



Large Wooden Keilim

The eighteen *perek* begins by once again discussing the *shida* – a large wooden chest. Recall that we learnt in the fifteenth *perek* that if the *shida* can contain forty *seah* of liquids or 2 *kor* of dry goods (three square *amot* in volume) then it is not susceptible to *tumah*. Our *Mishnah* records the debate regard how this volume is calculated. The opinions range from the considering only the contents, to including the walls and even the space beneath the *shida* if the legs are shorter than one *amah*. We shall try to understand this law, considering the debate in our *Mishnah*.

The *Torah* lists a number of different *keilim* when teaching that vessels can become *tameh*: "... whether it is a wooden utensil, a garment, leather or sackcloth – any utensil with which work is done – shall be brought into water and remain contaminated until evening and then become cleansed" (*Vayikra* 11:32). The *Chachamim* note that sackcloth is mentioned in the list. Since vessels made of sackcloth can be used and moved both empty and full, the *Chachamim* understood that for a vessel made of the other materials listed in the *pasuk*, it must be able to be moved both empty and full to be susceptible to *tumah*. Once the volume reaches forty *seah*, this requirement would not be satisfied and those *keilim* would not be susceptible to *tumah*.

The *Rambam* (*Keilim* 3:1) explains that the susceptibility to *tumah* hinges on the ability for the *kli* to be moved (empty and full). Therefore, if a wooden *kli* is designed to stay put, then it is not susceptible to *tumah* irrespective of its volume. Similarly, if it is moved when full, then it is susceptible to *tumah* even if it is exceptionally large. The *Rambam* understands that when the *Mishnah* provides a

shiur (a measure) of forty *seah*, it is refers to general wooden *keilim*, since it is assumed that once it gets to that volume it will not be moved.

The *Raavad*, however argues that the *shiur* is what determines the susceptibility to *tumah*. The only small wooden *keilim* that would not be susceptible to *tumah* is if it is forbidden for it to be moved (e.g. the *mizbeach ha'zahav*). The only large *keilim* that would be susceptible to *tumah* are those designed to be move when loaded (like those listed in the beginning of the fifteenth *perek*).

The *Chazon Ish* (*Keilm* 24:1) notes that if the determining factor was whether the *kli* was movable, then the debate in our *Mishnah* would not make much sense. For example, how can we understand the position of *Beit Shamai* that does not include the thickness of the walls. Considering that the walls would contribute to the weight of the *kli* and whether it can be moved, surely they should be included.

Consequently, the *Chazon Ish* understands that the forty *seah* requirement is another *shiur* of the *Chachamim*. In other words, much like all *shiurim*, the *Chachimim* were required to provide a fixed measure to define different activities. For example, how much food is considered eating? Similarly in our *Mishnah* the *Chachamim* determined that after a particular volume, even if the *kli* could physically be moved when full, it is not legally considered that the *kli* is movable due to its awkwardness, and therefore not susceptible to *tumah*. Once that *shiur* is in hand, then there is room for the *Tanaim* in our *Misnah* to debate how that *shiur* is measured.

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Revision Questions

כלים י"ז: י"ד – י"ט: א'

- Which of the days of creation have no *tumah* associated with those thing created on that day? (י"ז: י"ד)
- Explain the following statement and to what it applies: (י"ט: ו')
ש לָהֶם מַעֲשֵׂה וְאֵין לָהֶם מַחֲשָׁבָה.
- To what laws did *Rabban Yochanan ben Zakkai* explain: (י"ז: ט"ז) ◦
אֹי לִי אִם אָמַר אֹי לִי אִם לֹא אָמַר.
- When are the following items susceptible to *tumah*: (י"ז: י"ז)
◦ *Mashchezet*?
◦ *Pinkas*?
- Explain the debate regarding a straw mat. (י"ז: י"ז)
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding how to measure the dimensions volume of a chest. (י"ח: א')
- On which point do they agree? (Include all opinions.) (י"ח: ח')
- When is the *muchni* measured as part of the chest and what other laws are affected in this case? (י"ח: ב')
- How is the volume of a dome covering of a chest measured and when is this important? (י"ח: ב')
- Explain the debate regarding a case when one of the legs of a chest breaks off. (י"ח: ג')
- Which parts of a bed are susceptible to *tumah*? (י"ח: ג')
- Explain the debate regarding the: "מלבן שנתנו על לשונות" (י"ח: ד')
- If a *tameh* bed is dismantled by removing one side, when is it still *tameh* and when is it the subject of debate? (י"ח: ה')
- How much of the legs of the bed must be cut such that it *tahor*? (י"ח: ה')
- What is the law regarding a *tameh* bed, if the beam at its length breaks and is repaired? (י"ח: ו')
- What is the law if the other beam breaks and is repaired? (י"ח: ו')
- If is the law regarding the leg of a bed that was *tameh midras* prior to being attached to a bed? (י"ח: ז')
- What is the law if it is then removed? (י"ח: ז')
- Regarding the previous two questions, what is the law if the leg had come into contact with a corpse? What if it was originally *tumat erev*? (י"ח: ז')
- When would a *tefillin shel rosh* that was *tameh met*, become *magah tameh met*? Become *tahor*? (י"ח: ח')
- What is the law regarding a *tameh* bed, of which half was stolen? (י"ח: ט')
- What is the law if the half was returned and the bed was put together again? (י"ח: ט')
- Explain the debate between *R' Eliezer* and the *Chachamim* regarding how a bed (constructed of parts) can become *tameh* and *tahor*. (י"ח: ט')
- If a *tameh* bed is dismantled, are the straps/ropes also *tameh*? (י"ט: א')
- At what point are the straps/ropes of a bed considered part of (*chibur*) the bed? (י"ט: א')

Melbourne, Australia

Sunday -Thursday
10 minutes before *Mincha*
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Melbourne, Australia

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
25 October ז' חשוון	26 October ח' חשוון	27 October ט' חשוון	28 October י' חשוון	29 October יא' חשוון	30 October י"ב חשוון	31 October י"ג חשוון
Keilim 19:2-3	Keilim 19:4-5	Keilim 19:6-7	Keilim 19:8-9	Keilim 19:10-20:1	Keilim 20:2-3	Keilim 20:4-5

