



Volume 12. Issue 15

Large Keilim

The *Mishnayot* in the twenty-fourth *perek* follow a common pattern. Each *Mishnah* discusses a particular type of *kli*. In doing so it mentions how, depending on its structure and/or use, it would either be susceptible to *tumat midras*, *tumat met* or not susceptible to *tumah* at all.

One such *kli* is the chest. The *Mishnah* (24:4) explains that if it opens from the side, since one can sit on it, it is susceptible to *tumat midras*. If however the chest opened from the top, then it is not susceptible to *tumat midras*. The *Tifferet Yisrael* explains that even though one could sit on it, if another wanted to open it he would say, “stand up and let us work”. Nevertheless it is still defined as a *kli* and susceptible to *tumat met* (and any other form of *tumah* as well).

The *Mishnah* continues however that if it was very large, having a volume of over forty *se'ah* it is no longer susceptible to *tumah*. As we have already learnt, since wooden *keilim* are mentioned alongside *keilim* made of sack, *Chazal* understand that for such *keilim* to be susceptible to *tumah* they must be movable both when full and empty. A *kli* whose volume is greater than forty *se'ah* no longer qualifies.

The *Mishnah Achrona* questions the necessity of this *Mishnah*. All the above laws have already been discussed in previous *Mishnayot*. One might suggest that the novelty is that if it is very large, it is even insusceptible to *tumat midras*, despite being designed expressly for that purpose. Yet, he explains, that the *Gemara* in *Bechorot* teaches that since *midrasot* are not

connected to sack *keilim*, they would be susceptible to *tumat midras* despite the large size or if they were flat.

The difficulty is that the *Rambam* appears to rule in the reverse. In his *peirush* on the *Mishnah* he explains that a large *kli* is not susceptible to any form of *tumah*.¹ The *Mishnah Achrona* brings further proofs that the *Rambam* maintains this position in the *Mishnah Torah* as well. How does the *Rambam* then address the above-cited *Gemara*?

The *Mishnah Achrona* explains that the *Gemara* in *Bechorot* was only referring to *peshutei kli etz* – flat wooden *keilim*. All other *tahor keilim*, for example *davar she'beyam* or large *keilim*, would be *tahor* even from *tumat midras*. Why the difference? The *Torah* teaches, “any [*kli*] that a *zav* touches must be broken, and all wooden *keilim* must be washed.” The *pasuk* appears to include even flat wooden *keilim*.²

The *Mishnah Achrona* however continues that in contrast to flat wooden *keilim*, the *Rambam* understands that *dvarim she'beya* and large *keilim* are not susceptible to *tumah* because they are not considered *keilim* at all – they do not have a *shem kli*. Consequently they would be considered like stoneware that is not susceptible to any form of *tumah*. For items to be susceptible to *tumat midras* that still require a *shem kli*, which explained why large beams or rocks were not susceptible to *tumah* at all. The *Mishnah Achrona* supports this position by citing the *Rambam* that explains that these large *keilim* are not *keilim* at all as they are similar to an *ohel* (structure/tent).

Yisrael Bankier

¹ The *Bartenura* at the end of the *perek* rules like the *Rambam* and the *Mishnah Achrona* raises this as an apparent contradiction in his position.

² The *Mishnah Achrona* cites the *Tosfot* and *Raavad* that concludes similarly.

Revision Questions

ב:ב"כ סילכ- יה:ג"כ

- What are the three *trisin* and how do they differ from each other?
(א:ד"כ)
- What are the three *agalot* and how do they differ from each other?
(ב:ד"כ)
- What are the three *areivot* and how do they differ from each other?
(ג:ד"כ)
- What are the three *teivot* and how do they differ from each other?
(ד:ד"כ)
- What are the three *tarbusin* and how do they differ from each other?
(ה:ד"כ)
- What are the three *basisayot* and how do they differ from each other?
(ו:ד"כ)
- What are the three *pinksayot* and how do they differ from one another?
(ז:ד"כ)
- What are the three beds and how do they differ from one another?
(ח:ד"כ)
- What are the three *mashpelot* and how do they differ from one another?
(ט:ד"כ)
- What are the three reed-mats and how do they differ from one another?
(י:ד"כ)
- What are the three *chamatot* and how do they differ from one another?
(יא:ד"כ)
- What are the three hides and how do they differ from one another?
(יב:ד"כ)
- What are the three sheets and how do they differ from one another?
(יג:ד"כ)
- What are the three *mitpachot* and how do they differ from one another?
(יד:ד"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/calendar/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
22 nd February ג רדא	23 rd February ד רדא	24 th February ה רדא	25 th February ו רדא	26 th February ז רדא	27 th February ח רדא	28 th February ט רדא
Keilim 24:15-16	Keilim 24:17-25:1	Keilim 25:2-3	Keilim 25:4-5	Keilim 25:6-7	Keilim 25:8-9	Keilim 26:1-2

