



Bed Legs

The *Mishnah* (18:7) discusses a case of a *tameh* bed leg that was attached to a bed. If the leg was originally *tameh midras* (an *av ha'tumah*) then the bed also becomes *tameh* to the same degree. If the leg is subsequently removed, then the bed becomes a *maga midras* (a *rishon le'tumah*) having been in contact with *tumat midras*. A basic question that must be asked is how did the bed leg become *tameh midras*?

Tumat Midras applies when a *zav* or *zava* lie, lean or rest on a *kli* that is designed for that purpose. The novelty of *Tumat Midras* is that the item also becomes an *av ha'tumah* much like the *zav* or *zava* that rested on it. The *Bartenura* explains that in this case the bed leg was detached from the bed and the *zav* trod on it.

The *Tifferet Yisrael* finds this explanation difficult. He explains that even if the leg was attached to the bed and the *zav* lay on it, once removed, the leg would be considered like a broken *kli* and the *tumah* disappear. He continues that even if one would suggest that the leg was large enough to be suitable for *midras*, the *Gemara* (*Sukkah* 16a) questions the utility of the individual parts of a bed frame and why they should be susceptible to *tumah*. Furthermore, the *Rambam* (*Keilim* 25:10) rules that if a *zav* steps on a block of wood, it is *tahor*. In sum, the individual leg is a broken *kli* and should not be susceptible to *tumah*.

The *Tifferet Yisrael* explains therefore that the leg became *tameh* while it was attached to the bed. It is true that once it becomes detached it is then *tahor*. Nevertheless once it is attached to another bed, the original *tumah* returns.

The *Mishnah Achrona* addresses the same question and raises the answer of the *Tifferet Yisrael* citing it from the *Tosfot* (*Sukkah* 15b, s.v. "ba'arucha") adding that the *Rash* and the *Rosh* agree. He however finds this explanation difficult since we only see the concept of returning *tumah* applying to metal utensils. He directs us to the *Tosfot* (*Shabbat* 112b) that argues this point.

The *Mishnah Achrona* suggests two answers. The first is in defense of the *Bartenura* that explains that the *zav* stood on it when it was detached. He explains that we can be dealing with a case where the leg suitable to be used as a walking stick. Since walking sticks are leaned upon, they are can become *tameh midras*.

Alternatively, he cites a principle that he developed earlier, that if one breaks off a part of a *kli* with the intention of returning it, everyone agrees that the *tumah* remains. Consequently, one can explain that this is indeed the case in our *Mishnah*. The leg became *tameh* while it was attached and prior to being intentionally removed for short time. The novelty then is that this *tumah* bed leg that can transfer *tumah* to a *tahor* bed if attached, albeit temporarily.

Yisrael Bankier

Revision Questions

ג: ח"י סילב – ז: ט"י

- Explain the debate regarding a case when one of the legs of a chest breaks off. ג: ח"י
- Which parts of a bed are susceptible to *tumah*? ג: ח"י
- Explain the debate regarding the: לע ונתנש ובלמ"מ תונושל . ד: ח"י
- If a *tameh* bed is dismantled by removing one side, when is it still *tameh* and when is it the subject of debate? ז: ח"י
- How much of the legs of the bed must be cut such that it *tahor*? ז: ח"י
- What is the law regarding a *tameh* bed, if the beam at its length breaks and is repaired? ז: ח"י
- What is the law if the other beam breaks and is repaired? ז: ח"י
- If is the law regarding the leg of a bed that was *tameh midras* prior to being attached to a bed? ז: ח"י
- What is the law if it is then removed? ז: ח"י
- Regarding the previous two questions, what is the law if the leg had come into contact with a corpse? What if it was originally *tumat erev*? ז: ח"י
- When would a *tefillin shel rosh* that was *tameh met*, become *magah tameh met*? Become *tahor*? ז: ח"י
- What is the law regarding a *tameh* bed, of which half was stolen? ז: ח"י
- What is the law if the half was returned and the bed was put together again? ז: ח"י
- Explain the debate between R' Eliezer and the Chachamim regarding how a bed (constructed of parts) can become *tameh* and *tahor*. ז: ח"י
- If a *tameh* bed is dismantled, are the straps/ropes also *tameh*? ז: ח"י
- At what point are the straps/ropes of a bed considered part of (*chibur*) the bed? ז: ח"י
- Regarding the previous question, how much of those ropes would then be considered a *chibur*? ז: ח"י
- How much of excess rope hanging off a *tameh* bed is *tameh*? ז: ח"י
- What are the two reasons for the ruling described in the previous question? ז: ח"י
- What is the *mizran* of a bed, and how much of its excess hanging from a *tameh* bed is *tameh*? Include both opinions. ג: ט"י
- What two cases are brought as a practical difference between these two opinions? Explain. ד: ט"י
- What is the law regarding a *mizran* that was wrapped around a bed that was *tameh midras*? ז: ח"י
- What is the law if the *mizran* is removed? ז: ח"י
- What are the other two cases brought that are similar to the previous two questions? ז: ח"י
- What is the law regarding the bed and *mizran* where the *mizran* came into contact with a *sheretz* while attached, and was then removed? ז: ח"י
- Explain the following principle: ז: ח"י
תונושיה רחצ דלוח לכהש
- What forms of *tumah* is a chest susceptible to if its opening is on its top? ז: ח"י
- If a chest is broken at which end is it no longer *tameh* (*tamei met*)? ז: ח"י
- In that case, what is the law regarding the drawers? ז: ח"י

Local Shiurim

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Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
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Friday & Shabbat

10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
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Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
1 st February ב"י טבש	2 nd February ג"י טבש	3 rd February טבש ד"י	4 th February טבש ו"ט	5 th February טבש ז"ט	6 th February טבש ז"י	7 th February ח"י טבש
Keilim 19:8-9	Keilim 19:10-20:1	Keilim 20:2-3	Keilim 20:4-5	Keilim 20:6-7	Keilim 21:1-2	Keilim 21:3-22:1

