



Volume 12. Issue 5

Tumat Mashkin

Solve the following riddle: explain a situation where a source of *tumah* cannot make a particular item *tameh*, but another object to which that *tumah* was transferred can. The answer is found in a *Mishnah* learnt this week (8:4).

We know that if a dead *sheretz* (one of the teeming creatures that is a source of *tumah*) is found in the airspace of an earthenware oven, then the oven and all its contents becomes *tameh*. This is even if the *sheretz* is not in direct contact with the *tanur* or the food contained inside it. The *Mishnah* teaches that if however a *kli* (utensil) is in the oven, then it is *tahor*. This law is based on a *pasuk* (*Vayikra* 11): “any *kli cheres* into which [*tumah*] falls, anything inside it is *tameh*, from all edible food...” Consequently it is food specifically that become *tameh* and not utensils.

This is consistent with the ruling in the next *Mishnah* that teaches that bread found in such a *tanur* would be *sheni le'tumah* (second degree). In other words, we learn that it is as if the *sheretz* (an *av ha'tumah*) transfers *tumah* first to the *tanur*, which becomes a *rishon le'tumah*. The *tanur* then transfers the *tumah* to the bread, making it a *sheni le'tumah*. A *rishon* can only make food and drink *tameh* but not *keilim*, explaining why the *kli* in our case remains *tahor*. The *Gra* explains that the *Mishnah* thereby rejects the understanding that the originating *tumah* fills the oven and comes into direct contact with the *kli*.

Our *Mishnah* continues the if the *kli* is wet, then the *kli* is *tameh*. Why? The reason relates to the *gezeira* the *Chamamim* made regarding liquids we mentioned last week.¹ That liquid becomes *tameh*; and as the *Bartenura* explains, *tameh* liquids can always cause *keilim* to become *tameh* due to the *gezeira*. So the riddle is solved.

The *Tifferet Yisrael* however cites a *Rambam* (*Avot Hatumah* 7:2) that explains that only liquids that become *tameh* from an *av ha'tumah* can cause *keilim* to become *tameh*. As explained, the *tanur* in our case is a *rishon* so the

liquid should not be able to make the *kli tameh*. Yet, the *Rambam* maintains the ruling in our *Mishnah*. How so?

The *Tifferet Yisrael* suggests as follows. A *tanur* cannot become an *av ha'tumah* in order to impart *tumah* to people or *keilim*. Yet, if it touched a *met* (corpse), it would become an *av* in the sense that food that touched it would become a *rishon*. Perhaps this case then is where the *met* came into contact with the *tanur*.²

Perhaps we can suggest an alternative answer. The following is part of the above-cited *Rambam*:

There is no *vlad tumah* (non-*av*) that can make *keilim tameh* except for liquids. This *tumah* is rabbinic and provided that the liquids become *tameh due to an av* from the *avot ha'tumah* whether biblical or rabbinic.

The *Raavad* questions the *Rambam* based on the *Gemara* that appears to explain that even if *stam yadayim* which are a rabbinically *sheni le'tumah* touch a liquid, that liquid can cause *keilim* to become *tameh*. That question is beyond the scope of this article – see the *Kesef Mishnah*. Yet, the *Mishnah Le'Melech* cites the following *Rambam* (8:10):

Since [*stam*] hands are *sheni yot*, if they touch liquids then they become *rishon*. If that liquid touches food, they become *sheni*. If the liquid touches other liquids, those liquids become *rishon*... However...[they] cannot make *keilim tameh* since the *ikar* (basis) of *tumat yadayim* is rabbinic.

Perhaps the answer can be found in the words bolded above. The restriction of *tameh* liquids' ability to cause *keilim* to become *tameh* is not that they must have come into direct contact with an *av*, like the *Tifferet Yisrael* understands. Rather that the *tumah* was “due to” (*machmat*), i.e. originating, from an *av*. Our case then would qualify since the *tumah* originated from the *sheretz* despite coming via the *tanur*. Contrast this with the case of *stam yadayim* which originates from and whose “*ikar*” is a *sheni le'temuah*.³

Yisrael Bankier

¹ See the *Bartenura* one *Shabbat* (1:4) that explains that the *gezeira* came in two parts.

