

Mishna - Mas. Tevul Yom Chapter 1

MISHNAH 1. IF ONE¹ HAD COLLECTED DOUGH-OFFERING² [PORTIONS] WITH THE INTENTION OF SEGREGATING THEM AFTERWARDS AGAIN, BUT IN THE MEANTIME THEY HAD BECOME STUCK TOGETHER,³ BETH SHAMMAI SAY: THEY SERVE AS CONNECTIVES⁴ IN THE CASE OF A TEBUL YOM. BUT BETH HILLEL SAY: THEY DO NOT SERVE AS CONNECTIVES. PIECES OF DOUGH⁵ THAT HAD BECOME STUCK TOGETHER, OR LOAVES⁵ THAT HAD BECOME JOINED, OR A BATTER-CAKE THAT HAD BEEN BAKED ON TOP OF ANOTHER BATTER-CAKE BEFORE IT COULD FORM A CRUST IN THE OVEN, OR IF THERE WAS FROTH⁶ ON THE WATER THAT WAS BUBBLING, OR THE FIRST SCUM⁷ THAT RISES WHEN BOILING GROATS OF BEANS, OR THE SCUM OF NEW WINE (R. JUDAH SAYS: ALSO THAT OF RICE) BETH SHAMMAI SAY: ALL SERVE AS CONNECTIVES IN THE CASE OF THE TEBUL YOM. BUT BETH HILLEL SAY: THEY DO NOT SERVE AS CONNECTIVES.⁸ THEY⁹ CONCUR, HOWEVER, [THAT THEY SERVE AS CONNECTIVES] IF THEY COME INTO CONTACT WITH OTHER KINDS OF UNCLEANNESS, WHETHER THEY BE OF MINOR¹⁰ OR MAJOR GRADES.¹¹

MISHNAH 2. IF ONE HAD COLLECTED PIECES OF DOUGH-OFFERING NOT WITH THE INTENTION OF SEGREGATING THEM AFTERWARDS, OR A BATTER-CAKE THAT HAD BEEN BAKED ON ANOTHER AFTER A CRUST HAD FORMED IN THE OVEN,¹² OR A FROTH HAD APPEARED IN THE WATER PRIOR TO ITS BUBBLING UP, OR THE SECOND SCUM THAT APPEARED IN THE BOILING OF GROATS OF BEANS, OR THE SCUM OF OLD WINE, OR THAT OF OIL OF ALL KINDS,¹³ OR OF LENTILS (R. JUDAH SAYS: ALSO THAT OF BEANS¹⁴) — ALL THESE ARE RENDERED UNCLEAN¹⁵ WHEN TOUCHED BY A TEBUL YOM. AND NEEDLESS TO SAY, [THIS IS THE CASE IF TOUCHED] BY OTHER SOURCES OF UNCLEANNESS.

MISHNAH 3. THE KNOB¹⁶ ON THE BACK OF THE LOAF, OR THE SMALL GLOBULE OF SALT,¹⁷ OR THE BURNT CRUST LESS THAN A FINGER'S BREADTH — R. JOSE SAYS: WHATSOEVER IS EATEN WITH THE LOAF BECOMES UNCLEAN [WHEN TOUCHED BY THE TEBUL YOM].¹⁸ AND NEEDLESS TO SAY, THIS IS SO [WHEN TOUCHED] BY OTHER UNCLEAN THINGS.

MISHNAH 4. A PEBBLE IN A LOAF OR A LARGE GLOBULE OF SALT, OR A LUPINE,¹⁹ OR A BURNT CRUST LARGER THAN A FINGER'S BREADTH,²⁰ [DO NOT SERVE AS CONNECTIVES]. BUT R. JOSE SAYS: [ONLY] WHATSOEVER THAT IS NOT EATEN WITH THE LOAF REMAINS CLEAN EVEN WHEN TOUCHED BY A FATHER OF UNCLEANNESS';²¹ AND NEED LESS TO SAY [IS THIS SO WHEN TOUCHED] BY A TEBUL YOM.

MISHNAH 5. UNSHELLED²² BARLEY OR SPELT, ROOT OF CROWFOOT,²³ ASAFOETIDA,²⁴ SILRHUM²⁵ (R. JUDAH SAYS: BLACK BEANS)²⁶ REMAIN CLEAN²⁷ EVEN [WHEN COMING INTO CONTACT] WITH A 'FATHER OF UNCLEANNESS', LET ALONE [IF TOUCHED] BY A TEBUL YOM. SO R. MEIR: BUT THE SAGES SAY: THEY ARE CLEAN IF TOUCHED BY A TEBUL YOM, BUT UNCLEAN [WHEN TOUCHED] BY OTHER SOURCES OF DEFILEMENT. IN THE CASE OF SHELLED BARLEY OR SPELT, OR WHEAT EITHER WITH THE HUSK ON OR WITHOUT IT, OR BLACK CUMMIN, OR SESAME OR PEPPER (R. JUDAH SAYS: ALSO WHITE BEANS), THEY BECOME UNCLEAN EVEN WHEN TOUCHED BY A TEBUL YOM,²⁸ LET ALONE [WHEN THEY HAVE COME INTO CONTACT] WITH OTHER SOURCES OF UNCLEANNESS.

