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Mashkin from a Tevul Yom

The new *masechet* discusses the laws relating to a *tevul yom*. After a person immerses in a *mikveh* to purify themselves from regular forms of *tumah*, the purification process does not end there. Granted that he may eat *chulin* (regular food), if this person is a *kohen* he may not eat *trumah* until nightfall (recall *Brachot* 1:1). Until then he is considered a *sheini l'tumah*.

The *Mishnah* (2:1) discusses the status of fluids that were either touched by a *tevul yom* or emitted from him. Ordinarily, if the case involved any other *tameh* person, the fluids that he emits, would be no different to the fluid he touches. They would be a *rishon l'tumah* with the exception of a few cases where they are an *av ha'tumah*. The *Mishnah* explains that in our case the liquids would not make anything else *tameh* (לא מיטמאין). Exactly what the *Mishnah* means however is the subject of debate.

The *Bartenura* explains that the liquid would not be able to make *kodesh tameh*, yet it would *pasul* it. In other words the liquids could make *kodesh* into a *revi'i l'tumah*. This would mean that the liquids themselves must be a *sh'lishi l'tumah*. For that to be so, as the *Bartenura* suggests, the liquid that the *tevul yom* is described as touching in our *Mishnah* must be *trumah* since *chulin* cannot become a *sh'lishi l'tumah*. (This is also the opinion of the *Rash* and *Tosfot* in *Chulin* 87b.)

The *Rosh* presents a number of difficulties. Firstly, the *Mishnah* made no mention of *trumah* liquids; it only mentioned liquids. Furthermore why should we consider liquids that come from a *tevul yom* to be like *trumah* and thus become *shelishi*? The fluid that comes from a *tevul yom* is *chulin*! Finally the *Mishnah* does not write that the liquids cannot make *kodesh tameh* – there is no mention of *kodesh*.

The *Rosh* therefore inserts a critical *yud* into one word of the *Mishnah*. The *Mishnah* therefore reads that the above

mentioned liquids cannot become *tameh* (לא מיטמאין). In other words the *Mishnah* teaches that a *tevul yom* cannot make liquids *tameh*, whether he emitted them or touched them. The *Mishnah Achrona* explains that this is indeed what we learnt in *Nidah* (10:7) that if spittle drops from a *tevul yom* onto *trumah*, the *trumah* is *tahor* as that spittle is *tahor*.

The *Rambam* in *Hilchot Av Ha'Tumah* (10:4) rules like this second explanation. The liquids that come from a *tevul* are like the *chulin* that he touches (*tahor*) and if he touched *trumah* the *kodshim* they would be *shlishi* and *revi'i* respectively.

The *Tosfot Yom Tov* (*Nidah* 10:7) asks that the *Rambam* in *Hilchot Mishkav* (5:4) appears to contradict this ruling. There he rules that a *tevul yom* with respect to *kodshim* only is considered a *rishon l'tumah*. In other words, if the *tevul yom* touch *kodshim* it would be a *sheni l'tumah* and not a *revi'i* as explained above. The *Tosfot Yom Tov* is at a loss why the neither the *Raavad* or *Kesef Mishnah* question the *Rambam*.

The *Chazon Nachum* answers that the *Rambam* in the *Hilchot Mishkav* is referring to a *tevul yom* of a *yoledet* (one that has given birth). Such a case is treated much harsher than a regular *tevul yom*. The reason being is that she is *muchzeket be'damim*. The *Melechet Shlomo* answers in a similarly manner providing a different reason. A *tevul yom*, as explained at the start of this article, is only until nightfall. The period of time that a *yoledet* is considered a *tevul yom* however is much longer. Thus with respect to *kodshim* the ruling is more strict.

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Revision Questions

זבים ה' ה' – ה' י"ב

- What is the law if a *zav* sat on a small part of a *mishkav*? (ה':ה')
- What is the law if a *tahor* person sat on a small part of a *tameh mishkav*? (ה':ה')
- What is the law in the previous two questions if only part of the person was on the *mishkav*? (ה':ה')
- What is the law if *trumah* rested on a tissue on top of a *tameh mishkav*? (ה':ה')
- What other case is brought that shares a similar law and who argues? (ה':ה')
- What is the law regarding one that is touching a *zav* and how does the law change if he lets go? (ה':ר')
- Is the law the same if that person is touch a *mishkav*? (ה':ר')
- Explain the debate regarding the scope in which one can contract *tumah* from *zovo shel zav*. (ה':יז)
- When is one an *av ha'tumah* if they are utilising a *merkav* of a *zav*? (ה':חי')
- Can one become *tameh* from *mei chatat* without touching it? (ה':חי')
- At what point is one an *av ha'tumah* when eating a *neveilat ohf tahor*? (ה':טי')
- What is the law while the *neveilah* is in the person's mouth? (ה':טי')
- 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 מִטְמֵא _____ מִטְמֵא _____ מִטְמֵא _____ מִטְמֵא
 _____ חוץ מן _____ ופוסל _____ ופוסל _____
- What is level of *tumah* of a *ba'al kerit*? *Bo'el nidah*? (ה':י"א)
- List all the items that are *posel trumah*. Explain. (ה':י"ב)

טבול יום א' – א' – ב' א'

- If separated *chalot* were placed next one another and stuck to each other, when does *Bet Hillel* maintain that they are *chibbur* 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 *chibbur* of *tevul yom*? (List some of those cases.) (א':ג'-ד')
- Explain the debate regarding whether barley attached to bread is considered *chibbur*. (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')

Local Shiurim

Sunday -Thursday

15 minutes before *mincha*
Mizrachi Shul

Friday & Shabbat

10 minutes before *mincha*
Beit Ha'Roeh

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 th May י"ז סיון	31 st May י"ח סיון	1 st June י"ט סיון	2 nd June כ' סיון	3 rd June כ"א אייר	4 th June כ"ב סיון	5 th June כ"ג סיון
Tevul Yom 2:2-3	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

