



Tevul Yom Kneading Bowl

Challah is the small amount of dough that must be separated and given to a *kohen*. It is much like *terumah* and only a *kohen* can consume the *challah* provided it remains *tahor*. The *Mishnah* (4:2) teaches that a woman that is a *tevil yom* can prepare dough and even separate some of the dough for *challah*. She can then place that small amount in a separate *kli* and bring it close to the dough and designate it *challah*. From that point onward, since it is now defined as *challah*, she cannot handle it otherwise she would make the *challah pasul*. That is because a *tevil yom* is considered a *sheni le'tumah*. While the *tevil yom* cannot affect regular food, it does however invalidate *terumah* and *challah*. The novelty of the *Mishnah* is that prior to separating *challah*, even though *challah* will need to be removed from the dough, the entire mass has the status of regular food and cannot be affected by a *sheni le'tumah*.

The next *Mishnah* (4:3) appears to teach the same law. The case and ruling are affectively the same. The only difference is that instead of the woman being a *tevil yom*, it is the kneading bowl. The *Mishnah* similarly teaches that the bowl can be used to knead the dough provided that when the *challah* is designated, it is no longer in contact with the kneading bowl. Why is this second *Mishnah* needed?

The *Bartenura* explains that this *Mishnah* is needed since one might have thought one needs to be stricter with a *tevil yom* vessel out of concern that, if permitted, one might then use a *tameh* vessel.

The *Tosfot Yom Tov* cites the *Maharam* who also explains that one might have thought to treat the case of a *tevil yom* bowl differently. He however explains that it is out of the concern that one might forget and designate the

challah while it is still in the bowl. It is natural for one to be more careful if they are *tameh* as compared to other objects. The *Mishnah* therefore teaches that the *tevil yom* kneading bowl can still be used.

The *Mishnah Achrona* understands that the novelty of this *Mishnah* is that the solution is different. In the previous *Mishnah* the separated dough had to first be placed in the *chafisha* – a vessel that is not susceptible to *tumah* (*Barternua*). In our *Mishnah* however there is no mention of the *chafisha*. The *Mishnah Achrona* explains that when the person is *tameh* the dough needs to be placed in the separate *kli* to prevent the *challah* from becoming *tameh*. In this case however, the person is *tahor*. Consequently, that dough can be placed nearby or even on top of the remaining dough when declaring it as being *challah*. That is because the remaining dough will be *tahor* even though it is contact with the bowl.¹

We see both these alternative solutions in two other *mefarshim*. The *Rashash* understands that this case is different from the previous *Mishnah* in that she can hold the portion of dough when declaring it *challah*. The *Chiddushei Mahariach* however understands that the novelty of the *Mishnah* is that one can separate a portion and then let it rest on the remainder when declaring it *Challah*. The novelty is not just that is a possible solution, since, as explained above, the *challah* will not become *tameh* in the process. It is rather that one might think that one should nonetheless avoid separating *challah* this way out of concern that the *challah* might then touch the bowl. The *Mishnah* therefore teaches, that separating in this manner is sufficient and one need not take extra precautions.

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¹ The *Mishnah Achrona* however explains that the dough must still be separated. If however a portion was designated as *challah* without first separating it, the *challah* and the remaining dough would be considered connected (*chibur*) such that the *challah* would be considered touching the bowl directly.

Revision Questions

טבול יום ב' ד' – ד' ג'

- How does the law change if the porridge is stirred? (ב' ד')
- What is the law if a *tevul yom* touched the jelly that formed over *kodesh* meat? What if he touched the meat? (ב' ה')
- What other cases are debated in a similar manner? (ב' 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. (ב' 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? (ב' ו')
- What is the law if a *tevul yom* touched the stream of *trumah* wine as it was being poured into a utensil? (ב' ו')
- 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? (ב' ח')
- Which *yadot* of food are a *chibur* for *tevul yom*? (ג' א')
- Explain the debate regarding when the parts of partially attached food is considered *chibur*. (ג' א')
- Explain the debate regarding a case where a *tevul yom* touched scrambled eggs that were resting on a *trumah* vegetable. (ג' ב')
- When does the law in the previous question change? (ג' ב')
- Explain the debate regarding whether the congealed eggs on a pot can be consider a *chibur* for *tevul yom*. (ג' ג')
- Which two cases, involving dough into which *trumah* is mixed, are debated whether a *tevul yom* can invalidate them? (ג' ד')
- Explain the debate regarding dough that was kneaded with fruit juice? (ג' ד')
- Explain the debate regarding a case where a *tevul yom* touched vegetables that were cooked with *trumah* oil. (ג' ה')
- If one was eating food and it fell from his mouth and landed on *trumah* when would the *trumah* be susceptible to *tumah*? (ג' ו')
- Explain the debate regarding whether the law is different if the case involved a *tevul yom*. (ג' ו')
- What is the law if a *tevul yom* or *stam yadayim* touched *ma'aser rishon* before *trumah* had been separated? (ד' א')
- How can one knead dough and then separate *challah* if:
 - They are a *tevul yom*? (ד' ב')
 - The kneading trough is *tevul yom*? (ג' ג')

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Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
28 November כ"ד כסלו	29 November כ"ה כסלו	30 November כ"ו כסלו	1 December כ"ז כסלו	2 December כ"ח כסלו	3 December כ"ט כסלו	4 December ל' כסלו
Tevul Yom 4:4-5	Tevul Yom 4:6-7	Yadayim 1:1-2	Yadayim 1:3-4	Yadayim 1:5-2:1	Yadayim 2:2-3	Yadayim 2:4-3:1

