



Volume 6. Issue 1

## Kedushat Eretz Yisrael

With the beginning of the new *seder*, we start learning about the different sources (*avot*) of *tumah* (impurity) and their varying intensity. This is followed by the ten levels of impurity that apply to a person (1:5). Juxtaposed to that, the *Mishnah* then teaches us about the ten levels of *kedusha* (sanctity) as they apply to land.<sup>1</sup> It begins (1:6) with the distinction between *Eretz Yisrael* and the rest of the world and proceeds to identify the areas within the land that have higher levels of *kedusha*.<sup>2</sup>

Granted that *Eretz Yisrael* has *kedusha* but how so? The question is not how did *Eretz Yisrael* get its *kedusha* – that alone is a subject that has much discussion. The question is how is it expressed? The land does not glow so what makes it qualitatively more *kadosh*?

The *Mishnah* writes (1:6):

... *Eretz Yisrael* is more *kadosh* than all the lands. What is its *kedusha*? The [produce for] *Omer*<sup>3</sup>, *Bikkurim*<sup>4</sup> and *Shte Ha'Lechem*<sup>5</sup> are brought from its land as apposed to all other lands.

At first, one may think that the *kedusha* is linked to those *mitzvot* which can only be performed in *Eretz Yisrael*. However, this does not appear to be the

understanding of the *Mishnah* which presents a very small subset of those *Mitzvot*. Why are only those few *mitzvot* selected?

The *Mishnah Acharona* answers, *mitzvot* being dependant on *Eretz Yisrael* is not considered *kedusha* for the land. He explains that while it is true that performance of *mitzvot* sanctifies a person this is not true by land. Instead, the fact that the produce used for these offering could only be brought from *Eretz Yisrael* is indicative of its *kedusha*.

In a similar vein the *Gra* excludes *Bikkurim* from the list as he understands that it is an obligation of the land which albeit only occurs in *Eretz Yisrael*. The fact however that *Omer* and *Shte Ha'Lechem* can only be sourced from *Eretz Yisrael* is due to its *Kedusha*.

We find therefore that *kedusha* is expressed differently in land than in people. By people *kedusha* is a function of the performance of *mitzvot*. By land, by *Eretz Yisrael*, while many *mitzvot* can only be performed there it is not due to its *kedusha*. What is more indicative of its *kedusha* is that its produce, and only its produce, can be used for these offerings.

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<sup>1</sup> The *Maharsha* explains that this juxtaposition follows the principle that “*ze le'umat ze asah ha'elokim*” – that for every level of impurity a level of *kedusha* was created.

<sup>2</sup> The *Mishnayot* seems to list more than ten locations. The *Bartenura* (1:9) cites the *Geonim* who explain that *Eretz Yisrael* is not counted in the list of *kedushot* presented by the *Mishnah*. This is because the *Mishnah* here is only interested in those locations that show honour to *Ha'Kadosh Baruch Hu*. All the other locations listed in the *Mishnah* have some forms of restriction with respect to forms of impurity or people that may enter these areas, whereas *Eretz Yisrael* does not. Consequently since *Eretz Yisrael* does not share this form of *kedusha* it is not counted in the list.

The *Gra* flatly rejects this idea and directs the reader to the *Rambam* who explains that one of the other areas listed in the *Mishnah* is actually not included in the count. The *Rambam* explains that the *Ezrat Nashim* is not included as it was only given the level of sanctity described in the *Mishnah* after *Gezeirat Yehoshafat* before which the *Mishnah* was taught.

<sup>3</sup> The barley offering offered on the second day of *Pesach* before which new harvest could not be eaten.

<sup>4</sup> The first fruits that were brought to the *Beit Ha'Mikdash* and given to the *kohanim*.

<sup>5</sup> The two loaves brought as a communal offering on *Shavuot*.

### Revision Questions

קינים גי: בי – וי

- 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? (גי: ב)
- What is the general rule given for mixtures of groups of *kinei stumah*? (גי: ב)
- What is the rule regarding a mixture of a *chatat* and *olah* where: (גי: א)
  - 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*? (גי: ד)
- What is the law regarding a *chatat* that mixed with a *ken chovah (stumah)*? (Consider both cases.) (גי: ה)
- Explain the case in the last *Mishnah*? (גי: ו)
- What case does *R' Yehoshua* bring that is similar to the ruling in the final *Mishnah*? (גי: ו)
- What is the difference between *Torah* elders and the elder *Amei Ha'Aretz*? (גי: ו)

### הדרן עלך סדר קדשים

כלים א': א' – ט'

- 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 *zavah* – 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)
- (Regarding to ten levels of *kedusha*;) In what way is *Eretz Yisrael* more *kadosh* than other lands? (א': ה)
- How are walled cities more *kadosh* than the rest of *Eretz Yisrael*? (א': ו)
- How is inside *Yerushalaim* more *kadosh* than other walled cities? (א': ו)
- How is *Har Ha'Bait* even more *kadosh*? (א': ו)
- Explain how the following areas increase in *kedusha*?
  - The *cheil*.
  - The *Ezrat Nashim*.
  - The *Ezrat Yisrael*.
  - The *Ezrat Kohanim*. (א': ח)
  - Between the *Ulam* and *Mizbeach*.
  - The *Heichal*.
  - The *Kodesh HaKodashim*. (א': ט)
- According to *R' Yosi* in what five ways is the area between the *Ulam* and *Mizbeach* the same as the *Heichal*? (א': ט)

### Local Shiurim

#### Sunday -Thursday

Between mincha & ma'ariv  
Mizrachi Shul

#### Friday & Shabbat

10 minutes before mincha  
Mizrachi Shul

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
22 <sup>nd</sup> February כ"ח שבט	23 <sup>rd</sup> February כ"ט שבט	24 <sup>th</sup> February ל' שבט	25 <sup>th</sup> February א' אדר	26 <sup>th</sup> February ב' אדר	27 <sup>th</sup> February ג' אדר	28 <sup>th</sup> February ד' אדר
Kinim 2:1-2	Kinim 2:3-4	Kinim 2:5-6	Keilim 2:7-8	Keilim 3:1-2	Keilim 3:4-5	Keilim 3:5-6

