



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.¹ 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*.²

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*³, *Bikkurim*⁴ and *Shte Ha'Lechem*⁵ 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.

Yisrael Yitzchak Bankier

¹ 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.

² 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.

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

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

⁵ 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': ו)
- How are walled cities more *kadosh* than the rest of *Eretz Yisrael*? (א': ז)
- How is inside *Yerushalaim* more *kadosh* than other walled cities? (א': ח)
- How is *Har Ha'Bait* even more *kadosh*? (א': ח)
- Explain how the following areas increase in *kedusha*?
 - The *cheil*.
 - The *Ezrat Nashim*.
 - The *Ezrat Yisrael*.
 - The *Ezrat Kohanim*. (א': ט)
 - 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 nd February כ"ח שבט	23 rd February כ"ט שבט	24 th February ל' שבט	25 th February א' אדר	26 th February ב' אדר	27 th February ג' אדר	28 th 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

