



Volume 12. Issue 16

## Patching Keilim

The seventeenth *Mishnah* in the twenty-fourth *perek* discusses the law where a *kli* is patched or reinforced with another. The question arises where one of the *keilim* is *tameh* and the other *tahor* and the *Mishnah* address whether the resulting combined *kli* is *tameh*.

The *Mishnah* focuses on the case of two baskets. If only one of them was structurally sound, then its state of *tumah* will dictate the state of the resulting *kli*. If one is larger than the other, then the larger one is critical. Finally if the two *keilim* appear to be equal, then the *Mishnah* rules that the internal one dictates the outcome.

*R' Shimon* continues the discussion addressing the patching of a *tahor* urn with a *tameh* plate from scales. He rules that if the plate was placed at the base on the outside then the status of the urn is still critical. If however it was placed inside the urn at the base, then the plate dictates the outcome. Finally, he explains that if however the plate was attached on the side of the urn, then we disregard the status of the plate irrespective of whether the plate was attached on the inside or outside of the urn.

A number of questions need to be addressed regarding the opinion of *R' Shimon*. The first is what he is adding and whether he is arguing with the opinion that preceded him. The second is the rationale behind his position, as it appears to contradict previous *Mishnayot* we have learnt.

The *Bartenura* explains that *R' Shimon* is simply coming to explain the opinion of the *Tana Kama* with a concrete example. The *Mishnah Achrona* however explains that *R' Shimon* is addressing a different issue. In the cases provided by the *Tana Kama* one of the *keilim* has a clear advantage over the other. In *R' Shimon's* cases, each of the *keilim* have an advantage. The urn is larger, yet the plate is more structurally sound. Consequently, *R' Shimon* teaches that they are treated equally and, if placed at the base, the inside *kli* is the determining factor.

The ruling regarding combining *keilim* however poses a difficulty. We have recently learnt that if one attaches a *tameh* bed leg to a bed the entire bed becomes *tameh*. Our *Mishnah* however raises other determining factors.

The *Tifferet Yisrael* explains that regarding the case of the bed leg, prior to attaching the leg, the bed could not serve any function. In other words, the *tameh* bed leg enables it to become a *kli*. In our case however, the urn is still functional; attaching the plate simply strengthens it.

The *Tifferet Yisrael* suggests that this distinction helps to explain another *Mishnah*. The *Mishnah* taught that if one ties a *mizron* around a *tameh* bed, the bed including the *mizron* is *tameh*. Interestingly, unlike the case of the bed leg, the *Mishnah* did not raise the reverse case; where the *mizron* was *tameh*. According to the above reasoning this is readily understood. In this case the bed is functional and the *mizron* is merely coming to strengthen it. Using the principles laid out in our *Mishnah*, tying the *tameh mizron* to the bed would not cause the *bed* to become *tameh*.

The *Mishnah Achrona* cites a *Tosefta* that is consistent with this line of reasoning. It adds one more consideration – whether the urn had a hole in it. There are two implications. The first thing that changes is that if the urn did have a hole in the base, even if the plate was attached to the outside the urn would be *tameh*. Secondly, if it had a hole in its side, if the plate was attached to the inside, the urn would be *tameh*.

The *Mishnah Achrona* explains that this is because the plate at the base is required for the urn to function. Consequently even if attached to the outside the urn is *tameh*. If the hole was attached to the side however, only if the plate was on the inside is the urn *tameh*. Why? Unlike the bed that cannot function at all without the bed leg, the urn can still fill with contents up to the hole. Consequently the *Tosefta* treats the *keilim* as being equal and the inner *kli* dictates the outcome.<sup>1</sup>

*Yisrael Bankier*

<sup>1</sup> The *Mishnah Achrona* understands that the *Tana Kama* argues with this reasoning. See the *Mishnah Achrona* inside.

## Revision Questions

וי"ט: ד"כ סילכ – יב: ו"כ

- What are the three leather gloves and how do they differ from one another? (וי"ט: ד"כ)
- What are the three *sevachot* and how do they differ from one another? (וי"ט: ד"כ)
- What are the three *kupot* and how do they differ from one another? (וי"ט: ד"כ)
- Explain the debate regarding which utensils have an *achoraim va'toch*. (יא: ה"כ)
- Which two utensils are explicitly debated? (יא: ה"כ)
- In what context does the debate regarding the measures of four and seven arise? Explain. (יב: ה"כ)
- Explain the debate regarding oil and wine measures. (יג: ה"כ)
- What other utensils are included in this debate? (יד: ה"כ)
- Explain the debate regarding the utensil referred to as a *rova va'chatzi rova* where one compartment comes into contact with *tameh* liquids. (טו: ה"כ)
- What is the law regarding that outside of one of the compartments that came into contact with *tameh* liquid? (טז: ה"כ)
- What is the law regarding the dividing wall? (יז: ה"כ)
- What is the law regarding the outsides of the entire utensil if the liquid came into contact with the outside of one of the compartments? (יח: ה"כ)
- How much of the utensil must be placed in the *mikvah* if only one compartment came into contact with the *tameh* liquid? (יט: ה"כ)
- What is the law if *tameh* liquid came into contact with the handle of a utensil? (י: ה"כ)
- If the liquid came into contact with which other parts, is the handle *tahor*? Is the hand *tameh*? (יא: ה"כ)
- What is the law of *beit tzeviah* and when does it apply? (List all five opinions.) (יב: ה"כ)
- What example is provided to explain the opinions of *R' Meir* and *R' Yosi*? (יג: ה"כ)
- Does one need to be concerned about the contents of a bubbling urn whose outside is *tameh*? (יד: ח"כ)
- What two stringencies apply to utensils used for *kodesh*? (טו: ה"כ)
- Complete the following rule and explain: (טז: ה"כ)  
הבשחמ דימו השעמה דימ לטבמ \_\_\_\_\_ ש  
הבשחמ דימו אלו השעמה דימ אל תלטבמ הניא \_\_\_\_\_
- What are the two opinions regarding the reason for the list of leather-ware utensils in the first *Mishnah* of the twenty-sixth *perek*? List some of those items. (יז: ה"כ)
- When is a *kis shel shnatzot* no longer susceptible to *tumah*? (יח: ה"כ)
- Which *tzror* is *tameh* is which *tzror* is debated? Explain. (יט: ה"כ)

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#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
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### 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/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://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*  
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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
1 <sup>st</sup> March י רדא	2 <sup>nd</sup> March א"י רדא	3 <sup>rd</sup> March ב"י רדא	4 <sup>th</sup> March ג"י רדא	5 <sup>th</sup> March ד"י רדא	6 <sup>th</sup> March ו"ט רדא	7 <sup>th</sup> March ז"ט רדא
Keilim 26:3-4	Keilim 26:5-6	Keilim 26:7-8	Keilim 26:9-27:1	Keilim 27:2-3	Keilim 27:4-5	Keilim 27:6-7

