



HaMet and Metzarah

The first four *Mishnayot* in *Keilim* discuss the different sources of *tumah* and how they differ from one another. The order is (mostly) in increasing manners in which the *tumah* can spread and their stringency. The last, most potent, is the corpse. The *Mishnah* explains that this is because, unlike other forms of *tumah*, it can transfer *tumah* “*be’ohel*”.

As we will learn in *masechet Ohalot*, this means that if the corpse is under a covering, it makes everything else under that cover also *tameh*. It is important to add that the corpse will also make another object *tameh* if that object covers over it or if the corpse is above that object.

These extra means of transfer *be’ohel* are important. The *Tifferet Yisrael* explains that these three ways is what differentiates a corpse from a *metzarah*. We learnt earlier in the *Mishnah* that a *metzarah* can transfer *tumah* “*be’viah*”. In other words if the *metzarah* were to enter a house, he would make everything inside *tameh*. Importantly, that is only similar to the first type of *tumah be’ohel*, where the source of *tumah* and the other object are under the same covering. Consequently, it is accurate when the *Mishnah* states that *tumah be’ohel* does not apply to any other source of *tumah*.

The *Bartenura* adds other differences. Firstly, when it comes to a house that has *tzaraat*, one only becomes *tameh* if they are fully inside the house. Simply extending a hand it to the house would not make the person *tameh*. That would not be case if there was a corpse inside the house. The next difference he adds, is that if the *metzarah* is inside, e.g. a *Shul*, and they put a partition ten *tephachim* high around him, then others may enter the *shul* and will not be come *tameh*. For *tumah met*, that low

partition would not help. Finally, he adds that in the case of a *metzarah*, it makes a difference if the *metzarah* walks under a tree or stands there. Only if he is standing, would he make everything else under the tree *tameh*. For *tumat ha’met*, its movement is not important.

The simple understanding for this distinction is that *tumat ha’met* appears to spread under an *ohel*. When it comes to *metzarah*, the *Bartenura* explains that the *Torah* teaches that “outside the camp should be *moshavo* (his dwelling place)”. Consequently, the *metzora* makes *tameh* anything in the region that is defined as *moshavo*”.

The *Mishnah Achrona* however understands that the fact that the *metzarah* is *metameh be’biah*, is learnt for its connection to the laws of a house that has *tzaraat* – a different source. He uses this to explain the differences between the laws of a *metzarah* that enters a house and stands under a tree. (See *Negaim* 13:7; Volume 18, Issue 35).

The *Tosfot Anshei Shem* explains that because of these distinctions, the *Mishnah* changed its language when listing *tumat ha’met*. With each type of *tumah* that is listed, the *Mishnah* introduces it with, “*lemalah min...*” – “above that”. It should follow then that the *Mishnah* should have added “*lemalah min kulam*” – “above them all”. Instead, the *Mishnah* used the language of *chamur* – harsher. The term *le’malah* – above – implies a novelty that did not apply to the other sources of *tumah* that preceded it. The idea of *tumah* spread without any interaction with it and just being a shared space was indeed seen before, by the *metzarah*. Nevertheless, the laws that apply to a *met* are harsher.

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Revision Questions

קינים ב' ג' – ג' ר'

- What case does the *Mishnah* bring where the groups are different sizes? Explain the ruling? (ב' ג')
- What is the law regarding a bird that flew from a *ken stumah* to a *ken mefureshet*? (ב' ד')
- What is the law regarding a bird that flew back from that mixture? (ב' ד')
- Explain the case of "חטאת מן ועולה מן וסתומה באמצע" (ב' ה')
- Which birds can be used for bird sacrifices? (ב' ה')
- Can a *ken chovah* consist of different birds? (ב' ה')
- Explain the debate that relates to the previous question. (ב' ה')
- How does the third chapter differ from the previous ones? (ב' א')
- 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? (ב' ב')
- What is the general rule given for mixtures of groups of *kinei stumah*? (ב' ב')
- What is the rule regarding a mixture of a *chatat* and *olah* where: (ב' ג')
 - Both were offered above?
 - One was offered above and the other offered below?
- Explain the case of "חטאת ועולה וסתומה ומפורשת" and the ruling provided in the *Mishnah*. (ב' ד')
- What is the law regarding a *chatat* that mixed with a *ken chovah (stumah)*? (Consider both cases.) (ב' ה')
- Explain the case in the last *Mishnah*. (ב' ו')
- What case does *R' Yehoshua* bring that is similar to the ruling in the final *Mishnah*? (ב' ו')
- What is the difference between *Torah* elders and the elder *Amei Ha'Aretz*? (ב' ו')

טהרות א' – א' ה'

- 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')
- Which is more a more severe level source of *tumah* – a *zav* or *zava* – and why? (א' ד')
- Which person is a source of *tumah* more severe than both of them? (א' ד')
- What are the most and second most severe source of *tumah* and why? (א' ד')
- What are the ten levels of *tumah* that can apply to a person and how do they differ? (א' ה')

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|-------------------|-------------------|-------------------|-------------------|---------------------------|-------------------|-------------------|
| 3 May ט"ז אייר | 4 May י"ז אייר | 5 May י"ח אייר | 6 May י"ט אייר | 7 May כ' אייר | 8 May כ"א אייר | 9 May כ"ב אייר |
| Kinim 2:3-4 | Kinim 2:5-3:1 | Kinim 3:2-3 | Kinim 3:4-5 | Kinim 3:6 - Keilim 1:1 | Keilim 1:2-3 | Keilim 1:4-5 |

