



Rimonim

Much of the seventeenth *perek* discusses *shiurim* – unit volumes and dimension of *halachic* importance. Since most of the *shiurim* relate to the size or volume of different foods (e.g. olive, egg, etc) and these can come in different sizes, the *Mishnah* clarifies the intended sizes.

One of the *shiurim* discussed is the *rimon* (pomegranate). We learnt in the first *Mishnah* (17:1) that for wood or leather household utensils that were damaged and perforated, if the size was such that a *rimon* would fall out, then the *kli* (utensil) is no longer susceptible to *tumah*.

When the *Mishnah* (17:4) clarifies the size of the *rimonim*, it explains that it is three that are connected together. This *Mishnah* requires further thought. Firstly, all other *shiurim* mentioned are with respect to a single item, and not three like in our *Mishnah* (17:5). Furthermore, the next *Mishnah* continues in the same style as the other *shiurim* explaining that the *rimon* referred to in the *Mishnayot* is a medium sized *rimon*. What then is the intention in our *Mishnah* that explains that it is three connected *rimonim*?

The *Rash* understands that when considering a vessel that is packed with *rimonim*, even if the hole at the base is the size of a *rimon*, none will fall out. Given the pressure between the *rimonim*, the hole would need to be the size of the three *rimon* for one to escape. When the *Mishnah* and *Gemara* elsewhere refer to the hole being the size of a *rimon* (singular) that is because it means that it must be large enough for one to fall out and is not referring to the size of the hole per se.

The *Bartenura* however explains that when the size of the *rimon* is used as the *shiur* for a hole in household *keilim*, it still only needs to be large enough for one of the three connected *rimonim* to escape. Nevertheless that hole would still be larger than if the three *rimonim* were detached.

The *Tosfot Yom Tov* cites the *Tosfot* (*Eiruvin* 4b, s.v. *shiurim*) who explains in a similar manner to the *Bartenura*. Our *Mishnah* is indeed referring to the perforated *kli* containing the three *rimonim* attached to one another. The *Tosfot* understand that the hole must be large enough for all

the three to fall out one after the other. Once again this would be larger than if they were detached. The *Tosfot* assert that the *Mishnah* cannot mean that the hole must be large enough for three to fall out at the same time, since the *Gemara* regularly discuss a perforation being the size of a single *rimon* (singular, see *Shabbat* 95a, *Eiruvin* 24a).

The *Tosfot* also provide an alternative answer. Our *Mishnah* is not referring to the size of the hole, but rather the size of the *rimon*. In other words, the medium size *rimon* are those that grow three together. Those that grow individually are larger, while the ones that grow together in four or more are smaller.

The *Raavad* explains slightly differently, that when the next *Mishnah* teaches that the *rimon* is the medium sized one, it is the medium sized *rimon* from those *rimonim* that grow three together. The *Tosfot Anshei Shem* explains that this difference is important as it is safe from the attack of the *Rash*. The *Rash* asks that if we explain that our *Mishnah* is referring to the size of the *rimon* then next *Mishnah* appears to be superfluous. This question would stand against the *Tosfot*. According to the *Raavad* however, both *Mishnayot* are required to identify the size.

Finally, the *Tifferet Yisrael* presents a novel approach. Thus far we have seen two different approaches. One is that the *Mishnah* is referring to size of the hole, while the other is that our *Mishnah* is describing the variety of *rimon*. The *Tifferet Yisrael* however understands that we are referring to the size of the *kli*. In other words, if a household's *kli* can contain three *rimonim*, then the size of the hole (to render it no longer susceptible to *tumah*) is a *rimon*. Any smaller, the *shiur* would be a *kezayit*. With this the *Tifferet Yisrael* explains why the *Mishnah* opens with “The *rimonim* (plural) that we were referring to” and not “*rimon*” (singular) as the *Mishnah* continues when explaining the other *shiurim*. Firstly the plural usage is defining the size of the *kli*, and “that we were referring to” refers back to the first *Mishnah* to qualify that statement that for household *keilim* the size of the hole is for a *rimon* to escape. Our *Mishnah* teaches that that *shiur* assumes we are dealing with a household *kli* that is large enough to hold *rimonim* – three at least.

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Revision Questions

כלים ט"ז – ח' – י"ג

- Provide some examples to the rule in the previous question. (ט"ז: ח')
 - How large would a hole in the following wooden and leather utensils be such that they are no longer susceptible to *tumah*:
 - Household utensils? (י"ג: א')
 - Include both opinions in detail.
 - Explain the debate regarding small utensils (ד: י"ג)
 - A gardener's *kupah*? (י"ג: א')
 - A *chemet*?
 - A pot-chest?
 - A *beit ha'rei*? (ב: י"ג)
 - Bread baskets? (ג: י"ג)
 - Explain the debate regarding how *apifyrot* can become susceptible to *tumah*. (ג: י"ג)
 - How large is a dimension described as a *rimon*? (ה: י"ג)
 - What are the four opinions regarding the importance of *rimonei badan*? (ה: י"ג)
 - What is the measure of a *kebeitzah*? Provide both opinions on how it is determined. (ג: י"ג)
 - What are following measures and their sample:
 - A *grogeret*? (ז: י"ג)
 - *Kezayit*?
 - *Ke'seorah*?
 - *Adashah*?
 - *Mardeah*? (For what law is this important?) (ח: י"ג)
 - *Amah*? (ט: י"ג)
 - What were the two "amos" in the *Beit Ha'Mikdash* and why were they important? (ט: י"ג)
 - What are the two opinions regarding which items in the *Beit Ha'Mikdash* used a different measure of an *amah*? (י: י"ג)
 - What used the *Italki* measure? (י"א: י"ג)
 - What measures are subject to the dimensions of the person of interest? (י"א: י"ג)
 - Regarding the previous question, which case is the subject of debate? Explain the debate. (י"א: י"ג)
 - Explain the debate regarding the fixed measure of "two meals". (י"א: י"ג)
 - List some of the laws for which a *midah gasa* is used. (י"ב: י"ג)
 - For what law is the fist of *ben Batiach* a measure? (י"ב: י"ג)
 - Regarding that law, when is the measure different and what is that measure? (י"ב: י"ג)
 - What is the law regarding utensil made from sea creatures? Which creature is the exception? (י"ג: י"ג)
- When does the law described in the previous question change? (י"ג: י"ג)

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Sunday -Thursday
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Shiur in English

Sunday -Thursday
 Rabbi Mordechai Scharf
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mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 October ל' תשרי	19 October א' חשוון	20 October ב' חשוון	21 October ג' חשוון	22 October ד' חשוון	23 October ה' חשוון	24 October ו' חשוון
Keilim 17:14-15	Keilim 17:16-17	Keilim 18:1-2	Keilim 18:3-4	Keilim 18:5-6	Keilim 18:7-8	Keilim 18:9-19:1

