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## Tumat Mashkin

Solve the following riddle: explain a situation where a source of *tumah* cannot make a particular item *tameh*, but another object to which that *tumah* was transferred can. The answer is found in a *Mishnah* learnt this week (8:4).

We know that if a dead *sheretz* (one of the teeming creatures that is a source of *tumah*) is found in the airspace of an earthenware oven, then the oven and all its contents becomes *tameh*. This is even if the *sheretz* is not in direct contact with the *tanur* or the food contained inside it. The *Mishnah* teaches that if however a *kli* (utensil) is in the oven, then it is *tahor*. This law is based on a *pasuk* (*Vayikra* 11): “any *kli cheres* into which [*tumah*] falls, anything inside it is *tameh*, from all edible food...” Consequently it is food specifically that become *tameh* and not utensils.

This is consistent with the ruling in the next *Mishnah* that teaches that bread found in such a *tanur* would be *sheni le'tumah* (second degree). In other words, we learn that it is as if the *sheretz* (an *av ha'tumah*) transfers *tumah* first to the *tanur*, which becomes a *rishon le'tumah*. The *tanur* then transfers the *tumah* to the bread, making it a *sheni le'tumah*. A *rishon* can only make food and drink *tameh* but not *keilim*, explaining why the *kli* in our case remains *tahor*. The *Gra* explains that the *Mishnah* thereby rejects the understanding that the originating *tumah* fills the oven and comes into direct contact with the *kli*.

Our *Mishnah* continues the if the *kli* is wet, then the *kli* is *tameh*. Why? The reason relates to the *gezeira* the *Chamamim* made regarding liquids we mentioned last week.<sup>1</sup> That liquid becomes *tameh*; and as the *Bartenura* explains, *tameh* liquids can always cause *keilim* to become *tameh* due to the *gezeira*. So the riddle is solved.

The *Tifferet Yisrael* however cites a *Rambam* (*Avot Hatumah* 7:2) that explains that only liquids that become *tameh* from an *av ha'tumah* can cause *keilim* to become *tameh*. As explained, the *tanur* in our case is a *rishon* so the

liquid should not be able to make the *kli tameh*. Yet, the *Rambam* maintains the ruling in our *Mishnah*. How so?

The *Tifferet Yisrael* suggests as follows. A *tanur* cannot become an *av ha'tumah* in order to impart *tumah* to people or *keilim*. Yet, if it touched a *met* (corpse), it would become an *av* in the sense that food that touched it would become a *rishon*. Perhaps this case then is where the *met* came into contact with the *tanur*.<sup>2</sup>

Perhaps we can suggest an alternative answer. The following is part of the above-cited *Rambam*:

There is no *vlad tumah* (non-*av*) that can make *keilim tameh* except for liquids. This *tumah* is rabbinic and provided that the liquids become *tameh* due to an *av* from the *avot ha'tumah* whether biblical or rabbinic.

The *Raavad* questions the *Rambam* based on the *Gemara* that appears to explain that even if *stam yadayim* which are a rabbinically *sheni le'tumah* touch a liquid, that liquid can cause *keilim* to become *tameh*. That question is beyond the scope of this article – see the *Kesef Mishnah*. Yet, the *Mishnah Le'Melech* cites the following *Rambam* (8:10):

Since [*stam*] hands are *sheni yot*, if they touch liquids then they become *rishon*. If that liquid touches food, they become *sheni*. If the liquid touches other liquids, those liquids become *rishon*... However...[they] cannot make *keilim tameh* since the *ikar* (basis) of *tumat yadayim* is rabbinic.

Perhaps the answer can be found in the words bolded above. The restriction of *tameh* liquids' ability to cause *keilim* to become *tameh* is not that they must have come into direct contact with an *av*, like the *Tifferet Yisrael* understands. Rather that the *tumah* was “due to” (*machmat*), i.e. originating, from an *av*. Our case then would qualify since the *tumah* originated from the *sheretz* despite coming via the *tanur*. Contrast this with the case of *stam yadayim* which originates from and whose “*ikar*” is a *sheni le'temuah*.<sup>3</sup>

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<sup>1</sup> See the *Bartenura* one *Shabbat* (1:4) that explains that the *gezeira* came in two parts.

