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## 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') (א')
- 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') (א')
- How does the law change in the previous questions if the source of *tumah* is different? (א' א'-ב') (א')
- 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') (א')
- Explain the debate regarding whether barley attached to bread is considered *chibur*. (א' ה') (א')
- What is the difference between the fluids that come from a *tevul yom* and the liquids that come from other forms of *tumah*? (א' ו') (א')
- How are laws relating to *stam yadayim* stricter than *tevul yom* and how are they more lenient? (Provide an example.) (א' ז') (א')
- What is the law if a *tevul yom* touches porridge where: (א' ח') (א')
  - 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' ט') (א')
- What is the law if a *tevul yom* touched *trumah* oil that is floating on the batter-cake on porridge? (א' י') (א')
- How does the law change if the porridge is stirred? (א' יא') (א')
- What is the law if a *tevul yom* touched the jelly that formed over *kodesh* meat? What if he touched the meat? (א' יב') (א')
- What other cases are debated in a similar manner? (א' יג') (א')
- 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' יד') (א')
- 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' טו') (א')
- What is the law if a *tevul yom* touched the stream of *trumah* wine as it was being poured into a utensil? (א' טז') (א')
- 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' טז') (א')
- Which *yadot* of food are a *chibur* for *tevul yom*? (א' יז') (א')
- Explain the debate regarding when the parts of partially attached food is considered *chibur*. (א' יח') (א')

**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

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[www.shemayisrael.com/mishna/](http://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<br>י"ט אדר | 29 February<br>כ' אדר | 1 March<br>כ"א אדר   | 2 March<br>כ"ב אדר | 3 March<br>כ"ג אדר | 4 March<br>כ"ד אדר | 5 March<br>כ"ה אדר |
| Tevul Yom<br>3:2-3     | Tevul Yom<br>3:4-5    | Tevul Yom<br>3:6-4:1 | Tevul Yom<br>4:2-3 | Tevul Yom<br>4:4-5 | Tevul Yom<br>4:6-7 | Yadayim 1:1-2      |

