



Volume 12. Issue 17

Repurposing Leather

The *Mishnah* (26:7) sets out the general rule that if an item requires no further modifications, intention to use the item is enough to render the item susceptible to *tumah*. The *Mishnah* (26:9) later discusses a case where one wishes to take leather that is already *tameh midras* and use it to manufacture leather straps. *R' Yehuda* understands that as soon as the knife touches the leather, it becomes *tahor*. The *Chachamim* however maintain that it remains *tameh* until its size has been reduced to less than five *tephachim*. The *Tosfot Yom Tov* explains that we learn (27:2) that five *tephachim* is the minimum size for leather to become susceptible to *tumat midras*.

Both opinions in the *Mishnah* agree that at some point while the leather is being cut it becomes *tahor*. The *Tifferet Yisrael* explains that even though straps themselves are susceptible to *tumah*, that is only once they are complete and not during manufacture.

The *Tifferet Yisrael* continues explaining that the *Chachamim* take a stricter position, since they require that the leather no longer be fit for its original purpose for the leather to become *tahor*. Even though if one purposefully cut the leather to a size smaller than five *tephachim* it would be susceptible to *tumah*, that is only from that point onward. It would however be *tahor* from any previous *tumah*.

The *Tifferet Yisrael* poses the following question. Since the straps are susceptible to *tumah*, they should at least be considered *maga midras*; they should be considered a *rishon le'tumah* having been in contact with something that was *tameh midras*. He lists a number of cases where that is indeed the law – a repurposed *tameh midras* becomes *maga midras* (e.g. a *midras* that was used for a curtain (27:9)).

The *Tifferet Yisrael* answers that the difference in this case is that there is a gap between when the item was defined as

a *midras* and when the straps were complete. During that gap, the leather was *tahor*, which means that straps were never in contact with any *tumah*. In the other examples no such gap existed.

The *Tifferet Yisrael* uses this distinction to answer another question raised on the opinion of *R' Yehuda*. In *Gemara Shabbat* (52b), *R' Yehuda* asserts that for a *tameh kli* to become *tahor* the *maaseh* (action) must be a *kilkul* (destructive). If however it is constructive then it remains *tameh*. The case debated is where one took a *tameh* ring belonging to a human and modified it for animal use. According to *R' Yehuda*, even though animal rings are *tahor*, since the act in converting the ring was constructive, the ring is still *tameh*. Based on this principle, *R' Yehuda's* opinion in this *Mishnah* appears difficult since the cutting of the leather is a constructive act so the leather should remain *tameh*.

Based on the early reasoning, the *Tifferet Yisrael* explains that our case is different. The initial constructive act does not produce the straps. Consequently the *machshava* and *maaseh* despite being part of a constructive process can still render the leather to become *tahor*. In the case from *Gemara Shabbat*, no such gap exists since the initial constructive act modified the ring so it is fit for the animal's uses.

The *Mishnah Achrona* however explains *R' Yehuda's* opinion differently. *R' Yehuda's* requirement that the act be destructive is only with respect to the original use. In other words, it is destructive if the object cannot be returned to its original form. In the case of the ring that was modified for animal use, since the owner could change his mind and adjust the ring for human use, it remains *tameh*. In our case, once the leather is cut, it cannot be used as it had been previously.

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Revision Questions

סילכ ג: ר"כ – ז: ז"כ

- What is the law regarding a sandal that was *tameh midras* and one of the straps broke and was then repaired? ז"כ: ר"כ
- What is the law if both straps broke and were then repaired? (When is the law different?) ז"כ: ר"כ
- Which type of sandal is *tahor* if it breaks in any part? ז"כ: ר"כ
- List some leather items that are susceptible to *tumat midras*. ז"כ: ר"כ
- Which item is debated between *R' Eliezer* and the *Chachamim*? ז"כ: ר"כ
- Which item is debated between *Beit Shammai* and *Beit Hillel*? ז"כ: ר"כ
- What item did *R' Yosi* rule was not susceptible to *tumah* and in whose name did he state the ruling? ז"כ: ר"כ
- What is the general rule regarding when thought (*machshava*) alone can render an item susceptible to *tumah*? ז"כ: ר"כ
- 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*? ז"כ: ר"כ
- Explain the debate regarding the difference between when the hides stolen by a *ganav* and *gazlan* can become susceptible to *tumah* through *machshava*. ז"כ: ר"כ
- If one wanted to make straps from a hide that was *tameh midras*, at what point would it become *tahor*? ז"כ: ר"כ
- What does *R' Eliezer bar R' Tzadok* add to the debate regarding the previous question? ז"כ: ר"כ
- What are the manners in which the following materials can become susceptible to *tumah*: earthenware; wood; leather; sackcloth; cloths? ז"כ: ר"כ
- What is minimum size of the following materials for them to be susceptible to *tumah*: cloth; sackcloth; matting? ז"כ: ר"כ
- About which of the fabrics is there a difference in the minimum size between its susceptibility to *tumat midras* and *tumat met*? ז"כ: ר"כ
- About which of the fabrics does *R' Meir* argue and what is his opinion? ז"כ: ר"כ
- What is the law regarding the minimum size of a garment made of a combination of fabrics? ז"כ: ר"כ
- When do all materials share the same minimum size and what is that size? ז"כ: ר"כ
- Explain the debate regarding a worn out "sieve" that was to be used for sitting on. ז"כ: ר"כ
- What is difference about the susceptibility to *tumah* of a child's chair? ז"כ: ר"כ
- Explain the debate regarding children's clothing. ז"כ: ר"כ
- List some items that are measured "doubled over". Explain. ז"כ: ר"כ
- 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? ז"כ: ר"כ

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

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

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
8 th March ז"י רדא	9 th March ח"י רדא	10 th March רדא ט"י	11 th March רדא י"ב	12 th March רדא י"ג	13 th March רדא י"ד	14 th March ג"כ רדא
Keilim 27:8-9	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

