



Small Patches

The twenty-seventh *perek* begins by comparing the laws of *tumah* and how it differs depending on the material involved. The first in the list, for which all five laws in the *Mishnah* apply is *begged* – material woven from either wool or linen.

In the second *Mishnah* we learnt that for all the other materials for them to be susceptible to *tumah* they need to be large enough for sitting or lying upon – *tumat midras* – and the size is different for the different materials listed. For *begged*, the minimum size for susceptibility to *tumat midras* is three by three *tephachim*. What is also different about *begged* is if it is three by three fingers width then it is susceptible to other forms of *tumah*.

The *Bartenura* explains that that is the minimum shiur because at that size it is useful for poor people. *Rashi* (*Shabbat* 29a, s.v. *Chutz*) explains that since it can be used to patch a poor person's clothing, it is defined as a *kli*. The *Bartenura* adds that its susceptibility, even at that size, is derived from the *pasuk* "ve'habegged".

It is important to note that even though the sizing might be derived from the usefulness for a poor person, the *Tosfot* (*Shabbat* 47a, s.v. *bigdei*) explain that it is *tameh* at that size whether it belongs to a poor or wealthy person. *R' Tam's* proof is that this *Mishnah* does not differentiate regarding the ownership, whereas it does discuss *bigdei aniyim* specifically in the next *perek* (28:8).

The *Chazon Ish* (32:15) however asks the following question. If the sizing is based on its usefulness as a patch, then it is still lacking a *maaseh*; it is not yet attached to the garment. This case should then be comparable to leather that was intended to be used for straps, which we learnt was *tahor*.

The *Chazon Ish* directs our attention the *Tosfot* (*Shabbat* 63b, s.v. *minayin*) who also asks why a small patch should be susceptible to *tumah*. Recall that it is mentioned in the same *pasuk* as sackcloth from which we learn that for those *keilim* to be susceptible to *tumah*, it must be able to be carried both full and empty. The patch however does not have a receptacle. The *Tosfot* therefore explains that the susceptibility to *tumah* of pieces of cloth is because they can be used to wrap and carry small items, like gems or needles. Consequently, once again, the reference to its usefulness as a patch is only for the purposes of determining the minimum size, but not the reason why it is susceptible to *tumah*.

The *Chiddushi R' Eliyahu MiGreidtz*, notes that the *Bartenura* explains that this minimums sizing is only regarding a simple piece of cloth. If however, it was woven as a *kli*, for example a belt, then even a smaller size would be susceptible to *tumah*.

The *Chazon Ish* finds this distinction important for another law. We will learn (27:12) that if a small patch is thrown out, then it is no longer susceptible to *tumah*, and if it was *tameh* it is now *tahor*. Normally changing one's mind regarding the use of a *kli* is not enough to make it no longer *tameh*; some act must be performed on that *kli*, e.g. breaking it. Regarding this small patch however, we find the novelty that once it is thrown out, it loses any (or the minimal) importance it had, and it is equivalent to a broken *kli*. This would not be the law however for a woven belt. In that case, even if it is narrower than three fingers width, it is susceptible to *tumah*. In that case, throwing into the garbage would not be enough for it to lose its significance and it would not become *tahor*.





REVISION QUESTIONS

טהרות כ"ו:ה' - כ"ז:ט'

- List some leather items that are susceptible to *tumat midras*. (כ"ו:ה')
- Which item is debated between R' Eliezer and the Chachamim? (כ"ו:ה')
- Which item is debated between Beit Shammai and Beit Hillel? (כ"ו:ו')
- What item did R' Yosi rule was not susceptible to *tumah* and in whose name did he state the ruling? (כ"ו:ו')
- What is the general rule regarding when thought (*machshava*) alone can render an item susceptible to *tumah*? (כ"ו:ז')
- What is the difference between when the hides of a tanner and the hides of a *ba'al ha'bayit* can become susceptible to *tumah*? (כ"ו:ח')
- Explain the debate regarding the difference between when the hides stolen by a *ganav* and *gazlan* can become susceptible to *tumah* through *machshava*. (כ"ו:ח')
- If one wanted to make straps from a hide that was *tameh midras*, at what point would it become *tahor*? (כ"ו:ט')
- What does R' Eliezer bar R' Tzadok add to the debate regarding the previous question? (כ"ו:ט')
- What are the manners in which the following materials can become susceptible to *tumah*: earthenware; wood; leather; sackcloth; cloths? (כ"ז:א')
- What is minimum size of the following materials for them to be susceptible to *tumah*: cloth; sackcloth; matting? (כ"ז:ב')
- About which of the fabrics is there a difference in the minimum size between its susceptibility to *tumat midras* and *tumat met*? (כ"ז:ב')
- About which of the fabrics does R' Meir argue and what is his opinion? (כ"ז:ב')
- What is the law regarding the minimum size of a garment made of a combination of fabrics? (כ"ז:ג')
- When do all materials share the same minimum size and what is that size? (כ"ז:ד')
- Explain the debate regarding a worn out "sieve" that was to be used for sitting on. (כ"ז:ה')
- What is difference about the susceptibility to *tumah* of a child's chair? (כ"ז:ה')
- Explain the debate regarding children's clothing. (כ"ז:ה')
- List some items that are measured "doubled over". Explain. (כ"ז:ו')
- What is the law regarding cloth just satisfying the minimum measure that became *tameh midras*, was then made part of a larger garment, and then a thread was removed from the original patch? (כ"ז:ז')
- Is the law different if the thread was separated prior to being made part of a larger garment? (כ"ז:ז')
- Regarding the previous two questions how is the law different if the patch originally became *tameh met*? Explain. (כ"ז:ח')
- Explain the debate regarding a sheet that was *tameh midras* then used as a door-curtain. (כ"ז:ט')



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30 August • י"ז אלול	31 August • י"ח אלול	1 September • י"ט אלול	2 September • כ' אלול	3 September • כ"א אלול	4 September • כ"ב אלול	5 September • כ"ג אלול
Keilim 27:10-11	Keilim 27:12-28:1	Keilim 28:2-3	Keilim 28:4-5	Keilim 28:6-7	Keilim 28:8-9	Keilim 28:10-29:1

Have a good Shabbos!