(1) The priest made a house-to-house collection and piled the pieces of dough on top of each other.

(2) V. Num. XV, 18-21; v. Glos., s. v. Hallah.

(3) Lit., and they bit'.

(4) To hallah is attributed the same sanctity and the same degree of susceptibility to uncleanness as to terumah, and hence it becomes pasul' (unfit) if touched by the tebul yom. Even if only part were touched the whole becomes unclean; for it is regarded as one inseparable mass.

(5) Of terumah, and so in all that follows we are concerned with terumah.

(6) קרולית something hollow or round'; a hollow ball of water, bubble. The water needed for terumah shares it,' stringencies; hence if a tebul yom touches the froth or first scum, he conveys uncleanness to the whole, according to Beth Shammai.

(7) The first scum does not yet render the beans into one solid mass, yet Beth Shammai already regard it as a connective.

(8) The distinction between hallah and terumah is that whereas the former comprises only a Rabbinical injunction in these times, the latter even now enjoys the rank of a Biblical command, hence both cases had to be stated (L.).

(9) Beth Hillel. They dispute only in the case of a tebul yom, since he lacks only sunset to be wholly clean.

(10) Derived uncleanness.

(11) A 'father of uncleanness'

(12) For once a crust has formed it is hard to separate them, and the two cakes are considered as one.

(13) Lit., 'always'; i.e., both old or new oil.

(14) Or 'vetchlings'.

(15) If of terumah.

(16) The peg-shaped attachment to a loaf supposed to serve as a trade mark.

(17) That had become stuck to the loaf and baked with it.

(18) And since they are occasionally eaten with the loaf, they serve as connectives.

(19) On account of their extreme hardness lupines had to be cooked at least six times before they were fit to be eaten.

(20) These things served either as trade marks or marked the grades of the loaf. As such they were 'never eaten, and hence could not be deemed as connectives for bread, even when touched by a 'father of uncleanness' itself.

(21) Where they are eaten with the loaf even these serve as connectives.

(22) A state unfit for human consumption, accordingly not susceptible to uncleanness.

(23) Used as a spice, but considered noxious for beasts.

(24) An umbelliferous plant used as a resin, or in leaves, for a spice, or for medicinal purposes; cf. Shab. 14a, Hul. 58b.

(25) A mucilaginous plant; Lat. 'Alum', of the same species as asafetida.

(26) Which were used specifically for medicinal purposes.

(27) Since only the smallest portion was placed in the food, they cannot be regarded as food and susceptible to uncleanness.

(28) Since they are all regular food ingredients.

Mishna - Mas. Tevul Yom Chapter 2

MISHNAH 1. LIQUIDS THAT ISSUE¹ FROM A TEBUL YOM ARE LIKE THOSE² WHICH HE HAS TOUCHED: NEITHER OF THEM HAS POWER TO DEFILE.³ WITH REGARD TO ALL OTHERS THAT ARE UNCLEAN, BE THEY OF MINOR⁴ OR MAJOR⁵ [DEGREE]. THE LIQUIDS ISSUING FROM THEM ARE LIKE THOSE THEY TOUCH; BOTH ARE CONSIDERED OF FIRST GRADE UNCLEANNESS.⁶ THE SOLE EXCEPTION BEING SUCH LIQUID THAT IS IN ITSELF A 'FATHER OF UNCLEANNESS'.⁷

MISHNAH 2. IF A POT WAS FULL OF LIQUID AND A TEBUL YOM TOUCHED IT, THE LIQUID BECOMES UNFIT IF IT IS TERUMAH, BUT THE POT IS CLEAN.⁸ BUT IF THE LIQUID IS COMMON FOOD [HULLIN] THEN ALL REMAINS CLEAN.⁹ IF HIS HANDS WERE SOILED, ALL BECOMES UNCLEAN.¹⁰ HERE GREATER STRINGENCY IS APPLIED TO SOILED HANDS THAN TO A TEBUL YOM; BUT GREATER STRINGENCY IS APPLIED TO A TEBUL YOM THAN TO SOILED HANDS, SINCE ANY DOUBT RESPECTING THE TEBUL YOM RENDERS TERUMAH UNFIT, BUT ANY DOUBT CONCERNING [SOILED] HANDS IS DEEMED CLEAN.¹¹

