

1 Our Shiur began by continuing the discussion of מיטלטל מלא וריקן - Which חנניה said is the reason why ספינה טמא, because they cannot be carried when full, because of its weight. רבא says; ולחנניא טילטול על ידי שוורים שמיה טלטול; Even if it's so heavy that it can only be carried by oxen, it's considered that it can be carried and it can become טמא. The גמרא proves this from a משנה which says שלש עגלות הן - there are 3 categories of wagons. One type is shaped like a chair, and was made to carry people, and therefore it can become טמא through מדרס - by a טמא person sitting on it. Another type is built like a bed, and was used for carrying things, not people, and so it cannot become טמא through מדרס - only טומאת מגע - by direct contact. And the third type is a very heavy wagon used for carrying stones. If this wagon has big holes, it cannot become טמא at all. It's not מקבל טומאת מדרס because it's not meant to carry people. It's not מקבל טומאת מגע because it has no בית קיבול - no receptacle. However, if it has no holes, and it can hold רמונים - pomegranates, then it can be מקבל טומאת מגע. Now, this wagon, when loaded with stones, can only be moved by oxen, and the Mishnah says that it's מקבל טומאה.

1 מיטלטל מלא וריקן

חנניה

Because they cannot be carried when full

ספינה שהיא טהורה

רבא

ולחנניא טילטול על ידי שוורים שמיה טלטול

שלש עגלות הן

| | | |
|----------------------|--------------------------|---|
| Made to carry people | Used for carrying things | Used for carrying stones |
| | | |
| טומאת מדרס | טומאת מגע | If it has holes It cannot become טמא If it has no holes מקבל טומאת מגע |

Can only be moved by oxen

מקבל טומאה

2 Then the גמרא brings a ברייתא which mentions the טומאה of boats. It says מדרס כלי חרס טהור - the תנא קמא holds that a כלי חרס, an earthenware vessel, cannot become טמא through מדרס. And רבי יוסי adds, אף הספינה - also a boat. Now, רבי יוסי cannot mean that a boat also does not become טמא through מדרס, because we already know that a boat cannot become טמא at all!

2 מדרס כלי חרס טהור

רבי יוסי

אף הספינה

תנא קמא

כלי חרס

טמא cannot become

טומאת מדרס

3 The Gemara at first gives an explanation which is rejected, and פפא gives another explanation. He says the משנה should be read differently. It should say מדרס כלי חרס טהור ומגעו טמא - חרס can become טמא through touch, but not through מדרס. מדרס כלי חרס טהור ומגעו טמא - חרס can become טמא through touch, but not through מדרס. - but a wooden vessel CAN become טמא through both touch and מדרס. However, the boat of the ירדן is טהור, even though it's made of wood, because boats can never become טמא, like our משנה said. This is all the opinion of the תנא קמא who learns this Halacha from דרך אניה בלב ים רבי יוסי אף הספינה טמאה מנייה מיטלטל מלא וריקן - the small wooden boat of the ירדן can become טמא like any other כלי עץ, because he holds like חנניה, that the reason boats generally do not become טמא is because of וריקן and since a small boat can be lifted, it can become טמא. As to the source for this Halacha that חרס does not acquire מדרס, the Gemara cites two Psukim. One פסוק is; ואיש אשר יגע במשכבו - if a person touches a זב's couch, he becomes טמא from the couch which is טמא through מדרס. The other פסוק is; כמשכב נדתה יהיה לה - It shall be like the couch of her time of Niddah. In both cases the תורה refers to it as his/her couch, which compares the couch to the זב or נדה themselves. Now, a זב or נדה can become טהור by immersing in the מקוה, and the פסוק is saying that the couch also needs to be something that can become טהור through the מקוה. But earthenware cannot become טהור - כלי חרס דלית ליה טהרה במקוה. As Rashi explains, because the posuk says; אין לו טהרה אלא שבירתו - וכלי חרס אשר יגע בו הזב ישבר - it only becomes טהור by breaking it. Since כלי חרס it is not similar to זב or נדה in this respect of טהרה, it also is not מדרס טמא.

