

And the salt

והמלה -

Overview

The **ברייתא** includes salt among the items that can be **ממעט** the **שיעור** of a **טפה**, to prevent the **טומאה** from expanding into the adjoining room, but not snow.

משמע מהכא דאין מלח מקבל טומאה¹ -

It seems from the **ברייתא** here that salt is not מקבל טומאה -

אבל² השלג מיירי שלא חישב עליו לאכילה דלא מקבל טומאה -

However regarding the snow (which the **ברייתא** states is not **ממעט**), it is in a case where he did not plan to eat it, so therefore it is not מקבל טומאה -

דאי חשב עליו תיפוק ליה³ דהוי דבר המקבל טומאה כדמוכח במסכת נדה [דף יז,א ועיי' שם -

For if he planned on eating the snow, it would be excluded from being **הוצץ** on account that it is something which can become **טמא** as is evident in **נדה** -

The addendum here attempts to resolve a difficulty

וצריך עיון גדול⁴, ואולי צריך לומר אבל השלג מיירי שלא חישב עליו למשקה דלא מקבל טומאה וכולי -

These words of תוספות **require much contemplation. But perhaps** תוספות **needs to be amended** and read; 'however regarding the snow it is in a case where he did not plan on it for drink, so therefore it is not מקבל טומאה, etc. -

ועל פי הג"ה זו מובנים דברי התוספות על נכון]:

And according to this emendation the words of תוספות will be properly understood.

Summary

Salt is not מקבל טומאה. He had no intention of (eating) [drinking] the snow.

Thinking it over

תוספות writes that it seems (משמע) from our גמרא that salt is not מקבל טומאה⁵. Why does תוספות write משמע when it is evident (מוכח) from our גמרא that salt is not מקבל טומאה?!

¹ If it were מקבל טומאה it could not be **ממעט** the **שיעור**. See 'Thinking it over'.

² See רש"י who maintains that from the words השלג it is a separate אבל ד"ה אבל, for there is seemingly no connection to what תוס' stated previously.

³ The apparent understanding of the **ברייתא** is that שלג is not **הוצץ** since it will melt and not remain there, as is the case with גליד, ברד, etc. which are mentioned together with שלג. We must therefore say that he had no intention of eating it and therefore the only reason it is not **הוצץ** is because it will melt.

⁴ From the גמרא in נדה, it is apparent that snow is considered more of a drink than food. The גמרא there states that if he planned to eat the snow it is not מקבל טומאה, however if he planned to drink it, then it is מקבל טומאה.

⁵ See footnote # 1.