MISHNAH 3. IF THE PORRIDGE WAS OF TERUMAH AND THE GARLIC OR OIL [IT CONTAINED] WAS OF HULLIN, AND A TEBUL YOM TOUCHED PART OF THEM, THEN THE WHOLE BECOMES UNFIT;¹² BUT IF THE PORRIDGE WAS OF HULLIN AND THE GARLIC OR OIL IT CONTAINED WAS OF TERUMAH, AND A TEBUL YOM TOUCHED PART OF THEM, HE RENDERS UNFIT ONLY THE PART HE HAS TOUCHED.¹³ IF THE GREATER PART WAS GARLIC THEN THEY GO AFTER THE MAJORITY.¹⁴ WHEN IS IT SO?¹⁵ SAID R. JUDAH: WHEN IT¹⁶ FORMED ONE COHESIVE MASS IN THE POT, BUT IF IT WAS SCATTERED SMALL IN THE MORTAR, THEN IT IS CLEAN, SINCE IT IS HIS WISH THAT IT SHOULD BE SO SCATTERED.¹⁷ [SIMILARLY] WITH ALL OTHER MASHED FOODS WHICH WERE MASHED WITH LIQUIDS;¹⁸ THOSE, HOWEVER, WHICH ARE USUALLY MASHED¹⁹ WITH LIQUIDS AND YET WERE MASHED WITHOUT LIQUIDS, THOUGH²⁰ THEY FORMED ONE COHESIVE MASS IN THE POT, ARE REGARDED AS A CAKE OF PRESERVED FIGS.²¹

MISHNAH 4. IF THE PORRIDGE AND BATTER-CAKE²² WERE OF HULLIN AND THE OIL OF TERUMAH WAS FLOATING ABOVE THEM, AND A TEBUL YOM TOUCHED THE OIL, HE RENDERS UNFIT ONLY THE OIL. IF, HOWEVER, HE STIRRED IT ALTOGETHER, ALL THE PLACES WHITHER THE OIL GOES BECOME UNFIT.²³

MISHNAH 5. IF A FILM OF JELLY²⁴ HAD FORMED OVER THE FLESH OF HALLOWED THINGS, AND A TEBUL YOM HAD TOUCHED THE JELLY, THE SLICES [OF FLESH] ARE CLEAN;²⁵ BUT IF HE TOUCHED ONE OF THE SLICES, THAT SLICE AND ALL [THE JELLY] THAT COMES UP WITH IT²⁶ FORM A CONNECTIVE THE ONE WITH THE OTHER. R. JOHANAN B. NURI SAYS: THE TWO OF THEM SERVE AS CONNECTIVES TO EACH OTHER.²⁷ SIMILARLY, WITH [COOKED] BEANS THAT HAVE FORMED A LAYER OVER PIECES OF BREAD.²⁸ BEANS COOKED IN A POT, AS LONG AS THEY ARE STILL SEPARATE, DO NOT SERVE AS CONNECTIVES; BUT WHEN THEY BECOME A SOLID PULP,²⁹ THEY DO ACT AS CONNECTIVES. IF THEY FORMED SEVERAL SOLID PULPS,³⁰ THEY ARE TO BE COUNTED.³¹ IF OIL FLOATS ON WINE AND A TEBUL YOM TOUCHED THE OIL, ONLY THE OIL IS RENDERED UNFIT; BUT R. JOHANAN B. NURI SAYS: EACH SERVES AS A CONNECTIVE WITH THE OTHER.³²

MISHNAH 6. IF A JAR³³ HAD SUNK INTO A CISTERN CONTAINING WINE,³⁴ AND A TEBUL YOM TOUCHED IT, AND [HE TOUCHED IT] WITHIN THE RIM,³⁵ IT SERVES AS A CONNECTIVE;³⁶ BUT IF OUTSIDE THE RIM,³⁷ IT DOES NOT ACT AS A CONNECTIVE. R. JOHANAN B. NURI, HOWEVER, SAYS: EVEN THOUGH [THE LEVEL OF WINE IN THE CISTERN] IS THE HEIGHT OF A MAN³⁸ [ABOVE THE SUNKEN JAR], AND HE TOUCHED [THE WINE] DIRECTLY ABOVE THE MOUTH OF THE JAR, IT SERVES AS A CONNECTIVE.

MISHNAH 7. IF A JAR³⁹ HAD A HOLE EITHER AT ITS NECK,⁴⁰ BOTTOM OR SIDES, AND A TEBUL YOM TOUCHED IT [AT THE HOLE], IT BECOMES UNCLEAR.⁴¹ R. JUDAH SAYS: ONLY IF THE HOLE IS AT ITS NECK OR BOTTOM IT BECOMES UNCLEAR; BUT IF ON ITS SIDES, ON THIS SIDE OR ON THAT, IT REMAINS CLEAN.⁴² IF ONE Poured [LIQUID] FROM ONE VESSEL INTO ANOTHER, AND A TEBUL YOM TOUCHED THE STREAM, AND THERE WAS SOMETHING WITHIN THE VESSEL, THEN [WHATSOEVER HE TOUCHES] IS NEUTRALIZED IN A HUNDRED AND ONE.⁴³

