

All the movables

כל המטלטלין -

Overview

The **טומאה** cites a **משנה** (regarding the **דבר**) that all movable items transfer if they are as wide as the diameter of a **מרדע**.¹ Our **תוספות** clarifies this **משנה**.

נקט מטלטלין² משום שלא גזרו טומאת אהל בעובי המרדע אלא על האדם הנושא³ -

The **משנה** mentions **מטלטלין**, because they were not **טומאה** by the **עובי המרדע**, only for the person who is carrying it (מטלטלין) -

אבל⁴ בפותח טפח אפילו במחוברים נמי מביאין את הטומאה -

However if the item which is **מאהיל** על **המת** is a **טפח** wide, even if they are **attached** to the ground (they are not **מטלטלין**) they also transfer the **טומאה** to anything beneath them -

דדוקא זרעים וירקות לפי שאין בהן ממש⁵ **קתני התם**⁶ **דלא מביאין**⁷ **ולא חוצצים** -

For it is only regarding plants and vegetables, which have no substance, does the **משנה** state there, that they do not bring **טומאה**, and do not protect from **טומאה** -

דהוי כמו טיפת הברד והשלג וכפור והגליד והמלח -

Because **זרעים וירקות** are like drops of hail, and snow and frost, and ice, and salt which are also mentioned in that **משנה**, which are also **חוצצים** ולא **מביאים** -

אבל **אילן המיסך על הארץ קתני התם**⁸ **דמביא את הטומאה** :

However a tree which hovers over the ground, transfers the **טומאה**, as the **משנה** states there for it has substance.

Summary

Trees which have substance can be **טומאה** provided they are **טפח**.

¹ A **מרדע** is a goad or prod with which one guides the plowing animals. See **רש"י** ד"ה **בעובי** that the circumference of a **דבר המטלטל** is a **טפח** (3-4 inches) which makes its diameter a third of a **טפח** (an inch or more). If one end of a **מרדע** (which has the circumference of the **מרדע**) hovers over a **מת** and it is being carried by a person (see **ר"ע** on **יז**), he becomes **טומאה** as if he was **המת**. Even though **מה"ת** an **אהל** must be wide a **טפח** and a **מרדע** is merely a third of a **טפח**, nevertheless this was the **דבר** that **גזירת** **י"ח** **דבר** that **מטלטלין** **בעובי המרדע** are **טומאה** **מביאין את הטומאה**.

² **מביאין את הטומאה בעובי המרדע** the **משנה** should merely state that **מטלטלין** may be asking why mention **מטלטלין**.

³ Therefore since the **טומאה** of **מרדע** is only for the person carrying it, therefore it needs to be **מטלטלין**.

⁴ **מביאין את הטומאה** cannot be **מחוברים** does not want us to assume that trees which are **מחוברים**.

⁵ They are not durable; they wither away.

⁶ **אהלות פ"ח מ"ה**

⁷ **מביאין** means that if the item hovers above you and the **מת**, it does not transfer the **טומאה**. **טומאה** means that if this item shields you from the **טומאה** (you are hovering over the **טומאה** and the **ירקות** are between you and the **טומאה**), it is ineffective and you are **טומאה**, nevertheless.

⁸ **אהלות פ"ח מ"ב**.

Thinking it over

What is תוספות teaching us, we all know that טומאת אהל is certainly by מחוברים; a house is מטמא באהל?!