



## Parochet

A sheet is susceptible to *tumah midras*. As we explained in last week's issue, since a sheet is designed for lying on, if a *zav* or *zava* sits or lies on the sheet, it will become an *av ha'tumah*. The *Mishnah* (20:6) teaches that if one takes that sheet and modifies it to be used as a cloth screen door, then it is no longer susceptible to *tumat midras*, but is susceptible to other forms of *tumah*. The *Mishnah* continues by discussing the extent of the modifications required. Our focus however is why the screen is susceptible to *tumah*.

The *Bartenura* explains that this is because since the screen would heat up in the sun, people would sometimes wrap themselves in the lower part of the screen. That being the case, it is susceptible to *tumah* much like a garment.

The *Bartnura's* comment is based on the *Gemara* in *Beitzah* (14b) where the screen is raised in a discussion regarding *kilayim*. There *Ulah* asks why the screen is susceptible to *tumah* and provides the above cited answer. *Rashi* there explains that since they would wrap themselves in the screen, it is defined as a garment. Consequently, the prohibition of *kilayim* applies to the screen.

The *Tosfot* (s.v. *mipnei*) however notes, that *parochet* (curtain) in the *Beit HaMikdash* is the susceptible to *tumah* (as we learnt in *Shekalim* 8:6). The rationale provided here for the susceptibility to *tumah* of the screen does not apply to the *parochet* – one is forbidden from wrapping themselves in the *parochet*. So why then is it susceptible to *tumah*.

The *Tosfot* provide a few answers. The first is that since the *parochet* curved at the top to cover the *aron*, it has the status of an *ohel* (cover) and is therefore susceptible to *tumat met* (*tumah* originating from a corpse). The *Tosfot* continues that that would give it the status of a *kli* such that it susceptible to other forms of *tumah* also. The *Tosfot* also cite *R' Shmuel* from *Aibra*, that when they would travel (in the dessert) the

curtains were used to wrap the various *keilim*. Consequently, they were considered *keilim* and susceptible to *tumah*.

The *Tosfot Yom Tov* (*Shekalim* 8:6) prefers the second answer, since the first answer would only apply to the *parochet* (that was in front of the *aron*) whereas the second would apply to all of the curtains. The *Mishnah* in *Shekalim* that discuss this susceptibility to *tumah*, does not appear to differentiate between the *parochet* and the other curtains. Furthermore, the *Rambam* rules in the seventh *perek* of *Hilchot Klei Mikdash* that all the curtains in the *Beit HaMikdash* were susceptible to *tumah*.

The *Tosfot Chadasim* (*Shekalim* 8:6) however asks that the above answer only appear relevant to the curtains of the *mishkan* that was dismantled when they travelled. The *Rambam* however understands that the *Mishnah* is discussing the curtains of the *Beit HaMikdash*.

The *Ritva*, citing the *Ra'ah*, suggests that since screens in general were susceptible to *tumah* due to practice of people wrapping themselves in them, the *Chachamim* kept the *gezeira* consistent and applied it to all curtains, even those in the *Beit HaMikdash*.<sup>1</sup>

The *Tosfot* also cites the opinion the *Behag* that has a different reading of the *Gemara* in *Beitzah*. *Ulah* did not ask why the screen was *tameh*, but rather why it was *assur* – forbidden due to *kilayim*. The *Tosfot* question this reading because there is no *Mishnah* or *Beraita* that teach that a screen would be forbidden due to *kilayim*.

The *Maharam* explains that according to the *Behag*, the screen does not require the rationale that people wrap themselves in them. They are susceptible to *tumah* since the screen on its own is defined as *kli*, much like any other garment.

*Yisrael Bankier*

<sup>1</sup> The wording of the *Ritva* seems to imply that susceptibility to *tumah* of screens and curtains is due to a *gezeirah*. The reason why it may really be *tahor* could be related to the fact that it is fixed to the building, which

ordinarily would render a *kli tahor*. The *Chachamim* nevertheless made a *gezeira* that it is *tahor* since people still relate to it as a *begged*,

**Revision Questions**

כלים כי: רי' – כ"ב: ט'

- What is the debate regarding the previous question and who are the parties in the debate? (כי: רי')
- What are some of the ways a *machtzelet* can be modified so that it is no longer susceptible to *tumat midras*? (כי: ז')
- What is the law regarding a *machtzelet* that was cut in half along its width? Along its length? (כי: ז')
- At what point in a *machtzelet*'s production does it become susceptible to *tumah*? (כי: ז')
- List some of the some components of a weaving machine that are and are not a *yad* for the woven fabric. (כ"א: א')
- When is the *ve'ira* considered a *yad* for the fabric? (כ"א: א')
- When is the *pika* a *yad* for the *plach*? (כ"א: א')
- List some part of the of the yoke-plough apparatus that are a *yad* to the plough. (כ"א: ב')
- Which parts of a *megeira* are considered a *yad*? (כ"א: ג')
- Is a bow ever considered a *yad* for an arrow? (כ"א: ג')
- Explain the debate regarding a mole trap. (כ"א: ג')
- Who much space must be left from a table whose surface gives way for it to remain *tameh*? (כ"ב: א')
- What other case has the same rule as in the previous question? (כ"ב: א')
- When can a table whose legs begin to break off once again be susceptible to *tumah*? Include both opinions. (כ"ב: ב')
- When can a bench that loses both its legs still be susceptible to *tumah*? (כ"ב: ג')
- What is the law regarding a footstool that loses a leg? (כ"ב: ג')
- What is the three-way debate regarding the *kise shel kalla*? (כ"ב: ד')
- What else is the subject of debate between these parties? (כ"ב: ד')
- In what case is a chair whose seat was removed still be susceptible to *tumah*? (כ"ב: ה')
- What is the law regarding a chair whose outer seat-boards were removed? (כ"ב: ו')
- What is the law if the inner seat-board was removed? (כ"ב: ו')
- What is the law if two adjacent seat boards were removed? (כ"ב: ז')
- What case does *R' Yehuda* add? (כ"ב: ז')
- What are two ways that a *Shida* can come apart and still be susceptible to *tumah*? Explain. (כ"ב: ח')
- What third way is the subject of debate? (כ"ב: ח')
- Is a chiseler's work bench susceptible to *tumat midras*? (כ"ב: ח')
- Explain the debate regarding the painted *kofet*. (כ"ב: ט')
- At what point is a basket filled with stuffing for the purpose of seating susceptible to *tumat midras*? (כ"ב: ט')

**Melbourne, Australia**

**Sunday -Thursday**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Friday & Shabbat**  
10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

**Efrat, Israel**  
*Shiur in English*

**Sunday -Thursday**  
Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

**ONLINE SHIURIM**

*Yisrael Bankier*  
[mishnahyomit.com/shiurim](http://mishnahyomit.com/shiurim)

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/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	שבת קודש
8 November כ"א חשון	9 November כ"ב חשון	10 November כ"ג חשון	11 November כ"ד חשון	12 November כ"ה חשון	13 November כ"ו חשון	14 November כ"ז חשון
Keilim 22:10-23:1	Keilim 23:2-3	Keilim 23:4-5	Keilim 24:1-2	Keilim 24:3-4	Keilim 24:5-6	Keilim 24:7-8

