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Mechusrei Kapara

The second *perek* of *Masechet Keritut* begins by listing the four *mechusrei kippurim* – the *zav*, *zava*, *yoledet* and *metzora*. The *Bartenura* explains that while these four people bring a “*kapara*”¹, it is not for a particular sin. Instead the *korban* enables them to partake thereafter in *kodshim*. The *Tifferet Yisrael* writes that we find that the word “*chi'per*” is used as to mean purify, “*va'yitaher*”. Consequently these people are lacking the final step in their purification process – their *korban*.

R' Eliezer ben Yaakov however argues that a *ger* (convert) is also considered a *mechusar kapara* prior to bringing their *korbanot*. The *Gemara* asks why the *Chachamim* did not also include the case of the *ger* as well. The answer given is that the *Chachamim* “only taught [*korbanot*] that enables one to eat *kodshim*; when a *ger* brings a *korban* it is to enable him to enter the community.” We shall try to understand this answer and the position of the *Chachamim*.

Rashi understands that the *Chachamim* agree with *R' Eliezer ben Yaakov* that a *ger* cannot eat from *kodshim* until he brings his *korban*. The term “*mechusar kapara*” however does not apply to him. The *Rambam* (*Hilchot Mechusrei Kapara* 1:2) also understands that the *ger* would not be able to partake of *korbanot* till he brings his own. Nevertheless he explains that he is not a *mechusar chapara*. The reason is that his *korban* stands in the way of being a complete *ger* and sharing all the laws of an *Yisrael*. His inability to partake from *korbanot* is a side effect of the situation and not because he is a *mechusar kapara*.

The *Tifferet Yisrael* however asks that according to this explanation what are they really arguing about? What is the difference between the two opinions? When the *Gemara* explains that the number given in the *Mishnah*

is to exclude the opinion of *R' Eliezer ben Yaakov*, what is actually being excluded? The *Tifferet Yisrael* explains that the *Gemara* (*Yevamot* 47b) teaches that once the *ger* has *mila* (circumcision) and *tevila* (immersed in a *mikveh*) they are a complete *Yisrael*. There does not appear to be any room left for distinction between the two positions.

Based on that *Gemara* the *Tifferet Yisrael* also rejects those that explain that the *Chachamim* are taking a stricter position, maintaining that prior to the *korban* the *ger* is not yet a *yisrael* – has not yet converted. This would explain why the *ger* is not considered a *mechusar kapara* since they are not a *yisrael*. Yet the above-cited *Gemara* contradicts such a position.

The *Tifferet Yisrael* therefore brings the following opinion. The *Rambam* in his *Peirush Mishnayot* explains that the *Chachamim* understand that after the *ger* has *mila* and *tevila* he can already partake of *korbanot* even prior to bringing his own *korbanot*. The *Bartenura* explains further that his own *korban* is only required to for him to enter the community.² Consequently, he is not a *mechusar kapara*. Furthermore, he is already an *yisrael* and the *korban* is only required for him to join the community in marriage.

The *Tosfot Yesheininim* (2b) however explains that when the *Gemara* writes that the number listed is to exclude the opinion of *R' Eliezer ben Yaakov* it does not necessarily mean that the argument is fundamental. He cites other cases where differences of opinion are stressed based on terminology and not legal ramifications. The *Chachamim* therefore agree with *R' Eliezer ben Yaakov* that a *ger* is a *mechusar kapara*. Yet since his *korban* serves an additional purpose, they did not include it in their list.³

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¹ The *Tosfot Yom Tov* notes the *Bartenura* languages varies slightly from *Rashi*. *Rashi* write that these four people bring a “*chatat*” as opposed to “*kapara*”. The *Rashash* explains that the *Bartenura* found the change in language necessary since the four listed excludes the opinion of *R' Eliezer ben Yaakov* who maintains that a *ger* is also a *mechusar kapara*. Note that the *ger* brings a pair of birds that are both *olot* – they do not bring a *chatat*. Consequently the broader term *kapara* was used to make clear that the *ger* is excluded.

² The *Tifferet Yisrael* comments that nowadays, with the absence of *korbanot*, a *ger* is able to enter the community after *mila* and *tevila* (YD 268:2)

³ The *Tifferet Yisrael* cites a similar position at the end of *Boaz* (1).

Revision Questions

תמורה ז': וי

- Is one allowed to burn that which must be buried? (ז': וי)
- כריתות א': א' ב' וי
- How many prohibitions listed in the *Torah* are punishable with *karet*? (Hard: Can you list them?) (א': א')
 - What must one do if they violated one of the prohibitions unintentionally? (א': ב')
 - What must one do if they are unsure whether they violated one of these prohibitions? (א': ב')
 - Explain the debate regarding the exception to rule discussed in the previous question. (א': ב')
 - When would a *yoledet* bring a *korban chatat* and:
 - It be consumed? (א': ג')
 - It not be consumed? (א': ד')
 - When would a *yoledet* not bring a *korban* at all? (א': ה')
 - Explain the debate between *Beit Shammai* and *Beit Hillel* regarding a woman that miscarries on the eighty-first night after giving birth to a girl. (א': ו')
 - What is the law regarding a woman that has experienced multiple births and it is doubtful in each case whether she must bring a *korban*? (א': ז')
 - What did *Rabban Shimon ben Gamliel* do to fight the inflated price of birds? (א': ז')
 - What are the four *mechusarei kapparah*? (ב': א')
 - For which four prohibitions does one bring a *korban* whether it was transgressed *be'shogeg* or *be'meizid*? (ב': ב')
 - For which five prohibitions does one bring one *korban* for multiple transgressions? (ב': ג' ד')
 - For which five prohibitions does one bring a *korban oleh ve'ored*? (ב': ד')
 - What are the differences between a *shifcha charufah* and other prohibited relationships? (ב': ד')
 - What is a *shofcha charufah*? (ב': ה')
 - What is the law regarding forbidden relationships where: (ו': ו')
 - One party was a *katan*?
 - One party acted *be'shogeg* and the other *be'meizid*?

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
 Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
 Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
 Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
17 th August כ"ח אב	18 th August כ"ט אב	19 th August ל' אב	20 th August א' אלול	21 th August ב' אלול	22 nd August ג' אלול	23 th August ד' אלול
Keritut 3:1-2	Keritut 3:3-4	Keritut 3:5-6	Keritut 3:7-8	Keritut 3:9-10	Keritut 4:1-2	Keritut 4:3-5:1

