



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*.¹

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 yadim*, it is only the case of *stam yadim*. 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*.

Yisrael Bankier

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 Machshirim* 4.

Revision Questions

זבים ח' – י"ב

- Explain the debate regarding the scope in which one can contract *tumah* from *zovo shel zav*. (ח' ג')
- When is one an *av ha'tumah* if they are utilising a *merkav* of a *zav*? (ח' ח')
- Can one become *tameh* from *mei chatat* without touching it? (ח' ח')
- At what point is one an *av ha'tumah* when eating a *neveilat ohf tahor*? (ט' 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 than when the person is no longer touching it. (ח' י')
- Complete the following general rule:

כל הנגע באחד מכל מטמא ופסול חייזמן פרש מטמא ופסול

- What is level of *tumah* of a *ba'al keri'*? *Bo'el nidah*? (ח' י"א)
- List all the items that are *posel trumah*. Explain. (ח' י"ב)

טבול يوم 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 *Bet 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*. (ח' ח')
- 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: (ב' 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.) (ב' ג')

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 November י"ז כסלו	22 November י"ח כסלו	23 November י"ט כסלו	24 November כ' כסלו	25 November כ"א כסלו	26 November כ"ב כסלו	27 November כ"ג כסלו
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

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