MISHNAH 8. IF A BUBBLE⁴⁴ OF A JUG WAS PIERCED WITH HOLES ON ITS INNER SIDE AND ON ITS OUTER SIDE, WHETHER ABOVE OR BELOW,⁴⁵ [AND THE HOLES ARE] OPPOSITE ONE ANOTHER, IT BECOMES UNCLEAR [IF TOUCHED] BY A 'FATHER OF

UNCLEANNES';⁴⁶ AND IT [LIKEWISE] BECOMES UNCLEAN IF IT IS IN A TENT WHEREIN LIES A CORPSE.⁴⁷ IF THE INNER HOLE IS BELOW AND THE OUTER ABOVE, IT BECOMES UNCLEAN [IF TOUCHED] BY A 'FATHER OF UNCLEANNES', AND IT BECOMES UNCLEAN IN A TENT WHEREIN THERE IS A CORPSE; IF THE INNER HOLE IS ABOVE AND THE OUTER BELOW, IT REMAINS CLEAN IF TOUCHED BY A 'FATHER OF UNCLEANNES',⁴⁸ BUT IT BECOMES UNCLEAN IN A TENT WHEREIN THERE IS A CORPSE.⁴⁹

-
- (1) Such as spittle, urine, tears, blood of a wound and milk from a woman (Bert.).
 - (2) Of terumah.
 - (3) Suffering only third grade uncleanness.
 - (4) When touched by a dead reptile.
 - (5) When coming into contact with a zab.
 - (6) Bestowing second and third grade respectively.
 - (7) As, for instance, the issue of a person with a flux, a zab.
 - (8) For it is only terumah, on account of its great sanctity that even a tebul yom can invalidate. Terumah that becomes unfit cannot in its turn convey uncleanness.
 - (9) Since a tebul yom cannot render unclean hullin or tithe-offerings.
 - (10) Soiled hands defile liquids (v. Parah VIII, 7); when liquids are thus defiled they become first grade uncleanness, making vessels second grade.
 - (11) Such as a doubt arising as to which of the two loaves of terumah lying before him the tebul yom has touched, when we pronounce both to be unclean. In the case, however, of soiled hands the loaves are clean; cf. Yad. II, 4.
 - (12) Even if he touched merely the oil and garlic, these as ingredients serve as connectives to the porridge.
 - (13) The porridge cannot serve as a connective to the garlic and oil.
 - (14) The porridge in this case can serve as a connective.
 - (15) That if he touches the garlic the whole porridge is rendered unclean.
 - (16) The garlic.
 - (17) To be used in small portions as ingredients; in which case it cannot be regarded as a connective for the other contents in the mortar.
 - (18) A distinction is made as to whether they are served whole in the pot or whether they are mashed in the mortar.
 - (19) Var. lec.: But with all other mashed . . . with liquids or that are usually mashed etc.
 - (20) V. L.
 - (21) In which case we do not say that if part thereof is touched, all becomes unclean; single figs are not regarded as connectives.
 - (22) This is the wafer that used to be placed into the jelly or porridge.
 - (23) Being impossible to separate oil.
 - (24) This jelly comprises all the pot ingredients which had become congealed.
 - (25) Not regarding the jelly as a connective.
 - (26) But the other jelly does not serve as a connective.
 - (27) Hence, even if he touches the film of the jelly, the slices of flesh become unclean.
 - (28) Which were usually spread with beans.
 - (29) The process of cooking first splits them, then forms them into a solid pulp.
 - (30) And then came into contact with a dead reptile.
 - (31) If the separate pups touched each other. That touched by a dead reptile becomes first grade unclean; the piece that touches that which is 'first grade' becomes second grade unclean.
 - (32) So that if the tebul yom touched the oil, the wine also is rendered unfit.
 - (33) Containing wine of terumah.
 - (34) Of hullin; and this wine flowing into the jar floats on the surface, forcing the terumah wine to the bottom of the jar.
 - (35) Touching the hullin wine floating on top.
 - (36) Though he did not come into contact with the terumah.
 - (37) I.e., he does not touch the wine inside the jar but only the hullin wine floating round the jar.
 - (38) Even if the wine in the cistern rises above the sunken jar up to a man's height, and he touches the wine directly

above the mouth of the jar, it serves as a connective and the whole jar's contents become unclean.

(39) Containing wine of terumah.

(40) Var. lec. omit.

(41) Since the hole causes the wine to flow into it, the part touched serves as a connective.

(42) His view-point being that only when the hole is at the neck or bottom may all the wine pass through it; but when it is at its sides, only a small portion of the wine will pass through. The portion he touches, which alone is invalidated, becomes neutralized in one hundred and one times the quantity; cf. Ter. V, 4.

(43) I.e., if the wine in the receiving vessel is a hundred times the quantity of that he had touched, maintaining that only the stream of liquid is defiled, and does not act as a connective. It is like a case of unclean terumah getting mixed with clean terumah, where neutralization is 1 : 101. In the case of major sources of uncleanness, the stream of liquid serves as a connective and defiles all the liquid in both vessels.

