



Machshava and the Utzba

The *Mishnah* (26:7) teaches the following:

Any [leather *kli*] that does not lack any work [to complete it], becomes susceptible to *tumah* through *machshava* (intention for use), and any [leather *kli*] that lacks work, *machshava* does not make it susceptible to *tumah* – except for the *utzba*.

What is the *utzbah*?

The *Bartenura* explains that it is a riding cloth that was placed over a saddle or a seat of a wagon. The reason why, even if incomplete, *machshava* would make it susceptible to *tumah* is because the *utzbah* was used, even if the edges were not trimmed. *Rashi* however understands that the *utbah* is a spread that is used as a table. The *Meiri* explains that it was placed on the floor.

At first glance, the debate may appear to be about the translation of a word with no legal ramifications. Considering that the principle of why *machshava* is sufficient even if unfinished seems to be the same for both understandings – the *utzbah* is used in that unfinished state. Nevertheless, we find the debate is indeed significant.

The *Mishnah Achrona*, notes that it appears that the principle in our *Mishnah* applies to all forms of *tumah*. In other words, for leather *keilim* to become susceptible to any form of *tumah* by way of *machshava*, it must be complete. The *Rambam* (*Hilchot Keilim* 24:6) however rules that this *Mishnah* is only referring to *tumat midras*. Recall that if a *zav* or *zava* sit or lie on an item that is

designed for that purpose, it becomes an *av ha'tumah* (a source of *tumah*) itself – this is referred to as *tumat midras*. With respect to susceptibility to other forms of *tumah* it appears that *machshava* is not required.

The *Mishnah Achrona* however is at a loss to why there should be a difference between *tumat midras* and other forms of *tumah* in our *Mishnah*. Note that the *Bartenura* that understands that the *utzbah* is a riding cloth, appears to understand that subject of our *Mishnah* is susceptibility to *tumah midras*. According to *Rashi* however, who understands that the *utzbah* is a form of table, must understand that the *Mishnah* is discuss susceptibility to *tumah* more broadly. We shall try to understand the position of the *Rambam*.

The *Chazon Ish*, cites *Gemara Zevachim* (94a) that teaches that a hide when removed requires *machshava*. If however it is tanned, it does not require *machshava* to be susceptible to *tumah* (see also *Shabbat* 49b). Why? The *Chazon* notes that we learnt (24:12) that if one intended to use the leather to make straps, then it is not susceptible to *tumah* (since it is incomplete). Nevertheless, in general piece of leather were used for wrapping other object. Consequently, simple pieces of leather, are defined as *kli* and susceptible to *tumah* even without *machshava*. We can then understand why it is only with respect to *tumat midras*, where the *kli* is designated for lying or sitting upon, that *machshava* is then required. Since pieces of leather were not generally used for that purpose, *machshava* to change it from its default use is required.

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Revision Questions

כלים כ"ה ג' – כ"ז א'

- What is the law if *tameh* liquid came into contact with the handle of a utensil? (כ"ה ג')
- If the liquid came into contact with which other parts, is the handle *tahor*? Is the hand *tameh*? (כ"ה ג')
- What is the law of *beit tzeviah* and when does it apply? (List all five opinions.) (כ"ה ז')
- What example is provided to explain the opinions of *R' Meir* and *R' Yosi*? (כ"ה ח')
- Does one need to be concerned about the contents of a bubbling urn whose outside is *tameh*? (כ"ה ח')
- What two stringencies apply to utensils used for *kodesh*? (כ"ה ט')
- Complete the following rule and explain: (כ"ה ט')
 פְּ מְבַטֵּל מִיַּד הַמַּעֲשֶׂה וּמִיַּד מְחַשְׁבָּה
 וְ אֵינָהּ מְבַטֵּלֶת לֹא מִיַּד הַמַּעֲשֶׂה וְלֹא וּמִיַּד מְחַשְׁבָּה
- What are the two opinions regarding the reason for the list of leather-ware utensils in the first *Mishnah* of the twenty-sixth *perek*? List some of those items. (כ"ו א')
- When is a *kis shel shnatzot* no longer susceptible to *tumah*? (כ"ו ב')
- Which *tzror* is *tameh* is which *tzror* is debated? Explain. (כ"ו ב')
- Which of the follow leather utensils are susceptible to *tumah*: (כ"ו ג')
 - The thorn-pickers' "spoon"?
 - *Zon*?
 - *Sharvulim*?
 - *Praklimin*?
- Which *beit etzba 'ot* are susceptible to *tumah*? (כ"ו ג')
- What is the law regarding a sandal that was *tameh midras* and one of the straps broke and was then repaired? (כ"ו ד')
- What is the law if both straps broke and were then repaired? (When is the law different?) (כ"ו ד')
- Which type of sandal is *tahor* if it breaks in any part? (כ"ו ד')
- List some leather items that are susceptible to *tumat midras*. (כ"ו ה')
- Which item is debated between *R' Eliezer* and the *Chachamim*? (כ"ו ה')
- Which item is debated between *Beit Shammai* and *Beit Hillel*? (כ"ו ו')
- What item did *R' Yosi* rule was not susceptible to *tumah* and in whose name did he state the ruling? (כ"ו ו')
- What is the general rule regarding when thought (*machshava*) alone can render an item susceptible to *tumah*? (כ"ו ז')
- 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*? (כ"ו ח')
- Explain the debate regarding the difference between when the hides stolen by a *ganav* and *gazlan* can become susceptible to *tumah* through *machshava*. (כ"ו ח')
- If one wanted to make straps from a hide that was *tameh midras*, at what point would it become *tahor*? (כ"ו ט')
- What does *R' Eliezer bar R' Tzadok* add to the debate regarding the previous question? (כ"ו ט')
- What are the manners in which the following materials can become susceptible to *tumah*: earthenware; wood; leather; sackcloth; cloths? (כ"ז א')

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29 November י"ג כסלו	30 November י"ד כסלו	1 December ט"ו כסלו	2 December ט"ז כסלו	3 December י"ז כסלו	4 December י"ח כסלו	5 December י"ט כסלו
Keilim 27:2-3	Keilim 27:4-5	Keilim 27:6-7	Keilim 27:8-9	Keilim 27:10-11	Keilim 27:12-28:1	Keilim 28:2-3

