



Hanging Cords

With the beginning of the fifteenth *perek* we begin learning about other types of *keilim* – wood, bone and glass. The fourth *Mishnah* however records a debate about cords or straps connected or looped through *keilim*, which are used for hanging the *kli*. *R' Meir* understands that in general they are susceptible to *tumah*. The exceptions are those cords attached to types of sieves. The *Tifferet Yisrael* explains that in these two cases the cords are detached when needed for other purposes and therefore not considered attached for the purposes of *tumah*. The *Chachamim* however understand that in general the cords are *tahor*. The only exception is when the cords are used when utilising the *kli*. We shall try to understand this debate.

The *Tifferet Yisrael* understands that *R' Meir* maintains that when attached to the *kli*, *tumah* transfers from one to the other. In other words, the debate is regarding whether such a cord is considered a *yad* – handle. To explain, a *yad* is considered part of the *kli* inasmuch as that *tumah* can be transferred through it to and from the *kli*. We have learnt that anything attached to a *kli* becomes *tameh* like the *kli* itself. The strap, even though it only functions to serve the *kli*, since it is permanently attached *R' Meir* understands that it is considered a *yad*. The *Chachamim* however understand that the above rule only applies if the attachment serves a function when the *kli* is being used.

The *Mishnah Achrona* explains this line of reasoning in a similar manner. *R' Meir* would understand that even though the cord does not aide a person in when using the *kli*, since it is used when protecting or hanging up the *kli* it is considered a *yad*. The *Chachamim* however understand that only that which assists a person in using the *kli* is considered a *yad*.

The *Mishnah Achrona* however rejects this suggestion. As mentioned previously, the fifteenth *perek* shifts the focus to wooden *keilim*. The above understanding of the debates is a general one about straps and not specific to wooden *keilim*. It would therefore appear out of place. Furthermore, the general rule from the above cited *Mishnah* only applies to those things that are defined as a *yad* – and everyone agrees that a hanging strap is not considered a *yad*. For any attachment to be considered a *yad* it must assist the user.

The *Mishnah Achrona* therefore explains that hanging straps were commonplace for wooden *keilim* and were made of rope or reed. The straps alone are not considered *keilim* (as mentioned in *Mishnah Shabbat*). *R' Meir* however understands that once the cord is attached and can function as a hanging strap, it is defined as a *kli*. It is not *yad* for transferring *tumah*, but an independent *kli* that can attract *tumah*. The *Chachamim* however disagree.

Yisrael Bankier

Revision Questions

סילכ יח: ג"י – יה: ר"ט

- What is the difference between flax and wool combs regarding their susceptibility to *tumah* when the teeth break off? יח: ג"י
- List some cases when those teeth are susceptible to *tumah*? יח: ג"י
- How large must the remainder of a broken utensils be to be susceptible to *tumah* for the following vessels: יח: ד"י
 - A bucket?
 - A large urn?
 - A large pot?
- Explain the debate regarding a stick that had nails driven into it. יב: ד"י
- Are tent pegs susceptible to *tumah*? יח: ד"י
- Are measuring chains susceptible to *tumah*? יח: ד"י
- Are lids susceptible to *tumah*? What is the exception? יח: ד"י
- List some of the parts of a wagon that are susceptible to *tumah*. יח: ד"י
- List some of the parts of a wagon that are not susceptible to *tumah*. יח: ד"י
- What has happened to a cover of a *teni* such that it is now debated whether it is susceptible to *tumah*? יח: ד"י
- When is a broken mirror still susceptible to *tumah*? יח: ד"י
- What two points are debated between *R' Eliezer* and *R' Yehoshua* regarding broken metalware that became *tameh mef*? יח: ד"י
- What is the debate regarding an *arkuva* key? יח: ד"י
- List some ways a *gam* key can no longer be susceptible to *tumah*. יח: ד"י
- How broken must a mustard sieve be to no longer be susceptible to *tumah*? יח: ד"י
- List two differences between metal and wood utensils. יח: ר"ט
- Greater than what volume must a wooden chest be such that it is no longer susceptible to *tumah*? יח: ר"ט
- Related to the previous question, regarding what do *R' Meir* and *R' Yehuda* argue? יח: ר"ט
- Explain the debate regarding the baker's plank. יב: ר"ט
- How can a *serod* belonging to a homeowner become susceptible to *tumah*? יב: ר"ט
- Which *yam nafa* is susceptible to *tumah*? יח: ר"ט
- Regarding the previous question, which case does *R' Yehuda* add? יח: ר"ט
- Explain the debate regarding *teluyim*. יח: ר"ט
- What is the general rule regarding when a *rachat* is susceptible to *tumah*? יח: ר"ט

Local Shiurim

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10 minutes before *Mincha*
Mizrachi Shul
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Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
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ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
11 th January יב תבט	12 th January א"י תבט	13 th January ב"י תבט	14 th January ג"י תבט	15 th January ד"י תבט	16 th January ה"י תבט	17 th January ו"י תבט
Keilim 15:6-16:1	Keilim 16:2-3	Keilim 16:4-5	Keilim 16:6-7	Keilim 16:8-17:1	Keilim 17:2-3	Keilim 17:4-5