(44) An imperfection found in a clay jar formed while it was being baked. If pierced on the inner and outer side when the jar is filled the liquid penetrates the bubble through the inner hole and in its attempt to seek exit surges through the outer one.

(45) I.e., on top or at the bottom of the jar.

(46) And if he touched the hole on the outer side, all the wine in the jar becomes unclean.

(47) And even if the mouth of the jar was sealed with 'a tightly stopped-up cover'; cf. Kel. X, 2.

(48) A stream of liquid can serve as a connective only with what is below but not with what is above.

(49) The holes serving as a door for the uncleanness to penetrate into the vessel.

Mishna - Mas. Tevul Yom Chapter 3

MISHNAH 1. ALL [STALKS THAT SERVE AS] HANDLES TO FRUITS, WHICH COUNT AS CONNECTIVES WHEN TOUCHED BY A 'FATHER OF UNCLEANNESS', ALSO COUNT AS CONNECTIVES WHEN TOUCHED BY A TEBUL YOM. IF A FOODSTUFF WAS SEVERED YET A SMALL PART WAS STILL ATTACHED, R. MEIR SAYS: IF ONE TAKES HOLD OF THE LARGER PART AND THE SMALLER PART IS PULLED AWAY WITH IT, THEN THE LATTER IS REGARDED AS THE FORMER.¹ R. JUDAH. HOWEVER, SAYS: IF ONE TAKES HOLD OF THE SMALLER PART FIND THE GREATER IS ALSO PULLED AWAY WITH IT, THEN THE LATTER IS LIKE THE FORMER. R. NEHEMIAH SAYS: [THIS REFERS ONLY] TO THE CASE OF THE CLEAN PORTION,² BUT THE SAGES SAY: [IT REFERS ONLY] TO THE UNCLEAN PORTION.³ IN THE CASE OF ALL OTHER FRUITS,⁴ THOSE USUALLY HELD BY THE LEAF SHOULD BE TAKEN BY THE LEAF, AND THOSE USUALLY HELD BY THE STALK SHOULD BE TAKEN BY THE STALK.⁵

MISHNAH 2. IF A BEATEN EGG WAS ON TOP OF VEGETABLES OF TERUMAH,⁶ AND A TEBUL YOM TOUCHES THE EGG, THEN HE RENDERS UNFIT ONLY THAT STALK [OF THE VEGETABLES] THAT IS OPPOSITE THE PART [OF THE EGG] HE TOUCHED.⁷ R. JOSE, HOWEVER, SAYS: IT AFFECTS THE WHOLE OF THE UPPER LAYER;⁸ AND IF IT WAS ARRANGED LIKE A CAP⁹ IT DOES NOT SERVE AS A CONNECTIVE.

MISHNAH 3. THE STREAK OF AN EGG¹⁰ THAT HAD BECOME CONGEALED ON THE SIDE OF A PAN THAT HAD BEEN TOUCHED BY A TEBUL YOM WITHIN THE RIM [OF THE PAN]. SERVES AS A CONNECTIVE;¹¹ BUT IF OUTSIDE THE RIM, IT DOES NOT SERVE AS A CONNECTIVE. R. JOSE MAINTAINS THAT ONLY THE STREAK AND THE PART THAT CAN BE PEELED AWAY WITH IT [SERVES AS A CONNECTIVE].¹² THE SAME APPLIES TO BEANS THAT HAD FORMED A LAYER OF JELLY ON THE RIM OF THE POT.¹³

MISHNAH 4. DOUGH¹⁴ THAT HAD BEEN MIXED [WITH DOUGH OF TERUMAH]. OR THAT HAD BEEN LEAVENED WITH YEAST OF TERUMAH, IS NOT RENDERED UNFIT BY [THE TOUCH OF] A TEBUL YOM;¹⁵ R. JOSE AND R. SIMEON, HOWEVER,

PRONOUNCE IT UNFIT. DOUGH¹⁶ THAT HAD BECOME SUSCEPTIBLE [TO UNCLEANNESS] BY A LIQUID,¹⁷ AND IT WAS KNEADED WITH FRUIT JUICE,¹⁸ AND LATER TOUCHED BY A TEBUL YOM, R. ELEAZAR B. JUDAH OF BARTHOTHA SAYS IN THE NAME OF R. JOSHUA: IT BECOMES TOTALLY UNFIT.¹⁹ R. AKIBA, HOWEVER, SAYS IN HIS NAME: HE RENDERS UNFIT ONLY THE PART THAT HE TOUCHED.²⁰

MISHNAH 5. IF VEGETABLES OF HULLIN WERE COOKED WITH OIL OF TERUMAH AND A TEBUL YOM TOUCHED IT, R. ELEAZAR B. JUDAH OF BARTHOTHA SAYS IN THE NAME OF R. JOSHUA: IT BECOMES TOTALLY UNFIT.²¹ R. AKIBA, HOWEVER, SAYS IN HIS NAME: HE RENDERS UNFIT ONLY THE PART THAT HE TOUCHED.²²

