



An Ohel of Strings

There are two different attributes of an *ohel*. It spreads *tumat ha'met* that is beneath it, and can act as a barrier, preventing *tumah* from spreading above the *ohel*. In the eighth *perek* we learnt about different cases, where the "*ohel*" has only one of these attributes. In the fourth *Mishnah* we learn about cases where the items prevent the *tumah* from passing through but does not spread *tumah* beneath it. That case is set of drawn parallel warp threads that are resting over an *aruba* – a hole between two floors in a house.

The *Bartenura* explains that since it is not a woven fabric, it cannot spread the *tumah* beneath it. However, since the gaps between the threads are less than a *tephach* that *tumah* cannot pass through it.

The *Tifferet Yisrael* explains that the ruling in the *Mishnah* is only when the source of *tumah* is inside the house and not beneath the *aruba*. Since the gaps between the strings are less than a *tephach* the *tumah* cannot escape through those holes. If however, the *tumah* was directly under the spaces between the threads, then the *tumah* would pass through to the upper floor. The *Tifferet Yisrael's* proof is from the later *Mishnah* (10:2) where *tumat ha'met* is located directly beneath an *aruba* that is less than a *tephach*. The *Mishnah* rules that the house remains *tahor* and anything above the *tumah* would be *tameh*.

The *Mishnah Achrona* however provides a different explanation that implies that the law would be the

same, even if the *tumah* was directly beneath the threads. He also explains that this *Mishnah* is the basis for those that maintains that *levud* can be applied for the laws of *tumah*. If you recall, *levud* is the principle in the laws of *mechitzot*, that any gap that is less than three *tephachim*, is considered filled. The *Mishnah Achrona* cites the *Rama* (YD 371:1) who explains that for *tumah*, *levud* is not applied when it results in a stringency. This implies that when it would result in a leniency it could be applied. That explains our *Mishnah* where these threads do not spread *tumah* – applying *levud* instead in that case would result in a stringency. Nevertheless, *tumah* does not pass through it, since *levud* is applied resulting in this leniency.

The case the *Rama* discusses involves two separate roofs, next to one another, separated by a gap of less than a *tephach*. The *Rama* explains that *levud* is not applied, and if *tumat ha'met* is underneath one, the contents under the other remain *tahor*.

The *Taz* however asks that the *Mishnah* teaches that *tumah* can pass from room to room in a space that is the size of a *tephach*. Since it is less than three *tephachim*, we should apply *levud* preventing the *tumah* from passing through. The *Sidrei Taharot* explains that for *tumah*, the region for "*levud*" to apply is less than a *tephach*. That region is equivalent to the three *tephachim* when considering the laws of *mechitzot*. It is a different *levud*. He cites the *Rashba* (*Ritva Sukkah* 17a) who provides this explanation.¹



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¹ How can we relate to the *Mishnah* brought by the *Tifferet Yisrael* as a proof for his explanation. Reading that *Mishnah* carefully the *Mishnah* only states that the house would remain *tahor*; but does not mention the law regarding *tumah* above the hole.

See also the *Chazon Ish* (*Ohalot* 10:1) who argues that from the language of the *Mishnah*, it cannot be discussing where the *tumah* is under the ceiling of the house. Nevertheless, he agrees with the *Tifferet Yisrael* that if it were under the gaps the *tumah* make *tameh* anything above it. Instead, the *Mishnah* is referring to where the *tumah* is directly beneath the strings themselves.



REVISION QUESTIONS

אהלות ח'א' – ט'ח'

- List some items that can spread *tumah* and shield against *tumah*. (ח'א')
- What are *sechachot*? (ח'ב')
- What are *pera'ot*? (ח'ג')
- List some items that can spread *tumah* but cannot shield against *tumah*. (ח'ג')
- List some items that can shield against *tumah* but cannot spread *tumah*. (ח'ד')
- List some items that can neither spread nor shield against *tumah*. (ח'ה')
- What is the law regarding to two tightly sealed earthenware jugs that each contains a half-kezayit of a *met*? (ח'ו')
- What is law if one of them were opened? (ח'ו')
- What other case is similar to the one in the previous question? (ח'ו')
- (Question A :) Regarding a *kaveret* that that is placed inside a house lying on its side with it open outside the house, what is the law regarding items above, below and inside the *kaveret* and inside the house if: (ט'א')
 - A *kezayit* from a *met* is found underneath the *kaveret* (outside the house)?
 - A *kezayit* from a *met* is found inside the house?
 - Inside the *kaveret*?
- (Question B :) Is the law different if the *kaveret* was raised a *tephach* above the ground? (ט'ב')
- (Question C :) In which two cases would the laws in the previous two cases change and what is the law in both those cases? (ט'ג'-ד')
- What is meant by the term *afutza*? (ט'ג')
- If the opening of the *kaveret* was inside the house how would the law differ in the case of:
 - Question A? (ט'ה')
 - Question B? (ט'ו')
 - Question C? (ט'ז'-ח')



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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
11 October • ל' תשרי	12 October • א' חשוון	13 October • ב' חשוון	14 October • ג' חשוון	15 October • ד' חשוון	16 October • ה' חשוון	17 October • ו' חשוון
Ohalot 9:9-10	Ohalot 9:11-12	Ohalot 9:13-14	Ohalot 9:15-16	Ohalot 10:1-2	Ohalot 10:3-4	Ohalot 10:5-6

Have a good Shabbos!