



Volume 6. Issue 68

## Mashkin from a Tevul Yom

The *Mishnah* (2:3) taught:

A thick porridge made of *trumah* mixed with garlic and oil that a *tevul yom* touched - the entire mixture is *pasul*. A thin porridge of *chulin* mixed with garlic and oil of *trumah* that a *tevul yom* touched – only the place he touched is *tameh*...

Recall that a *tevul yom* is a *sheni le'tumah* and can transfer *tumah* to *trumah* but not *chulin*. The first part of the *Mishnah* is understood; since the porridge (which is *trumah*) is the main part, the garlic and oil are *batel* towards it.

The *Gemara* (*Nazir* 36a) elaborates on the second case where the porridge is *chulin*. Why is only the part that the person touched *tameh*? If we follow the reasoning provided for the first cases, then the *trumah* garlic and oil should *batel* to the *chulin* porridge and the entire mixture should be *tahor*. The *Gemara* answers that the reason is because if a *zar* consumed a *kazayit* then he would be liable to lashes (*malkut*).

The *Gemara's* analysis requires explanation. Let us first ask a basic question: are the oil and garlic recognisable? If so, then the question of the *gemara* does not make sense. Had a *tevul yom* directly touched the piece of *trumah* garlic why would anyone think that it should be *tahor*? If however the *trumah* oil and garlic were well mixed into the *chulin* porridge then how could only the place that was touched be *pasul*? It should be all or nothing!

*Rashi* (*Pesachim* 44a) takes the position that the *trumah* additives were well mixed in. He explains that the assumption in the question that everything should be *tahor*, is that a mixture where the ratio of *chulin* to *trumah* is less than one-hundred to one (*meduma*) but greater than a majority, is only rabbinically prohibited yet biblically annulled.

Consequently for the purposes of *tumah* everything should be *tahor*. Inherent in the *Gemara's* answer that since if a *zar* (non-kohen) consumed *kezayit* he would be liable to *malkut*, is that *meduma* is biblically prohibited. Consequently the porridge is given a status of *trumah*. Nevertheless since its status is not a severe as real *trumah* it is only partially *tameh*.

The *Rabbeinu Tam* takes the opposite approach; the oil and garlic are indeed recognisable on top of the porridge. Consequently if they were directly touched, the parts alone would be *tameh* as the concept of *bitul* could not apply to the discernable *trumah* additives. Yet the difficulty with this understanding was how the *Gemara* could even think that everything is *tahor* if direct contact was made with the garlic. The *Rabbeinu Tam* explains that the *Mishnah* implied that the part that was touched was biblically invalid (by stating "*pasul*"). The *Gemara* asked that this cannot be possible since on a biblical level food must be the size of a *ke'beitzah* to become *tameh*. Consequently even the parts that were directly touched should be *tahor*! The *Gemara* then answers that since if a *zar* ate the mixture he could receive lashes, it is evidence that the porridge can combine the pieces together. The pieces can therefore combine also to make the parts that were touched *pasul*.

A further novelty in the position of the *Rabbeinu Tam* is that with respect to the first case where the porridge was *trumah* and the garlic and oil were *chulin*. In that case we find that even if a person only touched the *chulin* garlic, the porridge would be *pasul*. The reason is that the garlic would be acting as a "*yad*" for the porridge through which *tumah* can transfer. Perhaps leaving the last statement not fully explained can act as a good bridge to the coming *masechet*.

*Yisrael Yitzchak Bankier*

### Revision Questions

טבול יום ב'ב' – ד':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')
- What is the law if a *tevul yom* touched *trumah* oil that is floating on the batter-cake on porridge? (ב'ד')
- 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* touch a hole in a barrel of wine and 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'ו')
- Which *yadot* of food are a *chibur* for *tevul yom*? (ב'ז')
- Explain the debate regarding when the parts of partially attached food is considered *chibur*. (ב'ז')
- Explain the debate regarding a case where a *tevul yom* touched scrambled eggs that were resting on a *trumah* vegetable. (ב'ז')
- When does the law in the previous question change? (ב'ז')
- Explain the debate regarding whether the congealed eggs on a pot can be consider a *chibur* for *tevul yom*. (ב'ז')
- Which two cases, involving dough into which *trumah* is mixed, are debated whether a *tevul yom* can invalidate them? (ב'ח')
- Explain the debate regarding dough that was kneaded with fruit juice? (ב'ח')
- Explain the debate regarding a case where a *tevul yom* touch vegetables that were cooked with *trumah* oil. (ב'ח')
- If one was eating food and it fell from his mouth and landed on *trumah* when would the *trumah* be susceptible to *tumah*? (ב'ח')
- Explain the debate regarding whether the law is different if the case involved a *tevul yom*. (ב'ח')
- What is the law if a *tevul yom* or *stam yadayim* touched *ma'aser rishon* before *trumat ma'aser* had been separated? (ב'ח')

### 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
6 <sup>th</sup> June כ"ד סיון	7 <sup>st</sup> June כ"ה סיון	8 <sup>th</sup> June כ"ו סיון	9 <sup>th</sup> June כ"ז סיון	10 <sup>th</sup> June כ"ח סיון	11 <sup>th</sup> June כ"ט סיון	12 <sup>th</sup> June ל' סיון
Tevul Yom 4:2-3	Tevul Yom 4:4-5	Tevul Yom 4:6-7	<b>Yadayim 1:1-2</b>	Yadayim 1:3-4	Yadayim 1:5-2:1	Yadayim 2:2-3

