



Stuffed Keilim

The twenty-third *perek* begins by discussing a number of sealed *keilim* whose contents will rarely be removed. The *Mishnah* begins by listing a number of them that were already *tameh*, but were subsequently torn open. The *Mishnah* explains that if something came into contact with the contents, it would be *tahor*. The first of these items listed is a ball filled with stuffing.

The *Bartenura* explains that the ball came into contact with a corpse. The *Mishnah* is teaching that the stuffing is not considered a *chibbur* through which *tumah* can be transferred. Furthermore, that which is contained is not *tameh* like the casing.

The *Mishnah Achrona* asks that granted that the stuffing is not a *chibbur*, why is it not *tameh*? The *met* would have caused the casing to become an *av ha'tumah*, which in turn should be able to make the stuffing become a *rishon le'tumah*.

This however would not necessarily pose a problem. One could understand that when the *Bartenura* states that the stuffing “does not become *tameh* like it” to mean that that it is not *tameh* on the same level as the casing, but is indeed a *rishon le'tumah*. The reason why one that touches the stuffing is *tahor* is because a person that touches a *rishon le'tumah* does not become *tameh*.

The *Mishnah Achrona* however understands that the *Bartenura* differently and explains that the stuffing is simply not susceptible to *tumah*. The reason why one who touches the stuffing in the

later case is *tameh* is because in that case they are a *chibbur*.

The next question that needs to be addressed is how the ball can become *tameh* at all. As the *Tifferet Yisrael* points out, before it is torn it would be considered *pshutei kli ohr* – a simple leather *kli* that cannot hold anything – and should not be susceptible to *tumah*. The fact that it contains stuffing is not relevant since the ball is completely sealed and, as we learnt with respect to the swimmer's barrel (2:3), is not considered as if it has a *beit kibbul* (receptacle).

The *Tifferet Yisrael* however explains that there is a difference between a sealed *kli* that will never be opened and a *kli* that will rarely be opened. In this case, as opposed to the swimmer's barrel, it will sometimes be opened and is therefore considered as having a *beit kibbul*.

The *Mishnah Achrona* however provides a different explanation. Recall that the *Mishnah Achrona* understands that the stuffing is not susceptible to *tumah*. His issue is how the casing can be *tameh*, since it is effectively a *yad* for the *tahor* stuffing and a *yad* for something *tahor* is *tahor*.

He therefore explains that the leather become *tameh* before it was set aside for this purpose, e.g. to be used as ball. It was originally used to contain something else. Since there was there was no *shinui maaseh*, it remains *tameh* even though its purpose changed.

Revision Questions

יב: בייכ סילכ- יה: גייכ

- When can a table whose legs begin to break off once again be susceptible to *tumah*? Include both opinions. (יב: בייכ)
- When can a bench that loses both its legs still be susceptible to *tumah*? (ג: בייכ)
- What is the law regarding a footstool that loses a leg? (יג: בייכ)
- What is the three-way debate regarding the *kise shel kalla*? (יד: בייכ)
- What else is the subject of debate between these parties? (יד: בייכ)
- In what case is a chair whose seat was removed still be susceptible to *tumah*? (יה: בייכ)
- What is the law regarding a chair whose outer seat-boards were removed? (יז: בייכ)
- What is the law if the inner seat-board was removed? (יז: בייכ)
- What is the law if two adjacent seat boards were removed? (יז: בייכ)
- What case does *R' Yehuda* add? (יז: בייכ)
- What are two ways that a *Shida* can come apart and still be susceptible to *tumah*? Explain. (יח: בייכ)
- What third way is the subject of debate? (יח: בייכ)
- Is a chiseler's work bench susceptible to *tumat midras*? (יח: בייכ)
- Explain the debate regarding the painted *kofet*. (יט: בייכ)
- At what point is a basket filled with stuffing for the purpose of seating susceptible to *tumat midras*? (יט: בייכ)
- What is the law regarding an *aslah*, where the leather separates from the frame? (יז: בייכ)
- What other case is similar to the previous one and how does it differ? (יז: בייכ)
- What is the law regarding a bench where one of the legs is made of stone? (יז: בייכ)
- When is a *kankilin* susceptible to *tumah*? (יז: בייכ)
- When does the stuffing of an item that is torn transmit and not transmit the *tumah* of the item? Provide examples from the *Mishnah* for both cases. (יז: בייכ)
- List some items that are susceptible to *tumah* through *merkav*. (יז: בייכ)
- What is the difference between *tumah* through *merkav* and *moshav*? (יז: בייכ)
- When is a *tafit* of a donkey susceptible to *tumah*? (יז: בייכ)
- Is a bed set aside for use of corpses susceptible to *tumat midras*? (יז: בייכ)
- What is the opinion of *R' Yosi* regarding the susceptibility to *tumat midras* of a *kise she kalla*? (יז: בייכ)
- Is a fish net susceptible to *tumah*? (יז: בייכ)
- List some traps that are susceptible to *tumah* and some that are not? (יז: בייכ)

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
15 th February ויכ טבש	16 th February זיכ טבש	17 th February טבש חייכ	18 th February טבש טייכ	19 th February טבש יל	20 th February רדא יא	21 st February יברדא
Keilim 24:1-2	Keilim 24:3-4	Keilim 24:5-6	Keilim 24:7-8	Keilim 24:9-10	Keilim 24:11-12	Keilim 24:13-14

