



Leather

The *Mishnayot* in the twenty-fourth *perek* follow a similar pattern. Each *Mishnah* discusses a different item or material and explains when it could be susceptible to *tumat midras*, when it is susceptible to *tumat met* or other forms of *tumah* and when it is completely *tahor*. The twelfth *Mishnah* discuss leather. If it was made for a spread (that was placed on the floor for sitting on) then it is susceptible to *tumat midras*. If it was made to wrap and protect other utensils, for example knives, then it is susceptible to other forms of *tumah*. If it was for cutting leather straps then it *tahor*.

One question raised on this *Mishnah* is that there is no mention of dimensions. How big is the leather under discussion? The reason why this is important is because we will learn (27:2) that the minimum size of leather for it to be susceptible to *tumah* is five by five *tephachim* – for *tumat midras* or *tumat met*.

The *Chazon Ish* (*Keilim* 28:10) therefore understands that our *Mishnah* is also referring to where the leather is indeed five by five *tephachim* so that it is consistent with the later *Mishnah*. The *Chazon Ish* (30:13) adds that the requirement of these dimensions is when it is a simple cut of leather. If however, it is set aside for a particular task and cut in a way that is suitable for that task, and people would preserve that leather for that task like one would do with other *keilim*, then even if it is smaller than that size it would be *tameh*. It is when the leather has no specific shape such that any piece would do, that is when there is a size requirement. Consequently, the last case in the *Mishnah*, where the leather is *tahor*, could equally be a case where it was a small piece of leather.

The *Mishnah Achrona* however understands that the reason why no dimensions are mentioned in this *Mishnah* is because it is not relevant to this *Mishnah*. He explains that the size requirement is relevant when discussing random cuts of leather. In our *Mishnah* however the leather was made for a spread. He explains this aligns with the later *Mishnah* (27:4) that teach that if a one-by-one *tephach* piece was cut specifically for sitting on it would be *tameh midras*.

The *Mishnah Achrona* continues by trying to understand the final case. The *Bartenura* explains that the case is where the (large) piece of leather was set aside for making straps. The issue the *Mishnah Achrona* has is that if it is already five-by-five, it is already susceptible to *tumah*. Intent to use it for something else, *machshava* alone, is insufficient to make an object *tahor* without a substantive action performed upon it. One could answer that the cutting had begun, with the fabrication in progress. Consequently, it is not susceptible to *tumah* yet. Nevertheless, that is not how the *Bartenura* explains the *Mishnah*.

The *Mishnah Achrona* therefore suggests that from the very outset, the hide was tanned for the purpose of making the straps. That way, even though it is of a sufficient size, it never had the chance to become susceptible to *tumah*. This is comparable to the early *Mishnah* (11:2) where we learnt that if a *kli* was made to be attached to the ground (e.g. a door) that it is not susceptible to *tumah* even if it has not yet been a fixed. That would then explain why, even though leather is large enough, it is nonetheless not susceptible to *tumah*.





REVISION QUESTIONS

טהרות כ"ד:ג'-ט"ז

- What are the three *areivot* and how do they differ from each other? (כ"ד:ג')
- What are the three *teivot* and how do they differ from each other? (כ"ד:ד')
- What are the three *tarbusin* and how do they differ from each other? (כ"ד:ה')
- What are the three *basisayot* and how do they differ from each other? (כ"ד:ו')
- What are the three *pinksayot* and how do they differ from one another? (כ"ד:ז')
- What are the three beds and how do they differ from one another? (כ"ד:ח')
- What are the three *mashpelot* and how do they differ from one another? (כ"ד:ט')
- What are the three reed-mats and how do they differ from one another? (כ"ד:י')
- What are the three *chamatot* and how do they differ from one another? (כ"ד:יא')
- What are the three hides and how do they differ from one another? (כ"ד:יב')
- What are the three sheets and how do they differ from one another? (כ"ד:יג')
- What are the three *mitpachot* and how do they differ from one another? (כ"ד:יד')
- What are the three leather gloves and how do they differ from one another? (כ"ד:טו')
- What are the three *sevachot* and how do they differ from one another? (כ"ד:טז')



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16 August • ג' אלול	17 August • ד' אלול	18 August • ה' אלול	19 August • ו' אלול	20 August • ז' אלול	21 August • ח' אלול	22 August • ט' אלול
Keilim 24:17-25:1	Keilim 25:2-3	Keilim 25:4-5	Keilim 25:6-7	Keilim 25:8-9	Keilim 26:1-2	Keilim 26:3-4

• Have a good Shabbos! •