MISHNAH 6. IF A CLEAN PERSON CHEWED FOOD AND IT FELL ON HIS GARMENTS AND ON A LOAF OF TERUMAH, IT²³ IS NOT RENDERED SUSCEPTIBLE TO UNCLEANNESS.²⁴ IF HE ATE CRUSHED OLIVES OR MOIST DATES WITH THE INTENTION OF SUCKING THE STONE THEREOF, AND IT FELL ON HIS GARMENTS AND ON A LOAF OF TERUMAH, [THE LATTER] BECOMES SUSCEPTIBLE TO UNCLEANNESS.²⁵ . IF, HOWEVER, HE ATE DRIED OLIVES, OR DRIED FIGS WITHOUT THE INTENTION OF SUCKING THE STONE THEREOF, AND THEY FELL ON HIS GARMENTS AND ON A LOAF OF TERUMAH, THE LATTER IS NOT RENDERED SUSCEPTIBLE TO UNCLEANNESS.²⁶ THIS IS THE CASE IRRESPECTIVE OF THE FACT WHETHER IT WAS A CLEAN MAN OR A TEBUL YOM [WHO WAS EATING]. R. MEIR SAYS: IN EITHER CASE IT BECOMES SUSCEPTIBLE TO UNCLEANNESS IN THE CASE OF A TEBUL YOM, SINCE LIQUIDS ISSUING FROM UNCLEAN PERSONS RENDER ANYTHING SUSCEPTIBLE REGARDLESS OF THE ACCEPTABILITY OF THEIR PRESENCE OR NOT. BUT THE SAGES SAY: A TEBUL YOM IS NOT REGARDED AS AN UNCLEAN PERSON.²⁷

-
- (1) Serving as a connective, so that if the tebul yom touches one portion, the other, too, is affected.
 - (2) I.e., this estimation is only made of the part untouched by the tebul yom, and if it is pulled away with the part touched, whether it be larger or smaller, it becomes unclean; v. Hul. 227b.
 - (3) According to the Sages this estimation is only made of the part that had become unclean, and if it was pulled away with the clean part it becomes unclean.
 - (4) Vegetables.
 - (5) And if the whole becomes severed then each part serves as a connective. It is obvious that if the bigger portion is pulled away together with the smaller, it serves as a connective to the smaller.
 - (6) Within a pot. Were the egg whole, it would not have served as a connective.
 - (7) Though the egg is hullin, which cannot be defiled by a tebul yom, yet those vegetables exactly opposite the part of the egg touched are rendered unclean.
 - (8) Viz., the whole top layer of the stalk on which the egg lies is affected.
 - (9) In cooking the eggs get blown up, forming a helmet-shape over the vegetables with vacant space between it and the vegetables below. Since the egg does not, therefore, actually touch the vegetables, it cannot be counted among the connectives.
 - (10) Boiled with terumah that is liable to be invalidated by a tebul yom.
 - (11) Rendering all the contents unclean.
 - (12) Even if the streak of the egg is without the pan.
 - (13) Having the same ruling as eggs.
 - (14) Of hullin; cf. Hal. 1, 4.
 - (15) Since the tebul yom cannot defile the hullin in the dough. Though the mixture is forbidden to non-priests it is not deemed in this respect of the rank of terumah because the prohibition of the mixture is only due to Rabbinical injunction; for according to Biblical ruling it is neutralized in the proportion of 1: 2; v. 'Orlah II, 6.
 - (16) Of terumah.
 - (17) V. Lev. XI, 38. Edibles coming into contact with liquids become susceptible provided that such liquid was applied

purposively, or whose presence on the food was at least acceptable.

(18) Which was not one of the seven liquids enumerated in Maksh. VI, 4 that rendered foods susceptible. If the dough had not received water before, the fruit juice now does not make it susceptible.

(19) Contending that the fruit juice serves the dough as a connective.

(20) Maintaining that since fruit juice does not make the dough susceptible, it is deemed non-existent.

(21) Being of the opinion that oil renders susceptible and acts as a connective.

(22) Being of the opinion that fruit juice, even which renders susceptible, such as oil, does not serve as a connective with the dough to defile it, since the dough is hullin.

(23) The loaf.

(24) Lit., 'is clean'. Since this liquid was not dropped on purpose (Maim.).

(25) Since his intention was to extract juice, he should have known that some would fall on the loaf.

(26) For on no account could the moisture have been said to have been applied on purpose.

(27) Accordingly, he cannot make all liquids, whether acceptable or not, predisposed to uncleanness. Cf. Maksh. l.

