



Cherev KeChalal

With the beginning of *masechet Ohalot* we begin learning about *tumat ha'met* – *tumah* originating from a corpse – in more detail. A corpse is defined as an *avi avot ha'tumah* – the highest form of *tumah*. As we have learnt, as *tumah* is transferred and passed on, it drops down a level and its potency degrades. That which comes into contact with a corpse would be defined as an *av ha'tumah* – a source of *tumah*, like a *sheretz* – and can make anything else susceptible to *tumah tameh*. Furthermore, having become *tameh met*, it would require the seven-day purification process involving the *mei chatat*. That object would in turn, make the next item a *rishon le'tumah*. Unlike the previous object, it would only require immersion in a *mikveh* to become *tahor*. Furthermore, it can now only transfer *tumah* to food and drink.

We learn in the first few *Mishnayot* that a *kli* (vessel) presents an exception to this flow. If a *kli* touched the corpse, it would also become an *avi avot ha'hatumah*. Similarly, if a *kli* touched a person that was *tameh met*, it would also become an *av ha'tumah*.

The *Bartenura* (1:2) explains that this exception is based on the following *passuk* (*Bamidbar* 19:16): “On the open field: Anyone who touches one slain by the sword, or one that died or a human bone, or a grave, shall be contaminated for seven days”. Since the *Torah* writes “*bechalal cherev oh bemet*” the *Chachamim* understand that the *cherev* (sword) is considered like the *cherev* (corpse) such that it also becomes an *avi avot hatumah*.

The *Bartenura* continues that the second exception is based on the following *pasuk* (31:24) that discussed the soldiers

that returned from the war against *midyan*: “You shall immerse your garments on the seventh day and become purified, afterward you may enter the camp.” From this *pasuk* we understand that clothing is treated like the individual that touched the corpse and is also considered an *av ha'tumah* requiring the seven-day purification process.

The *Rishonim* debate exactly which *keilim* are included in these exceptions. The *Bartenura* understands that all *keilim* (aside from earthenware utensils) are included, despite the fact that the first *pasuk* only discussed a sword. Indeed the *Bartenura* deriving the second exception from the *pasuk* that discusses clothing supports this thesis. This is the opinion of the *Rambam* (*Tumat Met* 5:3).

Rabbeinu Tam (cited by the *Rash* 1:2) however restricts the exception to metal *keilim* only - the *pasuk* specifically discusses a *cherev* (sword). What about the second exception that that a *kli* that touches an *av ha'tumah* also becomes an *av ha'tumah*? The *Bartenura* cited a *pasuk* that seems to suggest it applies to more materials? The *Rash* explains that in truth the *Gemara* (e.g. *Pesach* 14b) cites the first *pasuk*, “*chalal cherev*”, as being the source for the second exception also (and not the *pasuk* cited by the *Bartenura*).¹

Rav Wolf (*Mincha Tehora*, 112) suggests that there is a fundamental difference between these two positions. *Rabbeinu Tam* understands the *Torah* is defining the *cherev* as a new source of *tumah* – consequently it is only the *cherev*, the metal *kli*, that is given this new definition. According to the *Rambam* however, the law of *chalal cherev* is novelty in the laws of the transfer of *tumah*, which need not be limited to just metal *keilim*.²

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¹ *Rabbeinu Tam* (*Sefer HaYashar, Chidushim*, 761) explains that the term “*bigdeichem*” in the *pasuk* cited by the *Bartenura* could be understood in a restricted sense as only those metal ones. The *Chazon Nachum* adds that it could also be referring to a case of *tumah bechiburin*.

² Rav Wolf suggest that perhaps this distinction applies also between the first and second exception. In other words, when a metal *kli*, specifically, is

in contact with a corpse it is defined as a new source of *tumah*. However, if *keilim* are in contact with something that is *tameh met*, then it is an issue of transfer and can be applied to more *keilim*. He uses this distinction to resolve our *Mishnayot* that do not appear to limit the discussion to metal *keilim* with the *Gemara* that do.

Revision Questions

כלים כייט ח' – ל' ד'

- List some of the items mentioned for which the length of the *chibur* is seven *tephachim*? (כייט ח': ט)
- List the two items debated by *Beit Shammai* and *Beit Hillel* regarding the length of the *chibur*? (כייט ח': ט)
- Which glassware is not susceptible to *tumah*? (ל' א': ט)
- What is the law regarding *tumah* glassware that are broken and used to form new utensils? (ל' א': ט)
- Which mirrors are susceptible to *tumah*? (ל' ב': ט)
- Explain the debate regarding a glass ladle. (ל' ב': ט)
- How much must a glass cup be chipped for it to become *tahor*? (ל' ג': ט)
- Explain the debate regarding the susceptibility to *tumah* of glass cup whose hole at its base was plugged. (ל' ג': ט)
- What is the difference whether a small or large flask (*tzulichit*) whose neck broke off? (ל' ד': ט)
- How does *masechet keilim* start and end? (ל' ד': ט)

אהלות א' – ב' א'

- Through what chain of event beginning with contact with a corpse can:
 - One thing become *tameh* for seven days and another till the evening? (א' א': ט)
 - Two things become *tameh* for seven days and another till the evening? (א' ב': ט)
 - Three things become *tameh* for seven days and another till the evening? (א' ג': ט)
- In what way is the law regarding *tumah met* more strict for a person than utensils and it what way is it more lenient? (א' ד': ט)
- In what way is the law regarding *tumah zav* more strict for a person than clothing and it what way is it more lenient? (א' ה': ט)
- At what point does a person become a source of *tumat met*? (א' ו': ט)
- List some other law for which this is important. (א' ז': ט)
- If an animal is decapitated and is convulsing, is it source of *tumat neveilah*? (א' ח': ט)
- Is there a minimum measure for a limb for it to be a source of *tumah*? (א' ט': ט)
- In what three forms of *tumah* can a limb from a dead creature be a source of *tumah*? (א' י': ט)
- How many *eivarim* are there in a man? (Hard: list them.) (א' י"א: ט)
- In what three ways can they transfer *tumah*? (א' י"ב: ט)
- What condition is not fulfilled if they cannot transfer *tumah* in one of these ways? (א' י"ג: ט)
- What is the *shiur* (minimum measure) of the following things for them to transfer *tumah* under an *ohel*:
 - *Netzel*?
 - *Rakav*?
 - Bones? (Provide three measures.) (א' י"ד: ט)

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha Mizrachi Shul*
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

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

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
http://www.dafyomi.co.il/calendars/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
20 December ה' טבת	21 December ו' טבת	22 December ז' טבת	23 December ח' טבת	24 December ט' טבת	25 December י' טבת	26 December י"א טבת
Ohalot 2:2-3	Ohalot 2:4-5	Ohalot 2:6-7	Ohalot 3:1-2	Ohalot 3:3-4	Ohalot 3:5-6	Ohalot 3:7-4:1

