

אמר רב טובי ריק אינו ממעט –

## ***Rav Tuvee* ruled that a wafer does not diminish**

### **Overview**

If there is a corpse in one room and there is a window (opening) between this room and an adjacent room, the טומאה extends into the adjacent room, provided that the opening is sufficient (let us assume a טפה square<sup>1</sup>). If one places a thin wafer (ריק) in this opening so it is no longer a פותח טפה, the טומאה still spreads into the adjacent room, since he does not intend to let it remain there. תוספות explains why this ruling (of טומאה) was cited in our גמרא (regarding נזיקין).

הך שמעתתא מייתי הכא אגב דפריך לקמון<sup>2</sup> זרעים<sup>3</sup> כיון דקשו לכותל שקיל להו:

**This ruling was stated here since the גמרא will ask later concerning זרעים that since זרעים harm a wall, he will remove them.**

### **Summary**

There is a question on רב טובי based on a ruling of our משנה.

### **Thinking it over**

The גמרא (when asking on רב טובי) never cites our משנה (rather it asks from other sources), so even though the explanation of one of the questions<sup>4</sup> is based on our משנה, is that sufficient reason to cite a סוגיא of טומאה in the middle of נזיקין?!

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<sup>1</sup> See following תוס' ד"ה ריק.

<sup>2</sup> כ,א. The גמרא there challenges the ruling of רב טובי from a ברייתא which states that grasses are בחלון ממעט. The question the גמרא asks is since the grasses will be removed (just like the ריק), why are they ממעט. The assumption that the עשבין will be removed is based on our משנה that זרעים are קשו לכותל. That is the (tenuous) connection between our סוגיא and the ruling of רב טובי. See 'Thinking it over'.

<sup>3</sup> The הגהות הב"ח amends this to read אזרעים (instead of זרעים).

<sup>4</sup> See footnote # 2.