



Transfer Via Massah

Masechet Keilim begins by introducing us to fundamental concepts in *tumah* necessary for learning this new *Seder - Taharot*. It opens by listing the different *avot* of *tumah*. The term *av* here does not mean an archetype under which similar things share the same exact law (much like *Shabbat*). Instead, the *Tosfot Yom Tov* explains citing the first chapter in *Bava Kama*, that the derivatives do not share the same laws. When *tumah* is transferred from an *av*, the resulting *rishon* is less “potent” and can transfer *tumah* to fewer things (of which we learn). Instead the *avot* here are to be understood as sources of *tumah* that can transfer to people and utensils.

The *Mishnah* mentions the *avot* in groups with each group having extra stringencies than the group listed before it. The second *Mishnah* lists a *neilah* (dead animal) and *mei chatat* (water sanctified with the ashes of the red heffer). The stringency is that these two things transfer *tumah* if they were carried even without direct contact. The *Mishnah* explains that during that time they transfer *tumah* to the clothes worn by the person carrying them.

For a *neveilah* this is learnt for the *pasuk*: “... and one who carries its carcass shall immerse his clothing and remain contaminated until evening.” If the person stopped carrying the *neveilah* he would be defined as a *rishon le'tumah* and no longer be able to transfer *tumah* to clothing.

The *Tifferet Yisrael* notes that while the person is carrying the *neveilah* he is affectively an *av ha'tumah*. When he separates from the *neveilah* he drops down to a *rishon*. How does that work? Where did the *tumah*, i.e. being an *av ha'tumah*, go?

The *Tifferet Yisrael* answers that when the person is carrying the *neveilah* it is not that he himself becomes an *av* for that short period of time. Rather the *neveilah* is the only *av* and it is as if that clothing is in direct contact with the *neveilah* itself.

The *Tifferet Yisrael* also asks why the *Mishnah* only mentions clothing, implying on the clothing he wears at the time become *tameh*. Really, during that period he can transfer *tumah* to *keilim* (utensils). His first answer is that the *Mishnah* was simply reflecting the language of the above cited *pasuk*. Furthermore it teaches that only items similar to *begadim* become *tameh* to the exclusion of people or *klei cheres* (earthenware).

He next proposes an answer based on the position of the *Rosh*. When carrying a *neveilah* a person can transfer *tumah* to clothes and utensils by direct contact. The *Rosh* however understands that all the clothes the person is wearing becomes *tameh* even if they are not in direct contact. Consequently, the *Tifferet Yisrael* understands the *Mishnah* needed to stress the clothing the person is wearing specifically, in order to teach this novel law.

Finally the *Tifferet Yisrael* cites *Rashi* who as a result of this *Mishnah* concludes that the person only transfer *tumah* to the clothing he wears but not any other clothing or *keilim*. He however cites the *Tosfot* that raise numerous difficulties with this position.

Yisrael Bankier

Revision Questions

א: יב סינק-י: ג

- What is the law regarding a *ken* where one of the birds dies? (א: יב)
- What is the law regarding a bird that flew from a group of *kinei chovah* and mixed with another group of *kinei chovah*? (א: יב)
- Regarding the previous question, what example does the *Mishnah* bring where the two groups are of equal size? Explain the ruling. (א: יב)
- What case does the *Mishnah* bring where the groups are different sizes? Explain the ruling? (א: יב)
- What is the law regarding a bird that flew from a *ken stumah* to a *ken mefureshet*? (א: ד)
- What is the law regarding a bird that flew back from that mixture? (א: יב)
- Explain the case of "יעצמאב המותסו ופמ הלועו ופמ תאטח" (א: יב)
- Which birds can be used for bird sacrifices? (א: יב)
- Can a *ken chovah* consist of different birds? (א: יב)
- Explain the debate that relates to the previous question. (א: יב)
- How does the third chapter differ from the previous ones? (א: יג)
- What is the law regarding a mixture of two groups of *kinei stumah* of different sizes where half of the birds were offered as *olah* offerings and the other half were offered as *chatat* offerings? (א: יב)
- What is the general rule given for mixtures of groups of *kinei stumah*? (א: יג)
- What is the rule regarding a mixture of a *chatat* and *olah* where: (א: יג)
 - Both were offered above?
 - One was offered above and the other offered below?
- Explain the case of "תשרופמו המותסו הלועו תאטח" and the ruling provided in the *Mishnah*. (א: ד)
- What is the law regarding a *chatat* that mixed with a *ken chovah* (*stumah*)? (Consider both cases.) (א: יג)
- Explain the case in the last *Mishnah*. (א: ד)
- What case does *R' Yehoshua* bring that is similar to the ruling in the final *Mishnah*? (א: ד)
- What is the difference between *Torah* elders and the elder *Amei Ha'Aretz*? (א: ד)

סילכ א: א-יג

- What are the five *avot ha'tumah* and to what items do they transfer *tumah*? (א: א)
- What are the two more severe sources of *tumah* that can transfer *tumah* by virtue of being carried? How else is it more severe? (א: ב)
- What source of *tumah* is even more severe and how so? (א: ג)
- How is *dam niddah* even more severe and what other sources are on that level? (א: ג)
- What are *merkav* and *mishkav* and how are they more severe? (א: ג)

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
16 th November ג"כ נושא	17 th November ד"כ נושא	18 th November ו"שח ה"כ	19 th November ז"שח ו"כ	20 th November ז"כ נושא	21 st November ח"שח כ"כ	22 nd November כ"ן נושא ט
Keilim 1:4-5	Keilim 1:6-7	Keilim 1:8-9	Keilim 2:1-2	Keilim 2:3-4	Keilim 2:5-6	Keilim 2:7-8

