



Volume 12. Issue 68

A Tevul Yom that Plugs a Leak

The *Mishnah* (2:7) teaches that if a barrel is perforated on the side or at its base and a *tevul yom* touched and thereby plugged the hole, then the contents are *tameh*. *R' Yehuda* however argues that only if the *tevul yom* made contact at the mouth or the base of the barrel would the contents be *tameh*. If however, the *tevul yom* touch a perforation on the side, then only the liquid in the hole would be *tameh*. Consequently, the *tameh* liquid in that region may be annulled if there are one hundred times that amount to annul it.

Considering that we are dealing with a *tevul yom* which is a *sheni le'tumah* the contents of the barrel must be *terumah* (either oil or wine) since a *tevul yom* can cannot make regular liquids *tameh*. Furthermore, to be more precise, the *terumah* would be *pasul* (invalid) rather than *tameh* since it would not be able to pass the *tumah* on.

The *Bartenura* explains that according to *R' Yehuda* if the *tevul yom* touched the content at the top of the barrel, then all the contents below are *tameh* since they act as a base and are therefore considered connected. If the *tevul yom* plugs the base with his finger, since if he removes it all the content above would follow what he has stopped they are all connected (*chibbur*). The same however is not the case if he touches it from the side.

Why according to the *Chachamim* are all the contents *tameh* if the *zav* touches the hole in the side? The *Tosfot* (*Avodah Zara* 59b) explains since the liquid in the hole is *tameh* it is considered as if he is contact with the base of the water above it and the mouth of the water below it. *Rashi* (60a) and *Rash* however explain that according to the *Chachamim* all the liquid is considered attached (*chibbur*). Consequently, it does not matter where one touches, all the liquid would be *tameh*.

Furthermore, the logic provide above in the *Bartenura* is therefore not needed for the opinion of the *Chachamim* since we view all the liquid as one.

Interestingly, the *Mishnah Achrona* notes that the version of the *Mishnah* as quoted in the *Gemara* (*Avoda Zara* 60a) is slightly different to ours. In our *Mishnah*, the *Chachamim* only discuss where the *tevul yom* touches the side or the base, while the *Gemara's* version adds touching the mouth as well. A simple way to resolve it is since that the *Chachamim* is referring to perforations, and the barrel in our *Mishnah* is simply open at the mouth. Consequently, the textual difference is of no consequence. That would be particularly true considering the opinion of *Rashi* who explains that according to the *Chachamim* all the liquid is considered one unit and it does not make any difference where the *zav* made contact.

The *Mishnah Achrona* however suggest that according to the *Tosfot's* understanding it does make a difference. It is only when it is perforated and the *tevul yom* blocks the flow that it is considered *chibbur*. The water above it would flow out and that which below is considered a base for that water (*basis*). He suggests that it is possible that if it was only open at the top and the water stable, that it is not considered *chibbur*. It would appear that according to the *Mishnah Achrona's* suggestion that the *basis* is dependent on the mass above it being considered *chibbur* (due to the potential of it flowing out). He continues, that according to *R' Yehuda* however that would not be case, since *R' Yehuda* lists that case of contact at the mouth of the barrel explicitly. This would then explain why the *Chachamim* do not list the case of the *tevul yom* making contact at the top of the barrel while *R' Yehuda* does.

Yisrael Bankier

Revision Questions

טבול יום א' - ג' א'

- If separated *challot* were placed next one another and stuck to each other, when does *Bet Hillel* maintain that they are *chibur* for *tevul yom*? (א' א'-ב')
- List some other cases that are the subject of a similar debate and how those cases change such that *Beit Hillel* agrees. (א' א'-ב')
- How does the law change in the previous questions if the source of *tumah* is different? (א' א'-ב')
- What is *R' Yosi's* ruling regarding how to assess whether something attached to food is *chibur* of *tevul yom*? (List some of those cases.) (א' ג'-ד')
- Explain the debate regarding whether barley attached to bread is considered *chibur*. (א' ה')
- What is the difference between the fluids that come from a *tevul yom* and the liquids that come from other forms of *tumah*? (א' ב')
- How are laws relating to *stam yadayim* stricter than *tevul yom* and how are they more lenient? (Provide an example.) (א' ב')
- What is the law if a *tevul yom* touches porridge where: (א' ג')
 - The porridge is *trumah* and the garlic is *chulin*?
 - The porridge is *chulin* and the garlic is *trumah*?
- When would the law in the previous question change? (Provide two cases.) (א' ב' ג')
- What is the law if a *tevul yom* touched *trumah* oil that is floating on the batter-cake on porridge? (א' ד')
- How does the law change if the porridge is stirred? (א' ד')
- What is the law if a *tevul yom* touched the jelly that formed over *kodesh* meat? What if he touched the meat? (א' ב' ה')
- What other cases are debated in a similar manner? (א' ה')
- Explain the debate regarding a barrel of *trumah* wine that was lowered into a large pit of *chulin* wine and a *tevul yom* touched the wine. (א' ו')
- What is the law if a *tevul yom* touched a hole in a barrel of wine? If the hole is in which location is the law debated? (א' ב' ז')
- What is the law if a *tevul yom* touched the stream of *trumah* wine as it was being poured into a utensil? (א' ז')
- If a cavity in the wall of an earthenware container was perforated on both sides, what is the law if an *av ha'tumah* touched the liquid in the cavity? If the utensil was sealed tight and in an *ohel ha'met*? When does the law change? (א' ח')
- Which *yadot* of food are a *chibur* for *tevul yom*? (א' ט')
- Explain the debate regarding when the parts of partially attached food is considered *chibur*. (א' ט')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 February י"ט אדר	29 February כ' אדר	1 March כ"א אדר	2 March כ"ב אדר	3 March כ"ג אדר	4 March כ"ד אדר	5 March כ"ה אדר
Tevul Yom 3:2-3	Tevul Yom 3:4-5	Tevul Yom 3:6-4:1	Tevul Yom 4:2-3	Tevul Yom 4:4-5	Tevul Yom 4:6-7	Yadayim 1:1-2

