



Tevul Yom and Yadayim

The *Mishnah* (2:2) compares a *tevul yom* and *tumat yadayim*. A *tevul yom* is an individual that was *tameh*, immersed in a *mikveh* and is waiting until nightfall to become completely *tahor*. During that time, the person is considered a *sheni le'tumah*. While he would not affect other people, utensils or regular food, he would invalidate *terumah* if he touched it. *Yadayim* refers to cases where one's hands alone can be a *sheni le'tumah*. The ability for hands to be *tameh* is rabbinic and can become so either by touching *tameh* food or they are defined as such during the course of the day as soon as one is not careful to ensure that they are *tahor* – *stam yadayim*.

One difference between the two is the following case. If a *tevul yom* touches liquid inside a pot, the *Mishnah* teaches that if the liquid is *terumah*, then it becomes *pasul*. If however it is *chulin* then it is unaffected. In either case, the pot itself remains *tahor*. The ruling is readily understood. A *tevul yom* is a *sheni le'tumah* and can only affect *terumah*. Once the *terumah* is *pasul* it cannot make the pot *tameh*. It is important to note that in this case a *tevul yom* is an exception. We have learnt previously that two *gezeirot* applied to liquids that touched something *tameh*, even a *sheni le'tumah*, such that they become a *rishon le'tumah* and can make both food, and even *keilim* (other vessels) *tameh*. The *Mishnah* therefore teaches that the *gezeira* does not apply to a *tevul yom*.

The *Mishnah* continues that if *tameh* hands touched the liquid in the pot, then “everything is *tameh*”. The simple understanding is that both the liquid and the pot become *tameh*. In other words, *tameh* hands are also included in the *gezeira* described above. That is indeed how the *Rosh* explains the *Mishnah* and he adds that it would not matter whether the liquid was *terumah* or *chullin*.

The *Rambam* however has a different understanding of the *Mishnah*. He understands the “everything is *tameh*” means, whether the liquid is *terumah* or *chulin*, it would become *tameh* – it would become a *rishon le'tumah*. The pot however would remain *tahor*. The *Rambam* (*Shaar Avot Ha'Tumah* 7:2) explains as follows: “There is no *vlad* (derivative) of *tumah* that can make *keilim tameh* except for liquids alone, and that *tumah* is rabbinic. That is only if the

liquid became *tameh* directly from a source of *tumah*, be it biblical or rabbinic. What was the reason for this *gezeira*? It was due to [potential confusion with] liquids that come a *zav*, which is an *av* (source) that can make *keilim tameh*.”

The *Raavad* however disagrees with the *Rambam* and argues that the *gezeira* that allowed *tameh* liquids to make *keilim tameh*, is even if the liquid became *tameh* from *tameh* hands. The *Raavad* cites *Gemara Berachot* (52a) that explains that the reason *Beit Shammai* preferred washing hands prior to making *kiddush* was out of concern that the liquid on the back of the cup would become *tameh* as a result of one's hands, and then make the cup *tameh*.¹

The *Mishnah Achrona* (*Zavim* 5:2) however notes that there are instances where the *Rambam* rules that liquid that became *tameh* from *tameh* hands can make *keilim tameh*.² The *Mishnah Achrona* therefore suggest that it makes a difference how the hand become *tameh*. When the *Rambam* excludes *tumat yadain*, it is only the case of *stam yadain*. That is because that form of *tumah* has no origin from the *Torah* – it is a pure *gezeira*. Consequently, when the *Rambam* explains that the *gezeira* that *tameh* liquids can make *keilim tameh* is only if it due to an *av ha'tumah*, we must understand that he means that it is only if it can be traced back to an *av ha'tumah*. The *Mishnah Achrona* therefore explains that *Mishnah* from *Berachot* cited above, must be referring to hands that were *tameh* since they touched liquids that came from a *sherez*. Since in that case it can be traced back to an *av ha'tumah* it is part of the *gezeira*.

The *Chazon Ish* (1:3) however disagrees with this distinction. He explains that since there is no concept of *tameh* hands in the *Torah*, it is not considered as originating from an *av ha'tumah* irrespective of why they are *tameh*. He explains that this is similar to one that is a *sheni le'tumah* because they ate *tameh* food. In that case also, the liquid that the person touched would also not be able to make *keilim tameh* since one becoming *tameh* due to eating has no origin in the *Torah* even if the *tumah* of the consumed food can be traced back to an *av ha'tumah*.

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¹ The *Kesef Mishnah* cites the *Ri Kurkus* who answer that that *Gemara* was only according to *Beit Shammai* and therefore does not present a difficulty.

² He cites, *Hilchot Keilm* 28 and *Peirush Le'Mishnayot Machshirin* 4.

Revision Questions

זבים ה' ז' - י"ב

- Explain the debate regarding the scope in which one can contract *tumah* from *zovo shel zav*. (ה' ז')
- When is one an *av ha'tumah* if they are utilising a *merkav* of a *zav*? (ה' ח')
- Can one become *tameh* from *mei chatat* without touching it? (ה' ח')
- At what point is one an *av ha'tumah* when eating a *neveilat ohf tahor*? (ה' ט')
- What is the law while the *neveilah* is in the person's mouth? (ה' ט')
- List some of the source of *tumah* are that are no more severe during contact that when the person is no longer touching it. (ה' י')
- Complete the following general rule:
 _____ מְפֹסֵל וְפֹסֵל _____ מְטַמֵּא וְפֹסֵל _____ חוץ מן _____
 פֶּרֶשׁ מְטַמֵּא וְפֹסֵל _____
- What is level of *tumah* of a *ba'al keri*? *Bo'el nidah*? (ה' י"א)
- List all the items that are *posel trumah*. Explain. (ה' י"ב)

טבול יום א' - א' - ב' ג'

- 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*. (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*? (ב' א')
- How are laws relating to *stam yadayim* stricter than *tevul yom* and how are they more lenient? (Provide an example.) (ב' ב')
- What is the law if a *tevul yom* touches porridge where: (ג' 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.) (ב' ג')

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Tevul Yom 2:4-5	Tevul Yom 2:6-7	Tevul Yom 2:8-3:1	Tevul Yom 3:2-3	Tevul Yom 3:4-5	Tevul Yom 3:6-4:1	Tevul Yom 4:2-3

