



Tumah Retzutzah

We have learnt that an *ohel* spreads *tumat ha'met* to everything inside it, and stops the *tumah* from spreading above it. The *Mishnah* (3:7) teaches that the minimum size needed for a roof to become an *ohel* is a *tefach*-by-*tefach* area and at least a *tefach* from the ground. The question is whether the height of the *met* is included in the height of the *ohel*. In other words, if the *ohel* was exactly a *tefach* high would the size of the *met* cause the *ohel* to be considered smaller than the required size and therefore not stop the *tumah* from spreading.

The *Rambam* (*Tumat Met* 12:1) when discussing the required size of an *ohel* says that the height of an *ohel* is a *tefach* from the ground, not a *tefach* from the top of the *met*. The *Raavad* (ibid) disagrees with the *Rambam*'s ruling and says that for the *ohel* to spread the *tumah* there needs to be a *tefach* gap. Seemingly, the *Raavad*'s opinion makes more sense, since the *met* physically reduces the height of the *ohel*.

To explain the *Rambam*'s opinion, the *Grach* (ibid) cites the *Mishnah* (15:7) that discusses a house filled with earth or pebbles, where the *Mishnah* rules that the house remains an *ohel* unless one intended for the earth and pebbles to stay there permanently. If they were placed there temporarily, the earth and pebbles would be considered like a piece of furniture that would not reduce its size. Therefore, in our case, since the *met* will not stay in the *ohel* permanently, it cannot reduce the size of the *ohel*.

The *Grach* goes on to explain that the *Raavad* also agrees that the *met* cannot reduce the size of the *ohel* unless it was intended to be there permanently. He agrees it still has the status of an *ohel*. However, according to the *Raavad*, the *ohel* still will not be able

to act as an *ohel* since the *tumah* is defined as *tumah retzutzah*, *tumah* in a confined space which will break through the *ohel* and not spread to the sides. He proves this from the *Raavad*'s wording. When the *Raavad* argues with the *Rambam* he does not say that the *tumah* reduces the size of the *ohel*, rather he says that it is considered *tumah retzutzah*.

In summary both the *Rambam* and the *Raavad* agree that the *met* does not reduce the size the *ohel*; they disagree as to whether the *met* can be considered *tumah retzutzah*. To explain the reasoning behind their debate, the *Grach* brings a different debate between the *Rambam* and the *Raavad* regarding the definition of *tumah retzutzah*. The *Rambam* (*Tumat Met* 16:6) rules that any *tumat met* that is not situated under a *tefach*-by-*tefach* roof whose height is a *tefach*, is considered *tumah retzutzah*. We can learn from this that according to the *Rambam* the deciding factor as to whether a *tumah* is considered *tumah retzutzah* depends on whether it is situated inside an *ohel*. The *Raavad* (ibid) argues that *tumah retzutzah* is *tumah* that is within an enclosed space of less than a *tefach* regardless of whether it is an *ohel* or not.

Accordingly, we can explain that that is the debate in our case as well. As explained, both the *Rambam* and the *Raavad* agree that the *met* cannot reduce the size of the *ohel* and it retains its definition of an *ohel*. Consequently, we have a case where the *met* is situated in an *ohel* but is in an enclosed area of less than a *tefach*. According to the *Rambam*'s definition, this would not be considered *tumah retzutzah* since the *tumah* is inside an *ohel*. However, according to the *Raavad*, since the *met* is in a space that has less than a *tefach* of room, it is considered to be *tumah retzutzah*.





REVISION QUESTIONS

אהלות ג'ג' – ה'ר'

- When would a person that leaned over part of a *revi'it* of blood (from a met) be *tameh* and when would he be *tahor*? (ג'ג')
- What parts of a corpse are not *tameh*? (ג'ג')
- Provide three examples where parts of a *met* transfer *tumah* by virtue of a being a *chibur*. (ג'ד')
- What is *dam tevusah*? (Include all opinions.) (ג'ה')
- What is the minimum size for a hole for *tumat ha'met* to “spread through”? (ג'ו')
- Does the measure change for “saving the entrances”? Explain. (ג'ו')
- What are the minimum dimensions for an “*ohel*”? (ג'ז')
- What two functions can an *ohel* serve (for *tumah*)? (ג'ז')
- What are the three cases involving a *biv* and what is the ruling in each of these cases? (ג'ז')
- What extra qualification does *R' Yehuda* place on the definition of an *ohel*? (ג'ז')
- Are the holes through the side of a chest considered as being part of the *ohel* formed inside the chest? (ז'א')
- If such a chest was inside a house, how would the law differ if the *tumah* was inside or outside the chest? (ז'א')
- Explain the debate regarding *tumah* that is found in a deep drawer which had a small hole in the side. (ז'ב')
- What is the law regarding the contents of such a draw if the *tumah* was outside the drawer? (ז'ב')
- What is the law concerning a chest covering a doorway, whose opening is facing outward and *tumah* is inside the chest? Inside the house? (ז'ג')
- What is the law regarding a case where a corpse was passed over the top of an exhaust of an oven, where the exhaust was outside the house and the oven was inside? (Include all three opinions.) (ז'ה')
- What other case is debated in a similar manner to the previous question? (ז'ה')
- What further debate (relating to the previous question) did *Beit Hillel* then agree with *Beit Shammai*? (ז'ה')
- What is the law regarding the liquid contents of an earthenware utensil covering an *arubah*, where the lower room contained a corpse? (ז'ה')
- What is the law if the contents were poured into another metalware utensil in the same room (in the upper floor)? (ז'ה')
- What other similar case shares the same ruling? (ז'ה')
- List the utensils that would protect everything in the upper floor if used to cover the *arubah*. (ז'ה')
- Explain the rule that “all *tahor keilim* are able to save when combining with the walls of an *ohel*”. (ז'ו')
- What further requirement is there on the *kli*, regarding the previous question? (ז'ו')



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NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
27 September · ט"ז תשרי	28 September · י"ז תשרי	29 September · י"ח תשרי	30 September · י"ט תשרי	1 October · כ' תשרי	2 October · כ"א תשרי	3 October · כ"ב תשרי
Ohalot 5:7-6:1	Ohalot 6:2-3	Ohalot 6:4-5	Ohalot 6:6-7	Ohalot 7:1-2	Ohalot 7:3-4	Ohalot 7:5-6

Have a good Shabbos!