



## Congeaed and Liquified *Tumah*

The *Mishnah* (3:1) discusses meat sauce, thick bean soup or milk that congeals and liquifies. If they are liquid enough to make one's hand wet, then they are considered a liquid. Consequently, the decree regarding liquids would apply such that if they came into contact with any *tumah* they would be considered a *rishon le'tumah*. If they were *tameh*, and then congealed, the product would be considered a *sheni le'tumah*. The *Bartunera* explains that the hardened mass is considered food that has touched a *rishon le'tumah* liquid, which makes it a *sheni le'tumah*. If it subsequently liquifies, then it depends on the size of the mass before it begins to do so. If it were the size of a *kebeitzah*, the minimum size for food to pass on *tumah*, the liquid would be *tahor*. The reason is that as soon as it begins to liquify, the mass will be less than a *ke'beitzah*, and unable to make the liquid *tameh*. It follows, that if the mass was larger than a *kebeitzah* then the liquid would be *tameh*.

The *Mishnah Achrona* notes that according to the simple reading of the *Mishnah* this is all one case. In other words, the milk became *tameh*, congealed and then became liquid again. The reason the liquid is *tahor* in the end, is because when it congealed it was no longer considered a liquid and the liquid in the end is considered new. This is the understanding of the *Rash*.

The *Rambam* however understand the *Mishnah* is listing two separated cases. In other words, the second case is when the food became *tameh* when it was solid and after became liquid. If however it became *tameh* when it was liquid, then congealed and subsequently liquified, the liquid would return to its original *tumah* – it would be a *rishon le'tumah*.

The *Mishnah Achrona* explains that the *Tosefta* appears to support this understanding. The case in the *Tosefta* is regarding *tameh* water that freezes and then melts. The water is *tameh* at the same level it was before it froze. The *Mishnah Achrona* however notes that the *Rosh* explains that that law only applies to water. The reason is that people do not generally eat ice as food. Therefore when it became ice, it was no longer water or food. Consequently, when it melts, it would return to its original status of *tumah*. Regarding the products in our *Mishnah*, since when they congealed, they became defined as food, the original status as water becomes null and void.

The *Rash* appears to maintain a middle position. He asks why when the mass liquifies does it become *tahor*? The *tumah* cannot just disappear. He suggests that when the *Mishnah* writes that it is *tahor*, it means that it *tahor* from the state it was as a liquid. Nevertheless, it is still a *sheni le'tumah* like the solid that preceded it.

The *Divrei Yechezkel* however asks that the question posed by the *Rash* applies to the first transition, from liquid to solid. One may ask, how did the *tumah* just disappear? How did it drop from a *rishon* to *sheni*? According to the above logic, the solid should still be considered a *rishon*. He suggests that in the first transition, when it became a solid, it lost its status as being a liquid. Consequently, had it encountered the *tumah* in this state it would have only been a *sheni*. That is why the first transition was not an issue. Once it is already food however, for food to lose its *tumah* it would need to spoil to a state that it would no longer be edible for a dog. It is for this reason why the *Rash* asks in the second transition only, how the *tumah* could simply disappear.<sup>1</sup>

*Yisrael Bankier*

<sup>1</sup> The *Divrei Yechezkel* questions why, according to the *Rash*, the liquid should be considered a *sheni le'tumah*. Granted that the solid was not the size of a *kebeitzah* to make the liquid *tameh*, but why can the liquid that is *sheni* not make itself *tameh*? He leaves the question unresolved. Perhaps the answer is that the *gezeirah* that liquids that touch *tumah* are always treated as a *rishon* only applies

when they came into contact with a source of *tumah* (and not one droplet with another). Recall that the *gezeira* was based on confusing liquids with liquids that came from a *sheretz*. Consequently, the *gezeira* would only apply to cases that mirror that case – where it was in contact with something that was *tameh*.

**Revision Questions**

טהרות ב' ו' - ד' ג'

- What is the lowest level of *tumah* that can cause *chulin* liquid to become *tameh*? (ב' ר')
- What is the lowest level of *tumah* that can cause *kodesh* liquid to become *tameh*? (ב' ר')
- What is the law if *trumah* that is *sh'lishi* comes into contact with *kodesh*? (Consider both cases.) (ב' ר')
- On which points does *R' Elazar* argue regarding the levels of *tumah*? (ב' ו')
- What is the law regarding one that eats *sheni* food and then presses olives? (ח' ר')
- Explain the debate regarding the levels of *tumah* for *chulin* that is kept under the sanctity of *kodesh*. (ח' ר')
- What is the law regarding *tameh* milk that congeals? (א' ג')
- What is the law if that milk then becomes fluid again? (Consider both cases.) (א' ג')
- Which liquids do not share the same law as the previous two questions? (ב' ג')
- If a mass of *tameh* olives fell into an oven, when would the oven become *tameh*? (ב' ג')
- When would oil that was pressed from olives by a person who is *tameh met* not be *tameh*? (ג' ג')
- How would the law change if the person was a *zav*? (ג' ג')
- What other case shares the same law as the previous question? (ג' ג')
- What is the law if a *kezayit* from a *neveilah* was left in the sun and shrunk in size? (ד' ג')
- What is the law if rain then fell and the piece swelled to being larger than a *kezayit*? (ד' ג')
- Explain the following principle: (ה' ג')  
"כל הטמאות כשעת מציאתן"
- What is the law if a *katan* is found in a *mavoi* that contains *tumah*? (ו' ג')
- What is the law if an adult was in the *mavoi* but did not know if they made contact with the *tumah*? (ו' ג')
- What is the law regarding a child found next to a cemetery that is holding flower that is only found inside the cemetery? (ו' ג')
- What is the law regarding the utensils on the back of a donkey that is found inside a cemetery? (ו' ג')
- Explain the debate regarding the dough in the cases where a *tameh* baby is found next to it holding some of the dough in its hand. (ח' ר')
- What is the law regarding bread from which a rooster has pecked if in the house there is also *tameh* liquid? (ח' ר')
- For which animals does the law in the previous question differs and how so? (ח' ר')
- What is the law regarding a case where *tumah* is thrown about and it is unclear whether it touched *tameh* food? (ד' א')
- In what case does *R' Yehuda* argue? (ד' א')
- What is the law regarding a case where a weasel is seen walking across *trumah* rolls carrying a *sheretz* in its mouth? (ד' ב')
- What is the law if the weasel was walking amongst people? (ד' ג')
- What is the law if a dog was eating a *sheretz* and person walked past and is not sure if he touched the *sheretz*? (ד' ג')

**Local Shiurim**

**Melbourne, Australia**

**Sunday -Thursday**

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Efrat, Israel**

*Shiur in English*

**Sunday -Thursday**

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

**ONLINE SHIURIM**

*Yisrael Bankier*  
mishnahyomit.com/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
20 June י' תמוז	21 June י"א תמוז	22 June י"ב תמוז	23 June י"ג תמוז	24 June י"ד תמוז	25 June ט"ו תמוז	26 June ט"ז תמוז
Taharot 4:4-5	Taharot 4:6-7	Taharot 4:8-9	Taharot 4:10-11	Taharot 4:12-13	Taharot 5:1-2	Taharot 5:3-4