Mishna - Mas. Tevul Yom Chapter 4

MISHNAH 1. IF FOOD THAT WAS TITHE-OFFERING HAD BEEN RENDERED SUSCEPTIBLE BY A LIQUID, AND A TEBUL YOM OR UNWASHED HANDS¹ TOUCHED IT, TERUMAH OF TITHE² MAY STILL BE SET APART FROM IT IN PURITY, SINCE IT ONLY SUFFERED THIRD GRADE UNCLEANNESS, AND THIRD GRADE UNCLEANNESS COUNTS AS CLEAN IN HULLIN.

MISHNAH 2. A WOMAN THAT HAD IMMERSERD HERSELF THE SAME DAY MAY KNEAD DOUGH, CUT OFF THE DOUGH-OFFERING,³ AND SET IT APART, BUT MUST PLACE IT ON AN INVERTED BASKET OF TWIGS,⁴ OR ON A TRAY⁵, AND THEN BRING IT NEAR⁶ AND DECLARE IT BY ITS NAME.⁷ FOR IT⁸ SUFFERED ONLY THIRD GRADE UNCLEANNESS,⁹ AND THIRD GRADE UNCLEANNESS IS DEEMED AS CLEAN IN HULLIN.

MISHNAH 3. IN A TROUGH WHICH HAD BEEN IMMERSERD THAT VERY DAY, ONE MAY KNEAD DOUGH AND CUT OFF THE PORTION FOR HALLAH AND BRING IT NEAR AND EVEN PRO NOUNCE IT BY NAME [AS HALLAH];¹⁰ FOR IT¹¹ SUFFERS ONLY THIRD GRADE UNCLEANNESS AND A THIRD GRADE COUNTS AS CLEAN IN HULLIN.

MISHNAH 4. IF A FLAGON THAT HAD BEEN IMMERSERD THE SAME DAY AND HAD BEEN FILLED OUT OF A CASK CONTAINING TITHES FROM WHICH THE HEAVE-OFFERING¹² HAD NOT YET BEEN TAKEN, AND ONE SAID, LET THIS BE HEAVE-OFFERING OF TITHE AFTER NIGHTFALL,¹³ IT BECOMES HEAVE-OFFERING OF TITHE. BUT IF HE SAID: LET THIS BE THE FOOD FOR THE [SABBATH] 'ERUB,¹⁴ HIS REMARKS ARE NOT VALID AT ALL.¹⁵ IF THE CASK WAS BROKEN,¹⁶ THE CONTENTS OF THE FLAGON STILL REMAIN TITHE FROM WHICH HEAVE-OFFERING HAD NOT YET BEEN TAKEN;¹⁷ IF THE FLAGON IS BROKEN,¹⁸ THEN WHAT IS IN THE CASK STILL REMAINS TITHE FROM WHICH HEAVE-OFFERING HAD NOT YET BEEN TAKEN.¹⁹

MISHNAH 5. FORMERLY THEY USED TO SAY: ONE MAY REDEEM²⁰ FOR THE PRODUCE OF AN AM HA-AREZ.²¹ LATER THEY RECONSIDERED AND SAID: ALSO FOR MONEY OF HIS.²² FORMERLY THEY USED TO SAY: IF A MAN IS LED OUT IN CHAINS²³ AND COMMANDS: WRITE A BILL OF DIVORCE FOR MY WIFE', IT HAD TO BE WRITTEN AND DELIVERED;²⁴ BUT AFTER CONSIDERATION THEY ADDED THE CASE OF A MAN UNDERTAKING A SEA VOYAGE, OR SETTING OUT WITH A CARAVAN.²⁵ R. SIMEON OF SHEZUR ADDED THE CASE OF ONE WHO WAS AT THE POINT OF DEATH.²⁶

MISHNAH 6. ASHKELON LEVERS²⁷ THAT HAD BECOME BROKEN, ONLY THEIR HOOKS STILL REMAINING, ARE SUSCEPTIBLE TO UNCLEANNESS.²⁸ A PITCH-FORK, WINNOWING-FAN, RAKE²⁹ [SO-TOO, A HAIR COMB]. WHICH HAD LOST ONE OF ITS TEETH, AND ANOTHER OF METAL WAS CONSTRUCTED FOR IT, ARE ALL SUSCEPTIBLE TO UNCLEANNESS.³⁰ CONCERNING ALL THESE,³¹ R. JOSHUA SAID: THIS IS A NEW THING WHICH THE SCRIBES HAVE MADE AND I HAVE NOTHING TO REPLY.³²

