



Volume 6. Issue 18

## Bigdei Aniyim

A small piece of cloth, three by three fingerbreadths, is susceptible to *tumah*. Even though such a small patch does not appear to be very useful, it is for the poor who use it to mend clothing. Nonetheless, the *Gemara* (*Shabbat* 26a) learns from the strange wording of the *pasuk* (“*ve-habeged*”) that a patch of these dimensions is susceptible to *tumah* no matter the financial standing of the owner. Elsewhere the *Gemara* (*Sukkah* 16a) explains that below the minimum measure, such a patch has no use to anyone and is consequently not susceptible to any *tumah*. Therefore the *Mishnah* (29:8) learnt this week at first appears puzzling:

A poor person’s cloth, even though it is less than three by three [fingerbreadths], is *tameh* (i.e. susceptible to *tumah*)...

The *Rash* explains that one would be tempted to change the text of the *Mishnah* to read “three by three [*tephachim*]”<sup>1</sup>. In other words, while the minimum size for a cloth to be susceptible to *tumah met* (more accurately the forms of *tumah* transferred by direct contact) is standard, the larger minimum size for the *tumat midras* varies. This is indeed the version of the *Tosfot* (*Shabbat* 47a).

The *Rash* and *Rosh* however wish to preserve this version that is widely found. They explain, based on the *Tosefta*, that the cloth in this *Mishnah* refers to a large one that is well worn out and with multiple tears such that there is not a consistent area of three by three *tephachim*.

The *Rambam* and *Bartenura* (and ultimately the *Rash*<sup>2</sup>) also explain the case differently. They understand that the case in the *Mishnah* refers to a larger cloth that has been put together by many small

patches. Such clothing was only worn by those hard pressed and it is therefore only theirs which is susceptible to *tumah*.

What then is the novelty of the *Mishnah* if we are dealing with a large cloth made of small patches? We have already learnt that different fabrics can combine to complete the minimum measure for *tumat midras* (see last week’s issue). Certainly then if they are put together from the same fabric they should combine!

The *Mishnah Acharona* answers that when the *Mishnah* that taught that different fabrics could combine, it referred to pieces that were larger than three by three fingerbreadths; that were susceptible to *tumat met*. In this case however the small patches were not susceptible to any form of *tumah*. One might have thought that such small patches could not combine at all; after all, many multiples of nothing accounts to nothing. This *Mishnah* is therefore still required.

One might still ask, why should there be a difference between the financial standing of the owner?<sup>3</sup> Just as we learnt that it makes no difference by a patch of three by three fingerbreadths, the same should apply in this case as well. The *Mishnah Acharona* explains that that the universal rule applies by the three by three patch, because it is generally useful for *ani'im*. The difference here is that ordinarily the patches that are less than three by three fingerbreadths are not useful. It is only when it is considered important to him, through its combination with other such patches, that it becomes considered useful.<sup>4</sup>

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<sup>1</sup> The nuances of the text do not translate well into English. Due to the Hebrew grammar the words for “three”, whether masculine or feminine imply handbreadths (*tephachim*) or fingerbreadths respectively.

<sup>2</sup> See the *Mishnah Acharona* and *Tosfot R' Akiva Eiger*.

<sup>3</sup> See the *Rash* who explains that if a wealthy person decided to wear it, it would be susceptible to *tumat midras*.

<sup>4</sup> This is the *Mishnah Acharona*’s second answer, see inside for more details. Also see the *Rash* at length.

## Revision Questions

כלים כ"ח:ב' – כ"ט:ה'

- What are the three opinions regard cloth, less than three by three handbreadths, that was used to hold a pot when cleaning? Explain the debate. (כ"ח:ב')
- What other cases are debated in the same manner? (כ"ח:ב')
- What is the difference between an *isplanit* and a *melugma* regarding when they are susceptible to *tumah*? (Include both opinions.) (כ"ח:ג')
- 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 פְּשֵׁנָהוּ \_\_\_\_\_ טָמֵא. \_\_\_\_\_ , טְהוֹר.
- 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 *svacha* is it susceptible to *tumah*? (כ"ח:י')
- Why are the strings of a *svacha* 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:ד-ה')
- Which other handles of tools have the same measure? (כ"ט:ה')

## Local Shiurim

### Sunday -Thursday

Between mincha & ma'ariv  
Mizrachi Shul

### Friday & Shabbat

10 minutes before mincha  
Mizrachi Shul

## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 <sup>st</sup> June כ"ט סיון	22 <sup>nd</sup> June ל' סיון	23 <sup>rd</sup> June א' תמוז	24 <sup>th</sup> June ב' תמוז	25 <sup>th</sup> June ג' תמוז	26 <sup>th</sup> June ד' תמוז	27 <sup>th</sup> June ה' תמוז
Keilim 29:6-7	Keilim 29:8-30:1	Keilim 30:2-3	Keilim 30:4 – <b>Ohalot 1:1</b>	Ohalot 1:2-3	Ohalot 1:4-5	Ohalot 1:6-7

