

Shabbos Daf Pey Daled

- **Rava** said, according to **Chananya**, if the boat can only be moved with the help of oxen, it is considered “able to be moved” and can become tamei.
 - This can be proven from a Mishna which says that a wagon made to carry stones cannot become tamei, because it typically has holes in it too large to hold pomegranates. However, if the holes were smaller, it would be able to become tamei, even though the only way it can be moved when full of stones is with the help of oxen. We see that movement with the help of animals is considered “able to be moved” and will therefore make the item subject to tumah.
- A Braisa says, an earthenware keili is not subject to tumas medras (tumah when a zav, zava or niddah sits on it) laws. **R' Yose** says, “*also* a ship”.
 - **Q:** What does **R' Yose** mean to say? Obviously a ship can't become tamei medras (the Mishna had said that a ship can't become tamei at all)!? **A:** **R' Z'vid** amends the Braisa to say, that the **T"K** says an earthenware keili cannot become tamei as a medras but can become tamei though being touched on its inside by a tamei item. Even a ship made out of earthenware can become tamei through being touched by a tamei item. [This would follow **Chananya**, who said that an earthenware ship can become tamei]. **R' Yose** argues and says that any ship, even one made of earthenware, cannot become tamei. [This would follow our Mishna which says that no ship can become tamei].
 - **Q:** **R' Pappa** asks, according to **R' Z'vid**, why does **R' Yose** say “ahf” – *also* a ship doesn't become tamei. “*Also*” means that the **T"K** said something doesn't become tamei and **R' Yose** is adding to that. According to **R' Z'vid**, the **T"K** said no such thing?! **A:** **R' Pappa** therefore amends the Braisa differently. He says, the **T"K** says, an earthenware keili cannot become tamei as a medras but can become tamei though being touched by something that is tamei. A wooden keili can become tamei though medras and through being touched. However, a ship (even if made of wood) that sails the Jordan River cannot become tamei [this would follow our Mishna]. **R' Yose** argues and says that a ship *can* become tamei [like **Chananya** said].
- **Q:** From where do we know that an earthenware keili cannot become tamei as a medras? **A1:** **Chizkiya** says, the pasuk speaks about the couch of the zav and says “his couch” which tells us to compare the couch to the zav and say that just like the zav can become tahor by going to the mikvah, so too, the only couch that will become tamei as a medras is a couch made of a material that can become tahor by being placed in the mikvah. This excludes one made of earthenware, which does not become tahor by going to the mikvah, and must be broken. **A2:** **The Yeshiva of R' Yishmael** says, the pasuk says about the couch of a zavah, “Kimishkav nidasah yihiyeh lah” – it should be to her like the couch of the days of her niddah period. The couch of a niddah is compared to the niddah herself. Just like a niddah can become tahor by going to the mikvah, so too, the only couch that can become tamei as a medras is one that can become tahor by being placed in the mikvah. This excludes one made of earthenware.
 - **Q:** **R' Ila** asked, a Braisa asks, from where do we know that a mat of reeds can become tamei from a meis? The Braisa explains that we learn it from a kal v'chomer as follows: very small earthenware keilim cannot become tamei from a zav (they are not meant to sit on so cannot become tamei through medras, and they also cannot become tamei through being touched by the zav because earthenware must be touched on the inside to become tamei and even a zav's small finger cannot fit into these keilim), yet they become tamei by being under the same roof as a meis, so a mat of reeds, which does become tamei when a zav sits on it, surely becomes tamei with tumas meis! **R' Illa'a** asks, a mat of reeds does not become tahor by being placed in the mikvah, so why does it become tamei when a zav sits on it?! **A:** **R' Chanina** answered, a mat of reeds is

different since other keilim made of reeds (e.g. a wood keili that has a receptacle to hold something) can become tahor by being placed in the mikvah. Therefore, the mat of reeds will become tamei as a medras. However, an earthenware keili, which can never become tahor via a mikvah, can never become tamei as a medras either (based on the drasha of **Chizkiya** or **R' Yishmael**).

- **R' Illa'a** said to **R' Chanina**, "Hashem should save us from that understanding"! **R' Chanina** answered back, "Hashem should save us from your understanding"!
- **R' Chanina** learns his point from the psukim. One pasuk about the couch of a zav says "b'mishkavo" – it compares the couch to the zav. Another pasuk says "kol hamishkav" – without the possessive, thus not comparing the zav's couch to him. The Torah is telling us that at times we compare the couch to the zav, meaning that it can only become tamei as a medras if it can become tahor in a mikvah, and at times we don't make that comparison. **R' Chanina** explains, the comparison to a zav is not to be made when, although this particular keili will not become tahor in a mikvah, there are other keilim made of that material which would become tahor in the mikvah (e.g. a mat of reeds can become tamei medras because other wooden keilim can become tahor by being placed in a mikvah).
- **A3: Rava** says, we learn that an earthenware keili cannot become tamei as a medras from a pasuk. The pasuk says that an earthenware keili that is sealed does not become tamei from a meis. There is no reason to say that this is limited to a particular kind of earthenware keili, but rather includes all earthenware keilim. It even includes earthenware keilim that are used as a seat for a niddah. Now, if the keili would become tamei medras, sealing the keili would not prevent it from becoming tamei from the meis. A sealed earthenware keili doesn't become tamei from a meis because the outside of the keili doesn't become tamei. If it would become tamei as medras, it would become tamei on the outside and therefore would not be prevented from become tamei to a meis just because it is sealed. We see from here that an earthenware keili cannot become tamei as a medras.

MISHNA

- From where do we know, that a field that is 6x6 tefachim can have 5 different types of seeds planted in it (and it will not lead to an issue of kilayim), 4 on the four outer sides and one directly in the center? We learn it from the pasuk that says "Ki cha'aretz totzi tzimcha u'chigana zeyru'eha satzmiach". The pasuk doesn't say "zar'ah", it says "zeyru'eha".

GEMARA

- **R' Yehuda** explains the Mishna, that each reference to "growing" or "vegetation" refers to another type of seed that is allowed in a single planting area. Therefore, "totzi" is one, "tzimcha" is one, "zeyru'eha" is plural and therefore is two, "satzmiach" is one, for a total of 5. The **Rabanan** determined that the smallest area in which 5 different species can be planted and not draw nourishment from each other is 6x6 tefachim.