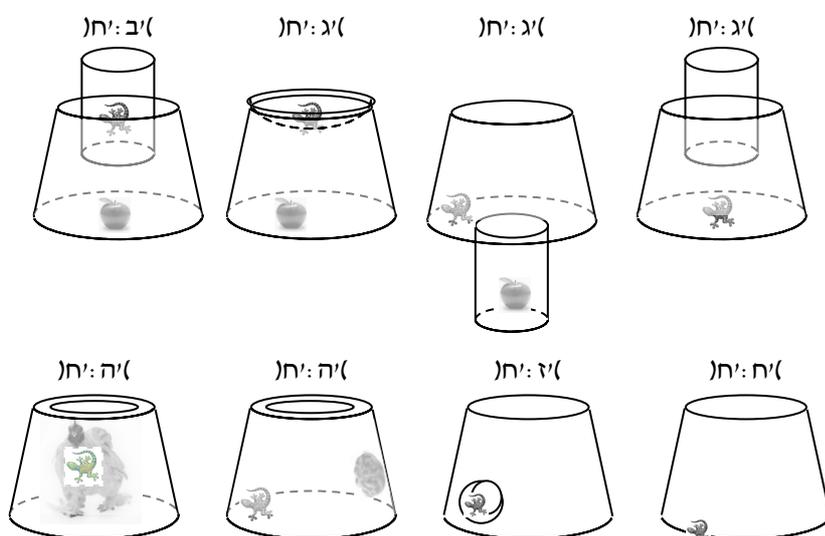
² Even though the beginning of the *Mishnah* explicitly states that it involves a *sheretz*, the end, which discussed the wet *kli*, does not state the *tumah* involved.

³ This explanation would not be consistent with the *Bartenura* (*Shabbat* 1:4) that understands that the second *gezeira* regarding *mashkin*'s ability to cause *keilim* to become *tameh* is only if it came into contact with a *sheretz*. Further thought then is needed to reconcile the *Bartunera* here and in *Shabbat*.

Revision Questions

סילכ'ב:ז' – ט':ח'

- What is a *dachon* and why (and how) is it susceptible to *tumah*?)ב:ז'(
- If a *kira* is cut in a vertical direction, when is it *tahor* and when is it (still) *tameh*?)ג:ז'(
- Does the same rule apply to a *kofach* and why?)ג:ז'(
- When is a *chatzar ha'kira* susceptible to *tumah*?)ז:ז'(
- Regarding the previous question, when does the law differ and how so?)ד:ז'(
- When are the spaces of *pitputei kira* all *tameh*?)ד:ז'(
- Explain the debate if one of them is removed.)ז:ז'(
- What other two cases are debated in a similar manner?)ז:ז'(
- How is the space between the *pitputim* measured?)ו:ז'(
- Can a *tanur* be divided for *tumah* and *tahara* by placing a plank of wood in the middle?)ח:ז'(
- What is the law regarding the following cases (include when the law changes and other opinions where applicable):



- When is a *kli* found in a *tameh tanur* also *tameh*?)ד:ח'(
- Explain the case of the *Beit Se'or* and its ruling.)ח:ח'(
- When can a pit have the same status as a *kira*?)ט:ח'(

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Sunday -Thursday

10 minutes before *Mincha*
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Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
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Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

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www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

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

SHIUR

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
14 th December ב"כ ולסכ	15 th December ג"כ ולסכ	16 th December ד"כ ולסכ	17 th December ה"כ ולסכ	18 th December ו"כ ולסכ	19 th December ז"כ ולסכ	20 th December ח"כ ולסכ
Keilim 8:10-11	Keilim 9:1-2	Keilim 9:3-4	Keilim 9:5-6	Keilim 9:7-8	Keilim 10:1-2	Keilim 10:3-4

