



Of Pillows and Mattresses

The twentieth *perek* begins by teaching that even if a pillow or blanket tears and can no longer contain its stuffing, it is susceptible to *tumat midras*. The *Bartenura* explains that these *keilim* are designed to be filled and lied upon. As we have discussed previously, if a *kli* is designed to contain items, it is susceptible to different types of *tumah* (*tumat met*, *tumat sheretz*, etc). If it is designed to be lied upon, then it is susceptible to *tumat midras*. This means that if a *zav* or *zava* sits or lies on the *kli*, not only does it make the *kli tameh*, but it makes it an *av hatumah*, such that it can cause people or other *keilim* to become *tameh*.

The *Bartenura* explains that since the pillow and mattress' prime design was for lying upon, despite no longer being able to contain the stuffing, it is susceptible to *tumat midras*. The *Tosfot Yom Tov* cites the *Rambam* and explains, that despite it no longer being susceptible to *tumah* originating from a dead *sheretz*, it can become *tameh* by way of *tumat midras*.

The *Tifferet Yisrael* notes that this *Mishnah* should not be confused with the earlier one (19:9) where we discuss the chest that has its opening in the side and suitable for sitting on. That chest was susceptible to *tumat ha'met* and *tumat midras*. If however the base of the chest broke, the *Chachamim* maintained that since its prime use could no longer be met (it can no longer contain anything) it is not susceptible to any form of *tumah*, despite still being fit for sitting on. The *Tifferet Yisrael* explains that the chest's prime use is for storing items, and its capacity to act as a seat is clearly secondary. In our case however, the mattress and pillow's prime use from the outset was for lying on and containing the stuffing.

One question raised on the position of the *Rambam* is that we have a principle, that any *kli* that is susceptible to *tumat midras*, is susceptible to other forms of *tumah*. It is therefore surprising that the *Rambam* rules that in our case, the *keilim* are susceptible to *tumat midras* and not *tumat sheretz*.

The *Chidushei Mahariach* suggests that that principle only applies to *keilim*. Once the mattress tears it is no longer considered a *kli*. Nevertheless since it was designed for lying on from the outset, it is susceptible to *tumat midras*.

The *Aruch HaShulchan* (*Keilim* 228:23), explains similarly citing the *Tosfot Yom Tov* (24:4). The principle does not apply to broken *keilim*. In our case, the *kli* could act as a receptacle and was susceptible to all type of *tumah*. Once it broke such that it could not act as a receptacle, it is no longer susceptible to those forms of *tumah*. The principle only applies to *keilim* and that are still of the form in which they were designed.

To understand this distinction, the *Aruch HaShulchan* directs us to his early comment (227:1-4). The *Rambam* rules (23:1) regarding a mat that while it is susceptible to *tumat midras*, it is susceptible to other forms of *tumah* rabbinically. In other words, the principle that anything that is susceptible to *tumat midras* is susceptible to other forms of *tumah* is a rabbinic principle. The *Aruch HaShulchan* clarifies that this is only in the case where, like in the case of a mat, it cannot act as a receptacle. Returning to the *Tosfot Yom Tov*, we can only accept his explanation, that the principle does not apply when the mattress tear open, if the principle itself is of a rabbinic nature and the *Chachamim* simply did not apply the *gezeira* in that case.

Revision Questions

כלים ייט: בי – כי: ה'

- How much of excess rope hanging off a *tameh* bed is *tameh*? (ייט: בי)
- What are the two reasons for the ruling described in the previous question? (ייט: בי)
- What is the *mizran* of a bed, and how much of its excess hanging from a *tameh* bed is *tameh*? Include both opinions. (ייט: ג')
- What two cases are brought as a practical difference between these two opinions? Explain. (ייט: ד')
- What is the law regarding a *mizran* that was wrapped around a bed that was *tameh midras*? (ייט: ה')
- What is the law if the *mizran* is removed? (ייט: ה')
- What are the other two cases brought that are similar to the previous two questions? (ייט: ה')
- What is the law regarding the bed and *mizran* where the *mizran* came into contact with a *sheret* while attached, and was then removed? (ייט: ו')
- Explain the following principle: (ייט: ו')
 שְׁהַכֵּל הוּלָךְ אַחַר הַיְשָׁנוֹת
- What forms of *tumah* is a chest susceptible to if its opening is on its top? (ייט: ז')
- If a chest is broken at which end is it no longer *tameh (tamei met)*? (ייט: ז')
- In that case, what is the law regarding the drawers? (ייט: ז')
- What other two cases are similar to the previous two questions? (ייט: ח')
- What forms of *tumah* is a chest susceptible to if its opening is on its side? (ייט: ט')
- What is the law if that chest breaks at the top? (ייט: ט')
- Explain the debate if that chest breaks at the bottom. (ייט: ט')
- What other case is debated in a similar manner? (ייט: ט')
- Which of the following (leather) items if they break are still *tameh midras*: (ייט: יא')
 - Mattress?
 - Pillow?
 - *Kluster*?
 - *Turmel*?
 - Sacks?
- Which trough is the subject of debate between *Beit Shammai* and *Beit Hillel*? Explain. (ייט: יב')
- How are the remnants of wooden utensils stricter than the original utensil? (ייט: יב')
- What are the two cases that are considered a: *חיבור בשעת מלאכה*? (ייט: יג')
- What is the reason why if a chair is formed at the end of a beam of an olive press it is not susceptible to *tumat midras*? (ייט: יג')
- Explain the debate regarding a large trough with a large hole that was modified for sitting on. (ייט: יד')
- What is the law regarding the large trough that was modified to contain animal feed and was fixed to a wall? (ייט: יד')
- What are the two requirements for a *kofet* that is built into a wall such that it is no longer susceptible to *tumah*? (ייט: יה')
- What are the other two cases similar to the one in the previous question, and which of the two is slightly different? (ייט: יה')
- What is the law regarding a sheet that was modified to be used as a curtain? (ייט: יז')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
1 November י"ד חשון	2 November ט"ו חשון	3 November ט"ז חשון	4 November י"ז חשון	5 November י"ח חשון	6 November י"ט חשון	7 November כ' חשון
Keilim 20:6-7	Keilim 21:1-2	Keilim 21:3-22:1	Keilim 22:2-3	Keilim 22:4-5	Keilim 22:6-7	Keilim 22:8-9

