בס"ד

MISHNAH YOMIT

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Golel

The *Mishnah* (15:9) discusses the cases where an earthenware sealed vessel was used as a *golel*. The simple understanding of a *golel* is a covering over a grave. If someone touches or stands over a *golel* they become *tameh met* even if they are not over the corpse itself. The *Mishnah* teaches that if the *kli* contains liquids and it is *tzamid patil* (sealed shut), the contents remain *tahor*. We shall try to understand this *Mishnah*.

Recall that for an earthenware utensil that is *tzamid patil*, the *kli* and its contents remain *tahor*, even in an *ohel ha'met* – in a room that has a corpse inside it. That would explain why in this *Mishnah* the contents remain *tahor*. What is noteworthy in this *Mishnah* is that if someone touches the *kli* they became *tameh met*. In other words, being defined as a *golel* is what can make it make another person *tameh met*. The *Mishnah Achrona* explains that this is learnt from the *pasuk* "*anything* that touches…"; even if the *golel* is itself not susceptible to *tumah*, it can make anyone that touches it *tameh*.

The *Tifferet Yisrael* also addresses this question. If the *kli* itself can make someone *tameh met*, why are the contents *tahor*? He provides two answers. One is that when it is sealed, the contents are considered *blu'ah* and therefore cannot become *tameh*. That is comparable to the case were a person swallowed a ring and then went through an *ohel ha'met*. In that case, the ring would not become *tameh*. The second answer he provides is that the *tumah* is not "attached" to the *kli*. His proof is that when the *kli* no longer acts as a *golel* it is *tahor*. Consequently, since it itself is not essentially *tameh*, the contents remain protected by the fact that it is contained in the earthenware *kli*.

The *Chazon Ish* (*Ohalot* 7:9) explains that only the outside of the *kli* is *tameh*. He explains further that the *golel* itself is not a source of *tumah*. Rather anyone that touches a *golel* become *tameh*. Put differently, *tumah* is not being transferred from a *tameh golel* – the *golel* itself is *tahor*. Instead, this is a case of "*tameh* by definition" – anyone that touches a *golel* becomes *tameh met*. To be more specific, this is only if they touch the outside of the *kli*. That being the case we can understand that the contents remain *tahor* since they are not touching that outside of the *kli*.

The *Tosfot Yom Tov* however notes that the status of the vessel once it is removed is the subject of debate. According to the *Rambam*, since it is not acting as a *golel*, it is completely *tahor* and no longer a source of *tumah*. *Rashi* on the other hand maintains that it can still make other things *tameh* after it is removed.

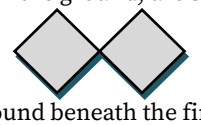
The *Chazon Ish* however asks, according to *Rashi*'s understanding, how can the contents remain *tahor*? Once we open the *kli* the contents should become *tameh*! The *Chazon Ish* therefore explains that we must say that even though the *kli* retains that status of a *golel*, that is only the outside. The inside continues to be defined as a distinct section and remains *tahor*.

Yisrael Bankier

REVISION QUESTIONS

אהלות י"ד:ה' – ט"ו:א'

- What is the law regarding two *zizim*, each a *tephach* wide, one on top of the other where *tumah* is found underneath them? Between them? Above them? (י"ד:ה')
- How does the ruling referred to in the previous question change if the upper *ziz* is wider?
- How does the ruling change if the gap between them is less than a *tephach*? (י"ד:ו')
- How does the ruling change if they are both less than a *tephach* wide? (י"ד:ו')
- Can a solid stack of wooden boards transfer *tumah* (as an *ohel*)? (ט"ו:א')
- What other case brought has a similar ruling to the previous question? (ט"ו:א')
- If boards, a tephach from the ground, are set up in the following configuration:



What is the law if *tumah* is found beneath the first board and:

  - A person touches the second?
  - *Keilim* are found beneath the second? (ט"ו:ב')

- What are the minimum dimensions of a *shulchan* for it to act as an *ohel* to spread *tumah*? (ט"ו:ב')
- What is the law regarding rows of earthenware barrels where *tumah* is found under one? (ט"ו:ג')
- How does the ruling in the previous question change if they were already *tameh*? What other case shares the same ruling? (ט"ו:ג')
- What is the law if *tumah* is found behind a false wall in a house? (ט"ו:ד')
- What is the law regarding *keilim* behind a false wall if *tumah* is found in the house? (ט"ו:ד')
- When would the *keilim* behind a false wall be *tahor* even though *tumah* is also found there? (ט"ו:ד')
- Regarding the previous three questions what is the law if the questions related to the space below the floorboards rather than behind a false wall? (ט"ו:ה')
- Concerning a house that is filled with straw what is the law regarding the *keilim* inside the straw if *tumah* was found inside the straw? Inside the entrance of the house? (ט"ו:ו')
- How does the law in the previous question change if the house was not filled to the ceiling (leaving a *tephach* space)? (ט"ו:ו')
- How is the law different if the house was filled with dirt instead? (ט"ו:ו')
- Explain the debate regarding one who stands in a *chatzer ha'kever*? (ט"ו:ח')
- If a beam is used as a *golel* for a *kever*, when is it partially *tameh*, only four *tephachim* thick *tameh* and completely *tameh*? (ט"ו:ח')
- If an earthenware, sealed barrel full of liquid is used as a *golel*, what is the law regarding one who touches it? What is the law regarding liquid? (ט"ו:ט')
- Explain the debate regarding an animal that was used as a *golel*. (ט"ו:ט')
- Can a person transfer *tumah* by touching a corpse and acting as an *ohel* over *keilim*? (ט"ו:י')
- In what case would a person transfer *tumah* from a house with a corpse in it to another house, just by putting a hand in each house? (ט"ו:י')
- Explain the debate regarding the minimum dimension for movable items to act as an *ohel* to transfer *tumah*? (ט"ו:א')

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NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
8 November · כ"ח חשון	9 November · כ"ט חשון	10 November · ל' חשון	11 November · א' כסלו	12 November · ב' כסלו	13 November · ג' כסלו	14 November · ד' כסלו
Ohalot 16:2-3	Ohalot 16:4-5	Ohalot 17:1-2	Ohalot 17:3-4	Ohalot 17:5-18:1	Ohalot 18:2-3	Ohalot 18:4-5

Have a good Shabbos!