explained an example for מי פירות is olive oil, for instance -

ולא דק דשמן מכשיר הוא כדמוכח בפרק קמא דשבת (דף ה,ב) ובריש פרק חבית (שם קמז,א) -

But he was not precise, for olive oil is מכשיר food to be טומאה as is evident in the first פרק of שבת מסכת שבת and in the beginning of פרק חבית -

דשמן חשיב משקה אלא דוקא מוהל² היוצא מתחילה:

That regular olive oil is considered a liquid to be מכשיר, however it is only specifically the first liquid that oozes out from the olives, which is not considered משקה.

Summary

מכשיר is a משקה however the initial מוהל is not מכשיר.

Thinking it over

1. How can תוספות state that the ר"ח was (merely) 'לא דק', when seemingly he is completely incorrect, since שמן is one of the seven משקין which are מכשיר?!³

2. Why is there this difference between the מוהל which is not מכשיר, and the שמן which is מכשיר?!

¹ The rule is that for food to be טומאה they must first come into contact with certain liquids, otherwise even if they touch something טמא they are not טומאה. There are seven liquids which are מכשיר food to be טומאה, they are known with this acrostic, מים, דם, טל, חלב, שמן, חלב, טל, דם, מים. Fruit juices are not מכשיר אוכלין to be טומאה.

² Perhaps the ר"ח, when he said שמן, was referring to this מוהל.

³ See נחלת משה and footnote # 2..