



Tumat HaMet Be'Chiburim

Masechet Ohalot deals with *tumat ha'met* – *tumah* originating from a corpse. The *masechet* is named as such since *tumat ha'met* is unique in that it can be transferred in an *ohel*. Exactly what this means we will learn over the coming weeks. The first *Mishnah* however discusses the transfer of *tumat ha'met* and how many items that came into contact with the *met* (corpse) require the seven-day purification process.

Unlike other forms of *tumah*, a corpse is defined as *avi avot ha'tumah*. We learn in the first *Mishnah* that generally, things that come into contact with the *met* become an *av ha'tumah* and require the seven-day process. This *av ha'tumah* can make both people and *keilim tameh* and those things would ordinarily become a *rishon le'tumah*. A *rishon le'tumah* can simply be immersed in a *mikveh* and will subsequently be *tahor* at nightfall.

The first *Mishnah* however highlights that with respect to *tameh met*, sometimes more than one item in the chain of transfer of *tumah* can require the extended purification process. We will learn about those exceptions over the next few days. The *Mishnah* however explains the simplest case as follows. If a person touches a corpse he becomes *tameh met* – an *av ha'tumah* – and requires the seven-day process (*tameh sheva*). If another person touches him, that person becomes a *rishon le'tumah*.

The *Bartenura* adds however that if the second person touches the first while the first was still in contact with the *met*, he would also be *tameh sheva*. Such a case is referred to *tumah be'chiburim*. He adds however that this law of *tumah be'chiburim* is a rabbinic enactment.

This being the case, the *Tifferet Yisrael* highlight some implications. Firstly, it is only *tameh sheva* for *trumah* and *kodshim*. Furthermore being *rabbinic*, a *nazir* that became *tameh be'chiburim* would not cause a break in his *nazir* vow – he would not be required to restart his *nazir* period.

Also, if someone became *tameh* in this manner, he would be able to be part of a *korban pesach* despite being *tameh met* on a *rabbinic* level. Even though he would not be able to eat from the *korban pesach*, the consumption is not essential and he will have discharged his obligation of offering a *korban pesach*. This is as explained in *Gemara Nazir* 42b.

The *Tosfot* however understand the *tumah be'chiburim* is a biblical concept. The source for this position is the following *pasuk* (*Bamidbar* 19:22): “Anything that the contaminated one may touch shall become contaminated, (and the person who touches him shall become contaminated until evening).” How do those that maintain that *tumah be'chiburim* is rabbinic understand the above *pasuk*?

The *Tosfot Yom Tov* explains that the intention of the *pasuk* is not that the second person becomes *tameh* like the first, but rather the second becomes *tumat erev*. Indeed this is explicitly stated in the continuation of the *pasuk* (bracketed above).

The *Kesef Mishnah* however asks that *Rava* (*Bava Kama* 25b) learns that “anything that became *tameh* via a *met* becomes *tumat sheva*”. The *pasuk* in question there also uses the term *yitmah* (shall be come *tameh*). The implication is that even in our case we are not referring to *tumat erev* but *tumat sheva*. The *Kesef Mishnah* however answers that our *pasuk* is different since there is an explicit mention of *tumat erev*, which is not the case in the *pasuk Rava* cited.

The *Mishnah Achrona* explains further that *Rava's pasuk* was required to teach anything that *directly* came into contact with the *met* is *tameh sheva* – even a *mefetz* (mat) that is not even a *kli*. Our case however discusses *tumah be'chiburim* and explicitly states that it is *tumah erev*.

Revision Questions

י: חייב סילכ – ד: יל

- At what point in the manufacture of a *sevacha* is it susceptible to *tumah*? (י: חייב)
- Why are the strings of a *sevacha* susceptible to *tumah*? (י: חייב)
- How much of the protruding strings from the following items are considered a *chibur* to the items: (א: טייב)
 - A sheet? (List other items that share the same measure?)
 - A *sagos*?
 - A *talit*? (List other items that share the same measure?)
 - A *punda*? (List other items that share the same measure?)
- For what are three pillow cases sewed together considered a *chibur*? (יב: טייב)
- How is the law different if four are sewed together? (יב: טייב)
- How does the ruling regarding how much of the string of a plumb-line is considered a *chibur* to the weight when it is for a carpenter? A builder? (יג: טייב)
- How does the ruling regarding how much of the string of a (manual) scale is considered a *chibur* if it is for goldsmiths or regular shop keepers? (יד: טייב-יה)
- What is the ruling regarding the extension of a hatchet handle beyond the hand grip? (יד: טייב-יה)
- Which other handles of tools have the same measure? (יה: טייב)
- List some of the items mentioned for which the length of the *chibur* is:
 - Two *tephachim*?
 - Three *tephachim*? (יז: טייב)
 - Four *tephachim*?
 - Five *tephachim*?
 - Six *tephachim*? (יח: טייב)
 - Seven *tephachim*? (יח: טייב)
- List the two items debated by *Beit Shammai* and *Beit Hillel* regarding the length of the *chibur*? (יח: טייב)
- Which glassware is not susceptible to *tumah*? (יל: יל)
- What is the law regarding *tumah* glassware that are broken and used to form new utensils? (יל: יל)
- Which mirrors are susceptible to *tumah*? (יב: יל)
- Explain the debate regarding a glass ladle. (יב: יל)
- How much must a glass cup be chipped for it to become *tahor*? (יג: יל)
- Explain the debate regarding the susceptibility to *tumah* of glass cup whose hole at its base was plugged. (יג: יל)
- What is the difference whether a small or large flask (*tzulichit*) whose neck broke off? (יד: יל)
- How does *masechet keilim* start and end? (יד: יל)
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תולהא יא: יא

- Through what chain of event beginning with contact with a corpse can one thing become *tameh* for seven days and another till the evening? (יא: יא)

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 | שדוק תבש |
|-----------------------------------|-----------------------------------|-----------------------------------|-----------------------------------|-----------------------------------|-----------------------------------|-----------------------------------|
| 22 nd March יב וסני | 23 rd March יג וסני | 24 th March יד וסני | 25 th March טו וסני | 26 th March טז וסני | 27 th March יז וסני | 28 th March יח וסני |
| Ohalot 1:2-3 | Ohalot 1:4-5 | Ohalot 1:6-7 | Ohalot 1:8-2:1 | Ohalot 2:2-3 | Ohalot 2:4-5 | Ohalot :2:6-7 |

