



An Animal's Keilim

The *Mishnah* (20:4) deals with a large trough that had a sizeable puncture. One of the laws taught is that if it was modified to be used as an animal's trough, it is once again susceptible to *tumah*. It continues that even if it was fixed to the wall, it remains susceptible to *tumah*. The *Bartenura* explains that even though ordinarily, *keilim* that are fixed to the ground are *tahor*, that is only if they were either fixed to the ground from the outset or they were design to serve the ground.

The *Tifferet Yisrael* questions how the trough can be susceptible to *tumah*. We have learnt (12:1) that *keilim* that serve animals are not susceptible to *tumah*. One might suggest that this case is different since it has a *beit kibul*, it can act as a receptacle. He dismisses this by citing the *Gemara* (*Shabbat* 59a) that explains that the reason that a horse's shoe is susceptible to *tumah* is because troops would use it as a cup in times of war. This implies that being a receptacle is not enough; it must have a use for humans. Furthermore, the fact that *Rashi* there comments that this horse shoe was used to protect the horse's hooves and not just for decoration means that it is not just *keilim* that are ornamental, but all *keilim* that serve animals are not susceptible to *tumah*.

The *Tifferet Yisrael* further asserts that it would be a stretch to suggest that in this case the trough is susceptible to *tumah* since it is also fit for human use – the owner can use it to provide food for his workers.

The *Tifferet Yisrael* suggests that the principle that an animal's utensils are not susceptible to *tumah* is when the animal would be fine without it. The clearest case is when the *kli* is decorative. Another case that would qualify, as we have learnt, is if it is protective, like the horse's shoe. If however the *kli* was made to assist a person in utilising the animal, the law would be different. In such a case the *kli* would be defined as a *tashmish adam* – as having a use for a person and therefore susceptible to *tumah*. The fact that an animal also happens to use it should not have any bearing on the issue.

He cites the *Gemara* (*Shabbat* 52a) that makes a similar distinction. The *Gemara* questions why the *Mishnah* effectively rules that an animal's ring is susceptible to *tumah* (which appears to contradict the general rule regarding animals' adornments). *R' Yosef* responds that ring referred to in the *Mishnah* is used by a person to pull the animal. The *Tifferet Yisrael* understands therefore, that a *kli behama* that has a use for a person is susceptible to *tumah*. (He cites further proofs.)

The *Tifferet Yisrael* concludes that the same would be true in our case. The animals in our case do not need a trough. They could just as happily eat from the floor. It is in the interest of the owner to use it so that the food will not become scattered everywhere. Consequently it serves a person and is therefore susceptible to *tumah*.

Yisrael Bankier

Revision Questions

י: ט"י סילכ – א: ב"כ

- What other case is debated in a similar manner? (י: ט"י)
- Which of the following (leather) items if they break are still *tameh midras*: (א: יכ)
 - Mattress?
 - Pillow?
 - *Kluster*?
 - *Turmel*?
 - Sacks?
- Which trough is the subject of debate between *Beit Shammai* and *Beit Hillel*? Explain. (י: יכ)
- How are the remnants of wooden utensils stricter than the original utensil? (י: יכ)
- What are the two cases that are considered a: אלמ תעשב רוביחה: (י: ג)
- What is the reason why if a chair is formed at the end of a beam of an olive press it is not susceptible to *tumat midras*? (י: ג)
- Explain the debate regarding a large trough with a large hole that was modified for sitting on. (י: ד)
- What is the law regarding the large trough that was modified to contain animal feed and was fixed to a wall? (י: ד)
- What are the two requirements for a *kofet* that is built into a wall such that it is no longer susceptible to *tumah*? (י: ה)
- What are the other two cases similar to the one in the previous question, and which of the two is slightly different? (י: ה)
- What is the law regarding a sheet that was modified to be used as a curtain? (י: ה)
- What is the debate regarding the previous question and who are the parties in the debate? (י: ז)
- What are some of the ways a *machtzelet* can be modified so that it is no longer susceptible to *tumat midras*? (י: ז)
- What is the law regarding a *machtzelet* that was cut in half along its width? Along its length? (י: ז)
- At what point in a *machtzelet*'s production does it become susceptible to *tumah*? (י: ז)
- List some of the some components of a weaving machine that are and are not a *yad* for the woven fabric. (א: א"כ)
- When is the *ve'ira* considered a *yad* for the fabric? (א: א"כ)
- When is the *pika* a *yad* for the *plach*? (א: א"כ)
- List some part of the of the yoke-plough apparatus that are a *yad* to the plough. (י: א"כ)
- Which parts of a *megeira* are considered a *yad*? (י: ג)
- Is a bow ever considered a *yad* for an arrow? (י: ג)
- Explain the debate regarding a mole trap. (י: ג)
- Who much space must be left from a table whose surface gives way for it to remain *tameh*? (א: ב"כ)
- What other case has the same rule as in the previous question? (א: ב"כ)

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
8 th February ט"י טבש	9 th February י טבש	10 th February יא טבש	11 th February יב טבש	12 th February יג טבש	13 th February יד טבש	14 th February ט"ו טבש
Keilim 22:2-3	Keilim 22:4-5	Keilim 22:6-7	Keilim 22:8-9	Keilim 22:10-23:1	Keilim 23:2-3	Keilim 23:4-5