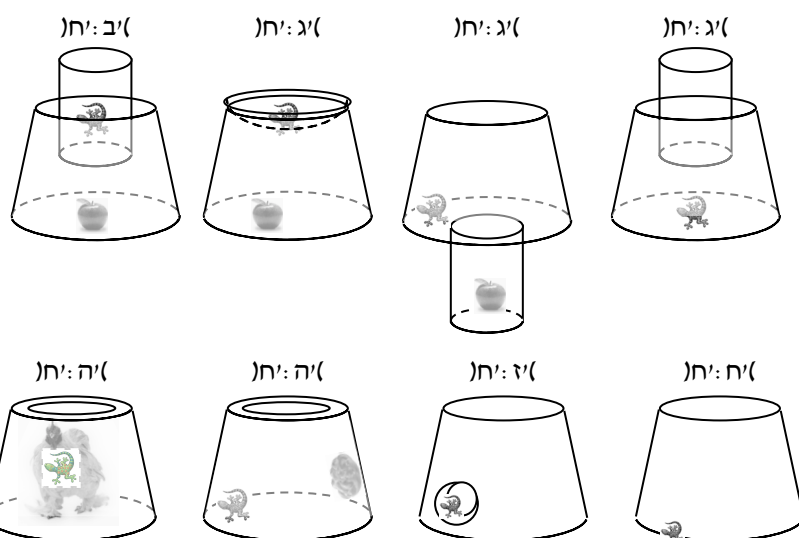
<sup>2</sup> Even though the beginning of the *Mishnah* explicitly states that it involves a *sheretz*, the end, which discussed the wet *kli*, does not state the *tumah* involved.

<sup>3</sup> This explanation would not be consistent with the *Bartenura* (*Shabbat* 1:4) that understands that the second *gezeira* regarding *mashkin*'s ability to cause *keilim* to become *tameh* is only if it came into contact with a *sheretz*. Further thought then is needed to reconcile the *Bartunera* here and in *Shabbat*.

## Revision Questions

סילכ'ב:ז' – ט':ח'

- What is a *dachon* and why (and how) is it susceptible to *tumah*? )ב:ז'(
- If a *kira* is cut in a vertical direction, when is it *tahor* and when is it (still) *tameh*? )ג:ז'(
- Does the same rule apply to a *kofach* and why? )ג:ז'(
- When is a *chatzar ha'kira* susceptible to *tumah*? )ז:ז'(
- Regarding the previous question, when does the law differ and how so? )ד:ז'(
- When are the spaces of *pitputei kira* all *tameh*? )ד:ז'(
- Explain the debate if one of them is removed. )ז:ז'(
- What other two cases are debated in a similar manner? )ז:ז'(
- How is the space between the *pitputim* measured? )ו:ז'(
- Can a *tanur* be divided for *tumah* and *tahara* by placing a plank of wood in the middle? )ח:ז'(
- What is the law regarding the following cases (include when the law changes and other opinions where applicable):



- When is a *kli* found in a *tameh tanur* also *tameh*? )ד:ח'(
- Explain the case of the *Beit Se'or* and its ruling. )ח:ח'(
- When can a pit have the same status as a *kira*? )ט:ח'(

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### SHIUR

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
14 <sup>th</sup> December ב"כ ולסכ	15 <sup>th</sup> December ג"כ ולסכ	16 <sup>th</sup> December ד"כ ולסכ	17 <sup>th</sup> December ה"כ ולסכ	18 <sup>th</sup> December ו"כ ולסכ	19 <sup>th</sup> December ז"כ ולסכ	20 <sup>th</sup> December ח"כ ולסכ
Keilim 8:10-11	Keilim 9:1-2	Keilim 9:3-4	Keilim 9:5-6	Keilim 9:7-8	Keilim 10:1-2	Keilim 10:3-4