3 רב פפא

מדרס כלי חרס טהור ומגעו טמא

וספינת הירדן ושל עץ

טהורה מדרס מגע

מלא קמא דרך אניה בלב ים רבי יוסי אף הספינה טמאה מנייה מיטלטל מלא וריקן

כלי חרס מדרס מגע

ואיש אשר יגע במשכבו כמשכב נדתה יהיה לה

Compares the couch to the זב or נדה themselves

כלי חרס דלית ליה טהרה במקוה

רש"י

וכלי חרס אשר יגע בו הזב ישבר אין לו טהרה אלא שבירתו

4 רבי אילעא questions this ruling from ברייתא which says מדרס טמא - מפץ - a mat made out of reeds can become טמא through מדרס - Even though it cannot become טהור in the מקוה, because a reed mat is considered a כלי עץ - a wooden vessel with no receptacle, which does not become טהור in the מקוה. the mat is different because there are other vessels in its class - other wood vessels that can become טהור in the מקוה. Therefore, the category of wood vessels is not completely different than זב, and all wood vessels can become טמא through מדרס. However, regarding חרס, there are no earthenware vessels that can become טהור in the מקוה. Therefore, חרס is completely different than זב, and cannot become טמא through מדרס. רבי חנינא derives this distinction from 2 פסוקים which seem to contradict.

4 רבי אילעא

רבי חנינא

שאני התם הואיל ואיכא במינו של עץ

כלי חרס מדרס

מפץ מדרס

Even though it cannot become טהור in the מקוה פשוטי טי

5 One says; ואיש אשר יגע במשכבו - פסוק, If a man touches the זב's couch, he becomes טמא. In this פסוק, the word במשכבו, his couch, implies that the זב and the couch need to be similar in order for the couch to acquire טומאת מדרס.
 The second פסוק says; וכל המשכב אשר ישכב עליו הזב יטמא - Any couch the זב lies on becomes טמא. This פסוק doesn't use the word משכבו - his couch - which implies, even if the couch is not similar to the זב it can acquire טומאת מדרס.
 To reconcile these two פסוקים we must say that they are talking about two categories of vessels.
 Where other vessels in its class can become טהור through מקוה, then even the vessel that cannot become טהור through מקוה can acquire מדרס. But a category that none of its vessels can become טהור in the מקוה, it also cannot become טמא through מדרס.
 That's why a reed mat can become טמא through מדרס, and חרס cannot.

6 We proceed with the next משנה which also begins with the word מנין.
 From where do we know that if a patch in a field is 6 by 6 טפחים, you can plant 5 different types of seeds without having to worry about כלאים. You would plant four species along the four sides, and one seed in the center.

7 The משנה answers that the source is the פסוק which says - כי כארץ תוציא צמחה וכגנה זרועיה תצמיח. Just like the earth gives forth its plant, and like a garden causes its seeds to sprout. The גמרא explains that each of the words in the פסוק that mean growth or a plant indicates a different type of seed. So the words תצמיח, תוציא, and צמחה teach three types of seed. And the word זרועיה is plural, teaching two more seeds, for a total of five. Rashi adds; although the size of the patch is not indicated in the פסוק, קים להו לרבנן - the Chachamim knew that a patch of 6 by 6 טפחים is the smallest area that you can plant 5 types of seeds without having to worry about כלאים. Rashi explains that each vegetable draws nourishment from one-and-a-half טפחים around it. This way, since each species is three טפחים away from the center, they are not drawing nourishment from the same area, and are considered separated. Rashi further explains that the four sides may be planted full length - except for the corner - even though the ends of the rows are less than 3 טפחים apart. Because, the איסור of כלאים is that the two species should not appear to be mixed, but rather remain separate and distinct. It is not the fact that two species draw nourishment from the same soil. Therefore, two perpendicular rows - one running north/south and the other east/west - are not a problem. However, the one in the center, if it's too close would seem to be mixed with the others. A distance of יניקה, which is 3 1/2 טפחים, is considered a significant separation, so that it does not appear mixed together.

5

ואיש אשר יגע במשכבו
 וכל המשכב אשר ישכב עליו הזב יטמא

יש במינו אף על גב דלית ליה טהרה במקוה
 מדרס ✓

If none of its vessels can become טהור in the מקוה
 מדרס ✗

6

מנין...
 You can plant 5 types of seeds without כלאים

7

כי כארץ תוציא צמחה וכגנה זרועיה תצמיח

3 2-1 2 1
 5
 רש"י
 קים להו לרבנן
 That 6 by 6 טפחים is the smallest area that you can plant 5 types of seeds

