



Volume 12. Issue 27

TUMAT OHEL OF MOVABLE OBJECTS

The *Mishnah* (16:1) discusses the *tumah* of movable items that become an *ohel* over a corpse. The *Tana Kama* states that movable items can cause *tumah* to be transmitted to other objects under the *ohel* when they are the width of a *mardeah*. The *Bartenurah* explains that this is a pole that has a spike in one end used to goad animals when ploughing and on the other end has a flat sharpened iron utensil used to cut tree roots. These utensils have a standard thickness, the circumference of which is a *tephach*, making it roughly a third of a *tephach*. Although *md'orayata*, *tumah* is only transmitted via an *ohel* when the utensil has a width of a *tephach*, the Rabbis issued a decree since people may get confused between the circumference and width and therefore become more lenient when the width of these objects was a *tephach*. The Rabbis decreed that this *tumah* was classified severely and required a seven-day purification procedure rather than being *tumat erev*.

R' Tarfon disputes the opinion of the *Tana Kama*. He states that this ruling of *tumat ohel* via a movable object was the result of a *ma'aseh* (incident) that was misinterpreted. The incident relates to a farmer that was walking with a *mardeah* on his shoulder, and the end passed over a grave. The *Bartenurah* explains that the Rabbis declared him to be *tameh*, not because the pole had the circumference of a *tephach*, but rather because any utensil that comes in contact with the airspace of a grave becomes an *av hatumah* regardless of its width, and the person in turn became *tameh* for seven days because he came into contact that utensil that had contracted *tumah* from a corpse (as per *Ohalot* 1:3). The individual who mentioned the *Tana Kama's* opinion was confused as they mistakenly thought the individual was rendered *tameh* because of *tumat ohel*, when in fact it was due to *tumat maga* (touching).

R' Akiva then provides an explanation supporting the *Tana Kama* who maintains that all movables cause *Tumah* to be transferred to those that carry them even with the width of a *mardeah*. The Rabbis decreed that although *m'doraysa* the utensil may only make the farmer *tumat erev* (e.g. in a case where the utensil is not directly touching the farmers body), because it has a circumference of a *tephach*, the Rabbis were afraid that a person would confuse this utensil with one that has the width of a *tephach* which does transmit *tumat ohel* and think that *tumat ohel* only makes one *tameh erev* which is incorrect. Therefore despite it not being considered an *ohel* the rabbinic decree causes it to transmit *tumah* when the minimum circumference is a *tephach*.

The *Mishna Achrona* has a different interpretation of *R' Tarfon's* opinion. He states that *R' Tarfon* did not understand how the *Tana Kama* could have thought this person could receive *tumah* for seven days because of coming into contact with the pole because he was wearing clothes which act as a barrier and would downgrade the *tumah* (i.e. would ensure that the person was two steps removed from an *av hatumah*). In order to solve this, *R' Tarfon* explained that the *mardeah* transmitted seven-day *tumah* by virtue of it being carried (i.e. *tumat masa*). This type of *tumah* is able to transmit the same level of *tumah* to its carrier despite it not coming into direct contact with the body of a person (even through clothes).

The concept of *tumat masa* originating from a corpse is not derived explicitly via *pesukim*, but is rather learnt from the concept of *tumat ohel*. The *Mishna Achrona* explains that the *Tana Kama* who heard the ruling thought that just as this farmer is *tameh* because of *masa*, he must also be *tameh* because of *ohel*, as the *halachic* details of *masa* are learnt from *ohel*. However, this assumption was mistaken as there is no *ohel* formed in this case, as the object was less than a *tefach* wide. *R' Akiva* was therefore required to clarify that the fact that *tumah* was transmitted in this case due to the Rabbinic decree so as not to distinguish between utensils that have a circumference of a *tephach* and those which have the width of a *tephach*.

The *Tifferet Yisrael* also asks how the this farmer requires a seven-day purification process considering he is wearing clothes that would provide a barrier between the *av hatumah* pole and his own body. Conceptually, this should downgrade the *tumah* by an additional level to that of *tumat erev*. The *Tifferet Yisrael* answers that one potential answer may be that the farmer held this *mardeah* with his bare hands as he was putting it on his shoulder which caused him to receive the higher level of *tumah*. In addition the *Tifferet Yisrael* suggests that the transmission of *tumah*, which results in a reduction of the level of *tumah*, applies when transferring from one man to another man or certain utensils. However, when dealing with a metal utensil there is a unique concept of "*cherev k'chala'*" - a *gzeirat hakatuv* that elevates metal objects to the status of the corpse itself. Therefore, in this instance, assuming the metal pole came into contact with the man, the seven-day level of *tumah* would be transmitted.

Revision Questions

תולהאיי: ר"ט – יג: ח"י

- Can a person transfer *tumah* by touching a corpse and acting as an *ohel* over *keilim*? (יג: ר"ט)
- In what case would a person transfer *tumah* from a house with a corpse in it to another house, just by putting a hand in each house? (יג: ר"ט)
- Explain the debate regarding the minimum dimension for movable items to act as an *ohel* to transfer *tumah*? (יא: ר"ט)
- Provide some examples for the position of *R' Akiva* regarding the previous question. (יב: ר"ט)
- What is the law regarding case where one finds a buried corpse? (יג: ר"ט)
- At what point is the area defined as a *sh'chunat k'varot*? (יג: ר"ט)
- Describe the manner in which the area is checked. (יד: ר"ט)
- What is the law if a stream cuts through the search area? (יה: ר"ט)
- List three cases that do not have the law of *tevusah*. (יה: ר"ט)
- How does a field become a *beit ha'pras*? (יא: ר"ט)
- How large is the resulting area of the *beit ha'pras*? (יא: ר"ט)
- How do the dimensions differ if the field is sloping? (Include both opinions.) (יא: ר"ט)
- In what three cases would the dimensions of the *beit ha'pras* be smaller? (יב: ר"ט)
- Explain the debate regarding whether a *beit ha'pras* can be the basis for another *beit ha'pras*. (יב: ר"ט)
- What are the six cases of ploughed fields that had sources of *tumat met* in them that do not result in being a *beit ha'pras*? (יג: ר"ט)
- What is the law regarding a field into which the soil of a *beit ha'pras* was washed? (יד: ר"ט)
- What is the law regarding the attic of a house built in a field in which the location of a grave is unknown? (יה: ר"ט)
- Explain the debate regarding the minimum measure of the soil from a *beit ha'pras* to be a source of *tumah*. (יה: ר"ט)
- What other soil has the same measure? (יה: ר"ט)
- What are the three opinions regarding how grapes from a vineyard in a *beit ha'pras* can be gathered and pressed and remain *tahor*? (יא: ר"ט)
- What are the three types of a *beit ha'pras* and how do they differ from one another? (יא: ר"ט)
- Explain the debate regarding the first category. (יב: ר"ט)

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
24 th May יז הויס	25 th May יח הויס	26 th May יט הויס	27 th May כ הויס	28 th May כא הויס	29 th May כב הויס	30 th May כג הויס
Ohalot 18:4-5	Ohalot 18:6-7	Ohalot 18:8-9	Ohalot 18:10 – Negaim 1:1	Negaim 1:2-3	Negaim 1:4-5	Negaim 1:6-2:1

