



Only Tameh when Wet

The seventh *perek* opens by listing objects that are sources of *tumah* both when they are moist and dry (blood from a *nidah* or corpse) and those that are only sources of *tumah* when they are moist (*zov*, spittle, a *sheretz*, a *nevilah* and *shichvat zera*). The *Mishnah* continues that if the dry objects could be soaked in water for twenty-four hours and return to their original state, then they are *tameh* both moist and dry. We shall try to understand this qualification.

The simple understanding of the *Mishnah* is that if they can be affected by the soaking, then they would be *tameh* even when dry. This is indeed how the *Meiri* understands the *Mishnah*.

The *Mishnah Achrona* continues that the ruling in this *Mishnah* should not be confused with another *Mishnah* we have learnt. Recall that the *Mishnah (Taharot 3:4)* taught that if a *kezayit* from a *neveilah* was left in the sun and shrunk, then it would no longer be a source of *tumah*. If it however then rained and swelled to the size of a *kezayit* it would once again be source of *tumah*. Note that in that *Mishneh* the piece of the *neveilah* was not a source of *tumah* when it shrivelled, despite the fact that soaking it in water would return it to the minimum size that would once again make it a source of *tumah*. The *Mishnah Achrona* explains that in that case, when it shrunk below the size of a *kezayit* it was no longer a source of *tumah*. In our case however, when the source of *tumah* dried, if soaking it would return it to its original state, then it is not yet considered *yavesh* (dry) and still considered *lach* (moist). In other words, we understand that when the *Torah* taught that these

items are not *tameh* when *yavesh*, it was not referring objects in this state, but only if dried out beyond recovery.

When the *Rambam* however teaches this law, he writes as follows (*Mishkav U'Moshav 2:1*): “if they can be soaked for twenty-four hours, and returned to their original state, then they are *tameh* when moist. It would appear that according to the *Rambam*, these objects would still only be sources of *tumah* when moist. It seems that the *Rambam* had a different reading of the *Mishnah*. In other words, the requirement of soaking for twenty-four hours is that they must return to the original state within twenty-four hours in order to still be a source of *tumah* when moist¹. One might then suggest that the *Rambam* understands these objects are only ever sources of *tumah* when moist and can lose their capacity to be sources of *tumah* if dried out too much. Accordingly, this case would then align with the case of the shrinking and swelling *neveilah* cited by the *Mishnah Achrona* above.

Nevertheless, the *Chazon Yechezkel (Nidah 6:5)* understands the *Rambam* differently. He suggests that the *Rambam* understands that if part of, e.g., dried the *neveilah* was soaked and returned to its original state, then even the dried part that was not soaked would also be *tameh*. It appears then that a sample must be taken. This understanding aligns closer to the *Mishnah Achrona*, that the *neveilah* can be *tameh* when dry. The *Rambam* differs in that since it is dry, to break the *chazaka* that the dried *neveilah* is too dry, a sample must be taken.

Yisrael Bankier

¹ See the *Chatam Sofer (Nidah 44b)*.

Revision Questions

נידה ו' י"א – ט' א'

- At what age do a boy and girl become fully obligated in *mitzvot*? (ו' י"א)
- At what age is a *ben sorer u'moreh*? (ו' י"א)
- Till what age can a girl perform *mi'un*? (ו' י"א)
- List some laws where two hairs are important? (ו' י"ב)
- What is the minimum length of hairs for these laws? (ו' י"ב)
- Explain the debate between *R' Meir* and the *Chachamim* regarding one that sees a *ketem*. (ו' י"ג)
- What is the law regarding one that sees *dam* in *bein ha'shmashot* on the last day of *yemei zivah*? (ו' י"ד)
- To what was *R' Yehoshua* referring when he said:
עד שאתם מתקנים את השוטות תקנו את הפקחות (ו' י"ד)
- List some items that are *metameh* both *lach* and *yavesh*? (ו' י"ז)
- List some things that are *metameh* only *lach*? (ו' י"ז)
- When are items referred to in the previous question still *metameh* when *yavesh*? (ו' י"ז)
- On which item does *R' Yosi* argue? (ו' י"ז)
- If a dead *sheretz* is found in a *mavoi*, however far back are the items that were in the *mavoi* retroactively *tameh*? (ו' י"ז)
- What case is similar to the one in the previous question? (ו' י"ז)
- Explain the debate regarding *ketamim* from *Rekem*. (ו' י"ז)
- Explain the debate regarding *ketamim* found from amongst *Yisraelim*. (ו' י"ז)
- Where a *ketamim* found in *Eretz Yisrael* that they would be considered *tameh*? (ו' י"ז)
- Which *ketamim* are *metameh b'ohel* (and according to whom)? (ו' י"ז)
- Regarding which three laws (listed) are *Kutum* trust? Not trusted? (ו' י"ז)
- Is a *ketem* found on one's big toe *tameh*? (ו' י"ח)
- When would a *ketem* found anywhere on a garment be *tameh*? (ו' י"ח)
- What examples are brought for the following rule: ותולה בכל דבר שהיא ותולה בתלות (ו' י"ח)
- What is the limit to the previous rule? (ו' י"ח)
- What was the case with *R' Akiva* that illustrates the previous rule? (ו' י"ח)
- What is the law regarding a case where an *eid* that was placed under a pillow after *bedika*, had *dam* on it? (ו' י"ח)
- What is the debate regarding one that saw blood when she was *metilah mayim*? (ו' ט"ז)

Melbourne, Australia

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10 minutes before *Mincha*
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Melbourne, Australia

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
26 September כ"ז תשרי	27 September כ"ח תשרי	28 September כ"ט תשרי	29 September י' תשרי	30 September יא תשרי	1 October כ"א תשרי	2 October כ"ב תשרי
Nidah 9:2-3	Nidah 9:4-5	Nidah 9:6-7	Nidah 9:8-9	Nidah 9:10-11	Nidah 10:1-2	Nidah 10:3-4

