



Torn Patches

Recall that fabric that is three by three *tephachim* is susceptible to *tumat midras*. This means that if a *zav* or a *zava* sit on that *begged* it becomes an *av ha'tumah* – a source of *tumah*. The *Mishnah* (27:10) discusses a case where that *tameh midras* fabric was torn in two pieces. Whilst each piece is no longer large enough to be susceptible to *tumat midras*, it is still large enough for other forms of *tumah*. Consequently, the *Chachamim* maintain that it is no longer *tameh midras*, but rather *maga midras*. In other words, the smaller pieces are considered like something that came into contact with a fabric that was *tameh midras* and is consequently a *rishon le'tumah*. R' Yossi however argues that while the pieces originated from something that was *tameh midras*, the smaller pieces were never in contact with something that was *tameh midras*. They are therefore *tahor*. We shall try to understand this debate.

The *Gemara* (*Chulin* 94b) explains that if the cloth was torn such that one of the pieces was still larger than three-by-three then even R' Yossi agrees with that the smaller piece is *maga midras*. That is because it would be very difficult to prevent the two pieces from touching as they separated. The debate is where the two final pieces are less than three-by-three. The debate is regarding *tumat beit setarim*. In other words, as the *begged* is being torn, do we view the yet to be torn part as a contact point between the two pieces such that *tumah* can transfer.

The *Tosfot* (94b s.v. *lo*) however explains that another *Mishnah* (*Keilim* 29:8) appears to teach that once a *tallit* is mostly torn it becomes completely *tahor*. Similarly the *Tosfot Yom Tov* notes that the *Bartenura* explain in *Zevachim* (11:5) that a *begged* that is torn in two is completely *tahor*. The *Tosfot Yom Tov* cites the

Tosfot who explains that there the *begged* was an existing *kli* – a full garment. Tearing it two “breaks” it and making it completely *tahor*, as one would expect regarding any broken *kli* (except for *klei cheres*). In our *Mishnah* we are discussing a large piece of fabric that does share the same laws as *keilim* and tearing it therefore simply reduces its size.

Rashi (*Chullin* 123a) however provides a different explanation. He explains that in our *Mishnah* the *begged* became *tameh* in two ways. It was *tameh midras* and a *zav* also touched it. Tearing the *begged* was only able to remove one of the *tumot* – *tumat midras* – since it was no longer big enough for *tumat midras*. The case in *Zevachim* however is where there was only one form of *tumah* on the *begged*, for example a *zav* touched it. Tearing it therefore removed that *tumah*.

The *Tosfot* however find this answer very difficult. Why should tearing the *begged* only have the ability to remove one *tumah*? Furthermore, if the parts of the torn *begged* are larger than three-by-three fingers width, why should it be *tahor*.

The *Kovetz Shiurim*¹ explains that the debate between the *Rashi* and *Tosfot* touches on how they understand why breaking a *kli* makes it *tahor*. According to the *Tosfot*, they understand that when a *kli* is broken it loses its status as a *kli* and along with that, the susceptibility to *tumah*. *Rashi* however understands that the act of breaking a *kli* – the process – as a purifying act. This is learnt from the *pasuk* “*oto tishboru*” from which we learn that it is similar to immersion in a *mikveh*. The novelty that *Rashi* adds is that this process works for one *tumah* and not two.



¹ Cited in the *Yalkut Biurim Zevachim* 94b.



REVISION QUESTIONS

טהרות כ"ז:י' – כ"ט:א'

- What other case is debated in the same manner? (כ"ז:י')
- What are the two conditions for cloth of the minimum measure to be susceptible to *tumah*? Explain the debate regarding one of the requirements. (כ"ז:י"א)
- When is it required for both to be fulfilled and when is it enough for only one to be fulfilled? (כ"ז:י"ב)
- When is a torn cloth of the minimum measure still susceptible to *tumah*? (כ"ז:י"ב)
- Complete the following phrase: (כ"ז:י"ב)

לְעוֹלָם מְטַהֲרֵתָהּ, _____ מְטַמְּאָתָהּ.
- What are the three opinions regarding the scope of this statement? (כ"ז:י"ב)
- What is the difference between cloth that was three by three *etzba'ot* and three by three *tephachim* that was use to stuff a ball? That was made into a ball? (כ"ח:א')
- What are the three opinions regarding cloth, less than three by three handbreadths, that was used to hold a pot when cleaning? Explain the debate. (כ"ח:ב')
- What other cases are debated in the same manner? (כ"ח:ב')
- What is the difference between an *isplanit* and a *melugma* regarding when they are susceptible to *tumah*? (Include both opinions.) (כ"ח:ג')
- What are the three opinions regarding the susceptibility to *tumah* of material book coverings? (כ"ח:ד')
- Complete the following rule: (כ"ח:ה')

כָּל שֶׁשָּׁנָהוּ טָמֵא, _____ טָהוֹר.
- Provide some examples for the previous rule. (כ"ח:ה')
- What is the law regarding a patch that was *tameh midras* that was used to patch a basket? (כ"ח:ו')
- What is the law regarding the patch and basket if it was then removed? (כ"ח:ו')
- How is the law different if it was used to patch clothing? (כ"ח:ו')
- Explain the debate regarding a cloth patch which was used to patch clothing made of leather or sacking. (כ"ח:ו')
- Explain the debate of how the three by three fingerbreadth measure is measured. (כ"ח:ז')
- When is a patch considered attached to clothing? (Include all three opinions.) (כ"ח:ז')
- What is different about *bigdei ani'im*? (כ"ח:ח')
- When are the parts of torn clothing no longer considered attached? (כ"ח:ח')
- To which cloth does the three by three fingerbreadth measure not apply? (כ"ח:ח')
- Are the following susceptible to *tumah* and if so which *tumah*: (כ"ח:ט')
 - A pad used by carriers?
 - Clothing made of fish netting?
- At what point in the manufacture of a *sevacha* is it susceptible to *tumah*? (כ"ח:י')
- Why are the strings of a *sevacha* susceptible to *tumah*? (כ"ח:י')
- How much of the protruding strings from the following items are considered a *chibur* to the items: (כ"ט:א')
 - A sheet? (List other items that share the same measure?)
 - A *sagos*?
 - A *talit*? (List other items that share the same measure?)
 - A *punda*? (List other items that share the same measure?)



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SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
6 September כ"ד אלול	7 September כ"ה אלול	8 September כ"ו אלול	9 September כ"ז אלול	10 September כ"ח אלול	11 September כ"ט אלול	12 September א' תשרי
Keilim 29:2-3	Keilim 29:4-5	Keilim 29:6-7	Keilim 29:8-30:1	Keilim 30:2-3	Keilim 30:4 - Ohalot 1:1	Ohalot 1:2-3

Have a good Shabbos!