



Tumat Ohel in Parts

Over the week we have been learning about the different parts of a corpse that can transfer *tumah* in an *ohel*. Each of these items also have a minimum *shiur* or size to affect that *tumah* transfer. The *Mishnah* (2:6) records the debate regarding the case where those parts, at that minimum *shiur*, come from two different people. *R' Akiva* maintains that they can combine to be a source of *tumah*, whereas the *Chachamim* disagree.

The *Mishnah* includes a number of cases when presenting this debate. The skull and spine, *reviit* of blood, *rova* of bones, and a limb from a corpse or live person. The *Tifferet Yisrael* notes that it is only regarding these case that there is a debate. With respect to a *kezayit* of flesh, of *netzel*, or a *tarvad* of decay, the *Chachamim* agree that even if that minimum quantity was made up from two different corpses, they would combine to be a source of *tumah* in an *ohel*.

The *Mishnah Achrona* questions why it is only in these cases that the *Chachamim* argue. With respect to blood, we learnt (2:2) that that debate was based on the derivation from the *pesukim*¹. However, that does not explain the other cases. He therefore suggests that these cases are different because for *tumat ohel*, for those cases, it must appear that it is originating from a human.

The *Chazon Yechezkel* provides a similar explanation and explains that it is derived from the *pasuk* “*etzem adam*”. He uses this to explain why for a *kezayit basar* that is in two pieces from the same corpse, it can transfer *tumah* through *maga* (contact), *masa* (being carried) and *ohel*, whereas for these other items, when divided, it only transfers in an *ohel*. He explains that that is because when divided, if not combined by an *ohel*, each piece lacks the “human form”.

If, when in pieces, it loses the human form, then why does it nonetheless combine in an *ohel*? Furthermore, we find by an *ever min ha'chai*, that, when in pieces, does not combine in an *ohel*. The *Chazon Yechezkel* therefore provides an additional distinction. For an *ever min ha'chai*, it only has the status of an *ever* when it has all the key ingredients in one piece – bone, flesh and sinews. The *ohel* cannot bring them together. For those other items that requires this human appearance, that requirement is a *shiur* – a minimum measure – much like the requirement of a *kezayit*. Consequently, the *ohel* can combine the components to make that *shiur*.

The *Chazon Yechezkel* then turns his attention to our *Mishnah*. If the requirement of a human appearance is just a *shiur*, why do the *Chachamim* not allow that *shiur* to be made of from two corpses? He continues that to satisfy this *etzem adam* requirement, that *shiur* can only be satisfied if it comes from one corpse. This is much like the debate between the *Chachamim* and *R' Akiva* regarding a *reviit* of blood. The *Chachamim* maintain that the focus in the *pasuk* is of a “*nefesh*” (*nafshat* as it is written). This means that that *nefesh* requirement for blood also can only be satisfied if it comes from one person.

The *Chazon Ish* (21:7) however explains that the difference is that when it comes to *basar* or *rakav*, for them to be a source of a *tumah* it is only a matter of quantity. With respect to the items listed in our *Mishnah*, the reason why they can transmit *tumah* in an *ohel* is because they are considered a significant part of the *met*. According to the *Chachamim*, the significance is only attained if it came from one person.²



¹ The *Eliyahu Raba* explains that it is repeated here to demonstrate that the debate applies both where a half-*reviit* was taken from two people and also where a half *reviit* was taken from a full *reviit* from two people.

² In the spirit of the *aseret yemei teshuva*, one might add that just as the capacity to become *tameh* is an indication of importance, our failings being considered as failings, is in indication of the importance of man and the responsibility we have been charged with.



REVISION QUESTIONS

אבלות א'ד' – ג'ב'

- In what way is the law regarding *tumah met* more strict for a person than utensils and in what way is it more lenient? (ד':א')
- In what way is the law regarding *tumah zav* more strict for a person than clothing and in what way is it more lenient? (ה':א')
- At what point does a person become a source of *tumat met*? (ו':א')
- List some other law for which this is important. (ז':א')
- If an animal is decapitated and is convulsing, is it source of *tumat neveilah*? (ח':א')
- Is there a minimum measure for a limb for it to be a source of *tumah*? (ט':א')
- In what three forms of *tumah* can a limb from a dead creature be a source of *tumah*? (י':א')
- How many *eivarim* are there in a man? (Hard: list them.) (יא':א')
- In what three ways can they transfer *tumah*? (יב':א')
- What condition is not fulfilled if they cannot transfer *tumah* in one of these ways? (יג':א')
- What is the *shiur* (minimum measure) of the following things for them to transfer *tumah* under an *ohel*:
 - Netzel*?
 - Rakav*?
 - Bones? (Provide three measures.) (יד':א')
 - Blood from a corpse?
 - Dam tevusah*?
 - Dam katan*?
 - Ever serufin*? (טו':ב')
- Explain the debate for the last three cases. (טז':ב')
- What is the law regarding *rakav* that is mixed with water regarding *chibur*? (טז':ב')
- Which seven things transfer *tumat met* but not via an *ohel*? (יז':ג')
- When is a spine and skull considered *chaser*? (Include both opinions.) (יח':ג')
- Explain the debate regarding how a *golel* and *dofek* transfer *tumah*. (יט':ד')
- Which six things from a *met* are *tahor* if they are *chaser*? (כ':ה')
- Explain the debate regarding *rova atzamot* that came from two corpses. (כ':ו')
- What else is debated in the same manner? (כ':ו')
- Explain the debate regarding an *etzem ke'seorah* that split in two. (כ':ז')
- Explain the debate regarding *rova atzamot* that have been ground. (כ':ז')
- What cases are debated between R' Dosa ben Harkinas and the *Chachamim*? (כ':ח')
- In what cases do they agree? (כ':ח')
- Explain the debate regarding a ladle full of *rakav* that was scattered in a house? (כ':ט')
- What is the law regarding a *revi'it* of blood that was absorbed into the floor of a house? (כ':י')



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NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
20 September · ט' תשרי	21 September · י' תשרי	22 September · י"א תשרי	23 September · י"ב תשרי	24 September · י"ג תשרי	25 September · י"ד תשרי	26 September · ט"ו תשרי
Ohalot 3:3-4	Ohalot 3:5-6	Ohalot 3:7-4:1	Ohalot 4:2-3	Ohalot 5:1-2	Ohalot 5:3-4	Ohalot 5:5-6

Have a good Shabbos!