

**רבי יוחנן בן נורי אומר שניהם כולי – says, both of them, etc. ריב"נ**

### OVERVIEW

A שני לטומאה (#2) is an object that came in contact with another object (#1) which became טמא, by being in contact with an אב הטומאה; a שרץ for instance. There are many instances where the חכמים decreed that certain items are a שני לטומאה, for instance one's hands, etc.

A טבול יום is one who was טמא and was מטומאתו, טובל, and is waiting for sunset, in order to become completely טהור, and to be able to eat 'וכו' תרומה. The טבול יום is considered a שני לטומאה, which means he cannot be חולין מטמא, but he can be (מדאורייתא) פוסל. If a טבול יום touches תרומה, the תרומה becomes 'טמא' only to the extent that it is forbidden to be eaten and it has to be burnt, but it cannot be מטמא other תרומה.

The דינים of a טבול יום and a שני לטומאה are identical, except that when a שני לטומאה touches משקין – liquids, even if the משקין are חולין, the משקין become a אוכלין ומשקין other מטמא, and can be ראשון לטומאה (מדרבנן), but if a טבול יום touches משקין, even if they are תרומה, they do not become a ראשון לטומאה. Instead, if the משקין are חולין they remain טהור, and if they are תרומה, they themselves become (טמא) פסול, but they cannot be מטמא others.

will explain why the תנא of the משנה, concerning the מחלוקת between שני לטומאה in general, speaks about a טבול יום specifically, and not a שני לטומאה in general.

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**מדנקט טבול יום ולא נקט שני משמע דשמן חשיב משקה –**

**Since the תנא mentioned specifically a טבול יום and did not mention a שני לטומאה in general, we can infer from this that oil is considered a liquid** in reference to טומאה, i.e. that when it comes in contact (even) with a שני לטומאה, the oil will become a ראשון לטומאה. This will explain why he mentions a טבול יום specifically and not a שני לטומאה in general -

**דשני אחר מטמא משקין להיות תחילה –**

**For any other שני besides a טבול יום is מטמא qualified liquids to become a ראשון לטומאה.** Once the oil is a ראשון לטומאה it will be מטמא the wine, regardless if they are considered connected as one, or not. Therefore everyone will agree that the oil is מטמא

the wine<sup>1</sup>. By a **טבול יום** however, since it is not **תחילה** **משקין להיות**, then the wine cannot become **פסול** unless the wine and the oil are considered connected as one, and they both become simultaneously **פסול** by the touching of the **טבול יום**.

וכן משמע בפרק קמא דפסחים<sup>2</sup> (דף יד,ב ושם) –

**And this is also how it seems from the first פרק of מסכת פסחים**, that oil is considered a qualifying liquid for **טומאה**.

ומה שקשה ממנחות<sup>3</sup> פירשתי שם בפסחים –

**And the difficulty** that there is with this, **from** that which we learnt in **מסכת פסחים**, I explained it there in<sup>4</sup> **מנחות**

### SUMMARY:

Oil is considered a **משקה** in the sense that if a **שני לטומאה** (**טבול יום** besides a **טבול יום**) touches it; the oil becomes a **ראשון לטומאה** and can be **מטמא** other **אוכלין** **ומשקין**.

### THINKING IT OVER

1. What would be the **דין** of the wine, if a **שני לטומאה** touched the oil?<sup>5</sup>
2. Why is the **מחלוקת** concerning **שמן שצף ע"ג יין** and not **מים שצף ע"ג יין**?
3. Why is there a difference between a **טבול יום** and a **שני לטומאה** regarding **משקין להיות תחילה**?<sup>6</sup>

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<sup>1</sup> See 'Thinking it over' # 1.

<sup>2</sup> The **גמרא** there is discussing a case of a metal lamp (that came in contact with a **טמא מת**) which contains oil (which was touched by a **טבול יום**). The question is raised what **טומאה** the lamp can add to the oil (which is already **פסול** by touching the **טבול יום**). If we are discussing the **טומאה** which the oil can impart to other **אוכלין** (**מדרבנן**) **ומשקין**, it need not be touched by a lamp which came in contact with a **טמא מת**, even if it came in contact with any **ראשון** or **שני** it will be **מטמא** other **משקין** and **אוכלין** since we learnt in a **משנה** that **כל הפוסל את** **הפוסל** **הוא** **משקה**. It is evident from that **סוגיא** that **שמן** is a **משקה**.

<sup>3</sup> See there on **דף לא,א** that wine is considered a liquid but not oil (nor honey).

<sup>4</sup> See **דף יד,ב תוס' ד"ה אפילו**, that when the **גמרא** says that oil (and honey) is not a **משקה**, it is concerning oil which congealed (became hard) and later melted, but oil which never congealed is considered a **משקה**.

<sup>5</sup> See (footnote # 1 and) **שפת אמת**, **תוס' הרא"ש**, **דף יד,ב תוס' ד"ה אפילו**.

<sup>6</sup> See **רש"י פסחים יד,ב ד"ה דתנן**.