

It is fit for a tear in a garment

חזי לקריעה דלבושא –

OVERVIEW

The **ברייתא** stated that מטלניות (rags) which are smaller than three אצבעות by three אצבעות are בחלון ממעט. The **גמרא** asked; these rags are fit to be used as a patch for a torn garment, so the owner may take it away from the window; why is it ממעט? Our **גמרות** reconciles our **גמרא** with seemingly contradictory תוספות.

anticipates a difficulty: תוספות

ואף על גב דאמר בפרק קמא דסוכה (דף טז,א ושם) ובשבת פרק כל הכלים (דף קכה,א) -

And even though the **גמרא** states in the first פרק of סוכה and in שבת in מסכת שבת in פרק כל הכלים -

דפחות משלש על שלש לא חזי לא לעניים ולא לעשירים¹ -

That material which is smaller than three אצבעות by three אצבעות is not fit neither for poor nor rich people, and therefore are not מקבל טומאה –

responds: תוספות

ודאי לא מקבל טומאה כיון דלא מצנעו ליה -

That is **certain** that על ג' על ג' is not מקבל טומאה, since people do not store it (for generally it has no significant use) -

אבל מכל מקום לא ממעט דלא מבטל ליה² דקא שקיל ליה כי מצטרף³ לקריעה דלבושא:

However it is nevertheless not ממעט, because he does not nullify it completely (and rid himself from it), rather he takes this מטלניות when he needs it to repair a tear in his garment.

SUMMARY

is not significant to be considered a בגד (so it's not טומאה), but people keep them to use for a patch (so it cannot be ממעט).

THINKING IT OVER

How did תוספות reconcile that חזי לקריעה דלבושא with לא חזי לא לעניים ולא לעשירים?

¹ However our **גמרא** is asking that מטלניות which are less than ג' על ג' are fit to be used as a patch!

² It is not significant enough that it should be considered a garment in order to be מקבל טומאה as a garment; on the other hand he keeps these scraps of material around, should he need them for a patch. Therefore it cannot be ממעט, since he may remove it for a patch.

³ A marginal note amends this to read 'מצטרך' (instead of מצטרף).