



## Matlit

The *Mishnah* (28:6) discusses the case of a *matlit* (patch) that was *tameh midras* and then added to side of a basket or garment. The *Mishnah* discusses the status of the main *kli* and the patch when it is added and then subsequently removed. We shall focus on the second case.

The *Mishnah* explains that while it is attached to a garment, the garment is *metameh shtayim ufoselet echad*. Put simply the garment acts as an *av hatumah* in that, by way of transmitting *tumah*, it can make two items *tameh* (a *rishon* and *sheni*) and make a third, *terumah, pasul* (a *shlishi*). If it is then removed, the patch retains its status as an *av ha'tumah*, but the garment can only *metameh echad ufolel echad*. In other words the garment is treated as a *kli* that was in contact with an *av hatumah* and is now a *rishon le'tumah*.

The *Bartenura* explains that, unlike the case where the *matlit* was added to the basket, in this case, the *matlit* never loses its susceptibility and retains the *tumat midras*. When it is attached to the garments, the garment is *metameh shtayim ufoselet echad* because it is like any other *kli* that is in contact with a *midras*.

The *Mishnah Achrona*, reflects on the *Bartenura's* comment that the garment is considered like a *kli* that is in contact with a *midras*. He explains that this relates to law in the beginning of the fifth *perek* of *zavim* that if a person is in contact with a *midras*, and they touch food, drink or *klei shetef* then it makes them *tameh*. The *Rash* comments there that if a *kli* was in contact with the *midras* then it would make food and drink *tameh* (a *rishon*). Consequently in our *Mishnah* the garment would also only make food and drink a *rishon le'tumah*. However, the entire *begeid* itself is not considered an *av ha'tumah*, like the *matlit*, such that it could also make people and *keilim tameh*.

Recall however that we have learnt (27:7) that if one wove a *begeid* that was three by three *tephachim*, it become *tameh midras*, and then the *begeid* was completed, the entire *begeid*

is *tameh midras*. The *Mishnah Achrona* however explains that this case is different since the *matlit* in our case is smaller than the *begeid*. We have learnt (24:7) that if two *keilim* are attached to one another, then the larger of the two define the status of the combined *kli*. Consequently, in our case the small patch that is added to the *begeid* cannot define the *begeid* as *tameh midras*. In the earlier *Mishnah*, where the small *begeid* was added to until the *begeid* was finished, despite, the original part being smaller than the completed *begeid*, while the original patch was being added to, it was always larger than the addition.

The *Rambam* however rules that, in our case, the *begeid* is considered an *av ha'tumah* – it is considered a *midras* like the *matlit*. Considering the *Rambam's* position, how do we understand the earlier *Mishnah* (24:7) that the larger of the two combined *keilim* determines the status? The *Mishnah Achrona* suggest that in our case, since the *matlit*, is serving to repair the *kli*, (e.g. plug a hole or mend a tear) its status of *tumah* can dictate the status of the *begeid*. This explanation would be consistent with the earlier *Mishnah* (18:7) that discussed the bed leg that was *tameh midras* and was attached to bed (to repair). In that case the entire bed became *tameh midras*.

The *Mishnah Achrona* finally suggests that perhaps the *Rash* and *Rambam* are not substantially different. The *Rambam* simply understands that a *matlit* is usually added for repairs. The result, as we have explained is the *begeid* itself become an *av ha'tumah* as in *Mishnah* (18:17). The *Rash* and *Bartenura* however preferred to understand that the *Mishnah* is referring to all cases where the *matlit* may be added, not just for repairs. As such, the larger of the two dictates the status of the *begeid* and the *begeid* would only cause food and drink to become *tameh* since the *begeid* is considered only in contact with the *midras*.

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### Revision Questions

כלים כ"ח: ד' – כ"ט: ז'

- What are the three opinions regarding the susceptibility to *tumah* of material book coverings? (כ"ח: ד')
- Complete the following rule: (כ"ח: ה')  
כל ששגהו \_\_\_\_\_ טמא. \_\_\_\_\_ , טהור.
- Provide some examples for the previous rule. (כ"ח: ה')
- What is the law regarding a patch that was *tameh midras* that was used to patch a basket? (כ"ח: ו')
- What is the law regarding the patch and basket if it was then removed? (כ"ח: ו')
- How is the law different if it was used to patch clothing? (כ"ח: ו')
- Explain the debate regarding a cloth patch which was used to patch clothing made of leather or sacking. (כ"ח: ו')
- Explain the debate of how the three by three fingerbreadth measure is measured. (כ"ח: ז')
- When is a patch considered attached to clothing? (Include all three opinions.) (כ"ח: ז')
- What is different about *bigdei ani'im*? (כ"ח: ח')
- When are the parts of torn clothing no longer considered attached? (כ"ח: ח')
- To which cloth does the three by three fingerbreadth measure not apply? (כ"ח: ח')
- Are the following susceptible to *tumah* and if so which *tumah*: (כ"ח: ט')
- A pad used by carriers?
- Clothing made of fish netting?
- At what point in the manufacture of a *sevacha* is it susceptible to *tumah*? (כ"ח: י')
- Why are the strings of a *sevacha* susceptible to *tumah*? (כ"ח: י')
- How much of the protruding strings from the following items are considered a *chibur* to the items: (כ"ט: א')
- A sheet? (List other items that share the same measure?)
- A *sagos*?
- A *talit*? (List other items that share the same measure?)
- A *punda*? (List other items that share the same measure?)
- For what are three pillow cases sewed together considered a *chibur*? (כ"ט: ב')
- How is the law different if four are sewed together? (כ"ט: ב')
- How does the ruling regarding how much of the string of a plumb-line is considered a *chibur* to the weight when it is for a carpenter? A builder? (כ"ט: ג')
- How does the ruling regarding how much of the string of a (manual) scale is considered a *chibur* if it is for goldsmiths or regular shop keepers? (כ"ט: ד-ה')
- What is the ruling regarding the extension of a hatchet handle beyond the hand grip? (כ"ט: ט')
- Which other handles of tools have the same measure? (כ"ט: ה')
- List some of the items mentioned for which the length of the *chibur* is:
  - Two *tephachim*?
  - Three *tephachim*? (כ"ט: ו')
  - Four *tephachim*?
  - Five *tephachim*?
  - Six *tephachim*? (כ"ט: ז')

### 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*  
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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
13 December כ"ז כסלו	14 December כ"ח כסלו	15 December כ"ט כסלו	16 December א' טבת	17 December ב' טבת	18 December ג' טבת	19 December ד' טבת
Keilim 29:8-30:1	Keilim 30:2-3	Keilim 30:4 - Ohalot 1:1	Ohalot 1:2-3	Ohalot 1:4-5	Ohalot 1:6-7	Ohalot 1:8-2:1