MISHNAH 7. IF ONE WAS TAKING TERUMAH³³ FROM A CISTERN AND SAID: 'LET THIS BE TERUMAH PROVIDED IT COMES UP SAFELY', [IT IS IMPLIED THAT HE MEANT] SAFELY FROM BEING BROKEN OR SPILLED,³⁴ BUT NOT FROM CONTRACTING UNCLEANNESS;³⁵ BUT R. SIMEON DECLARES: ALSO FROM UNCLEANNESS.³⁶ IF IT WERE BROKEN,³⁷ IT DOES NOT RENDER [THE CONTENTS OF THE CISTERN] SUBJECT TO THE RESTRICTIONS OF TERUMAH. HOW FAR AWAY³⁸ CAN IT BE BROKEN AND STILL NOT MAKE IT SUBJECT TO TERUMAH RESTRICTIONS? ONLY SO FAR THAT IF IT ROLLS BACK, IT CAN REACH THE CISTERN.³⁹ R. JOSE ADDS: EVEN IF ONE HAD THE INTENTION OF MAKING SUCH A STIPULATION, BUT DID NOT DO SO, AND IT GOT BROKEN, IT DOES NOT NEVERTHELESS MAKE IT SUBJECT TO TERUMAH RESTRICTIONS, FOR THIS IS A STIPULATION LAID DOWN BY THE BETH DIN.⁴⁰

(1) Both possessing second grade impurity only.

(2) Given to the priest by the Levite from the tithe received from the Israelites (Num. XVIII, 25ff.); this was regarded as hullin, which a tebul yom could not defile. Accordingly, this additional tithe could be taken therefrom.

(3) But without designating it as such; for once this is done it is no longer hullin.

(4) Not susceptible to uncleanness. This was stipulated in order that she may no longer touch the dough-offering.

(5) Which does not possess distinct receptacles and consequently is not susceptible to uncleanness. Neither of these two vessels is 'susceptible'.

(6) To the rest of the dough, of which it is to constitute a portion dedicated as hallah. For this requirement v. Hal I, 9.

(7) Hallah.

(8) I.e., the dough she had touched.

(9) Since the tebul yom possesses only second grade uncleanness.

(10) On account of an uncleanness it had contracted. From the tebul yom the Mishnah now turns to a vessel that had been immersed that very day. The point stressed is that we are not afraid lest it be exchanged for anything unclean.

(11) I.e., the dough which has touched the kneading-trough.

(12) The tithe which the Levite has to give to the priest from the tithe he receives.

(13) I.e., when the flagon becomes completely clean.

(14) Lit., 'mixture'. According to Sabbath law, the movements of people in a town are restricted on a Sabbath to two thousand cubits from the boundaries of a town. But if enough food for his meals is despatched in an accessible place on the eve of Sabbath, at the prescribed two thousand cubits' distance, this spot counts as a man's temporary abode, thereby allowing him a range of two thousand cubits beyond the common Sabbath limit. Similarly, an 'erub may be arranged as between various domiciles within a courtyard; for if all the occupants have a share in the deposit of food placed in a known place in the courtyard, they are all thereby given unrestricted access to the premises of the other occupants.

(15) Because an 'erub can only be made of such food that is ready to be eaten before sunset; but here nightfall is still needed to make it permissible for common use.

(16) Before nightfall.

(17) For when heave-offering could at last be taken therefrom, it was already non-existent.

(18) While yet day.

(19) Cf. n. 6.

(20) Second-tithe money in Jerusalem; Deut. XIV, 22ff. The owner had to take his money to Jerusalem, there to spend it, or else he had to 'redeem' it by putting aside coins of value (plus one fifth) in order to make that produce free for use as hullin; the coins themselves then count as second-tithe money, to which their sanctity is transferred, or to other coins for which they, in turn, may be exchanged. These coins were taken to Jerusalem, there to be exchanged for food, or

peace-offerings, and consumed in purity.

(21) Though one tithe could not be used in exchange for another, we do not suspect the 'am ha-arez of tithing his produce (Bert.).

(22) Without fearing that this money itself may be of second-tithe products (Bert.).

(23) As a prisoner; Git. VI, 5.

(24) Although he did not say 'deliver it', we surmise that his omission is due to the perturbed state of his mind.

(25) These expeditions in olden times used to be fraught with serious danger.

(26) There could be no greater perturbation of mind than this; moreover, in this state, breath is scarce and words must be used economically. (Though the last statement of the Mishnah is somewhat irrelevant to the main issue, yet the Mishnah follows the usual practice of citing other similar statements).

(27) With which pitchers used to be hooked out of the wells. Aliter. 'pitched stands' or water coolers'; Kel. XIII, 7.

(28) Since they can still serve their purpose they are still regarded as vessels.

(29) An agricultural implement with many teeth, forming a sort of sieve whereby to separate the grain from the chaff; Kel. Ibid.

(30) As metal utensils.

(31) Some opine that 'all these' refer to supra IV, 2.

(32) 'To those who would question their ruling'. Perhaps he was inclined himself to agree with the critics.

(33) Of wine or oil.

(34) A common fear; and if the wine or oil is spilled in the cistern, no terumah was taken.

(35) Accordingly, even if it becomes unclean it is still regarded as terumah.

(36) Being assumed that he meant also safe from contamination. The significance of his stipulation is the object of discussion.

(37) And the wine fell back into the cistern.

(38) From the cistern.

(39) For such a short distance is included in his stipulation.

(40) The Beth din took for granted that each person desires to make such stipulations, only is deterred from so doing by forgetfulness.