

הבגד והשק השק והעור כולי –

The garment and the sack and the hide, etc.

OVERVIEW

The שיעורים ruled that a בגד and a שק, or a שק and עור, etc. (even though their מקבל טומאה are different) can be combined for the more lenient (larger) שיעור to be שיעור. Our תוספות explains that the order in the ברייתא is exact.

דוקא בכהאי גוונא הבגד והשק¹ השק והעור² -

They can be combined **only specifically in this manner**; the garment can be combined **with the שק**, and the שק can be combined **with the עור** -

אבל הבגד והעור והשק והמפץ אין מצטרפין שאין ראויין להתחבר יחד³ -

However, we cannot combine the בגד with the עור, or the שק with the מפץ, for they are not suitable to be joined together -

והמחברן בטלה דעתו ואין טמאים מדרס⁴. רבינו יצחק:

And anyone who does combine them, his opinion is nullified in the face of what is common, so they are not טומאת מדרס. This is the view of the ר"י.

SUMMARY

We combine items which are usually combined, not what an individual combines.

THINKING IT OVER

What would the rule be if a particular בגד happened to have a greater thickness than usual (it was as thick as עור) can it be combined with עור, or not?⁵

¹ This means that if we combined (sewed together) a partial בגד (whose שיעור is טפחים) with a partial שק (whose שיעור is טפחים) (ד' על ד' טפחים) so that together the combined mixture is טפחים, it is מקבל טומאה.

² The reason is because the thickness of a בגד and a שק are fairly close, the same with the thickness of שק and עור.

³ The difference in the relative thickness of בגד and עור as well as שק ומפץ is too great, to be able to realistically combine them together as one entity. Each of the items mentioned in the משנה and ברייתא become progressively thicker.

⁴ מושב (מושב) is particular to a זב or a זבה. If they rest or sit on an object that is made for sitting or sleeping (משכב), all the objects underneath the weight of the זב (no matter how many layers) become an אב הטומאה like the זב.

⁵ See (מצטרף עור ובגד) תוס' סוכה יז, ב ד"ה ותני.