



## Purifying the Outside of a Kli

The twenty-fifth *perek* discusses *keilim* that have an “inside and outside”. The distinction is important if liquids that become *tameh* by being in contact with a source of *tumah* came into contact these *keilim*. Recall that that for *tameh* liquids their ability to make *keilim tameh* is rabbinic. Consequently, so that this point is known, they differentiated between whether the *tumah* came into contact with the inside of the *kli* or outside. If it landed in the inside, the entire would be *tameh* (albeit rabbinically). If however it touched the outside of the *kli* only the outside would be *tameh*. We have discussed this *gezeira* in more detail in the past (Volume 6, Issue 15). In this issue however we shall discuss its purification.

The third *Mishnah* discusses a number of *keilim* whose “outside”, or base, could also serve as a receptacle if turned over and debated whether the distinction of outside and inside would still apply to those *keilim*. The third opinion, *R' Shimon*, argues the law would still apply. Nevertheless, he maintains that if the outside became *tameh* the entire *kli* would require immersion in the *mikveh*.

The *Tifferet Yisrael* understands that according to *R' Shimon*, if the outside of a simple *kli* became *tameh* then only the outside of the *kli* would require immersion. This is the opinion of the *Rosh*.

The *Mishneh LeMelech* however understands that *R' Shimon* would agree that a regular *kli* would also require complete immersion. He draw our attention to the next *Mishnah* regarding the case of the single *kli* that consisted of two measuring containers – the *rova* and *chatzi rova* – where the *Mishnah* rules that one container is considered

the outside of the other. In that case the *Mishnah* rules that if one of the containers becomes *tameh*, while the other remains *tahor*, the entire *kli* requires immersion.

The *Tifferet Yisrael* (*Boaz* 6) suggest that this would be in accordance with the *Sifra* cited by the *Rosh* (*Mikvaot* 7:7) that connects the immersion of *keilim* to the purification of people. Since the latter requires complete immersion, so do *keilim*.

The *Tifferet Yisrael* however suggests that perhaps the above *Sifra* only applies to *keilim* that become *tameh* by way of *tumah* of a biblical origin. For those of a rabbinic nature, perhaps the *Chachamim* ruled that it was sufficient to immerse just the outside. The *Tifferet Yisrael* cites the *Gemara* (*Zevachim* 78a) as proof that this is indeed the case.<sup>1</sup>

The *Mishnah Achrona* also asserts that in general only the outside would require immersion. Otherwise, what is the debate between *R' Shimon* and *R' Meir* in this *Mishnah*? Why would *R' Meir* be more lenient in this case? It makes more sense to say that it is *R' Shimon* being more stringent in our case than a regular *kli* considering that the *kli*'s outside can also act as a receptacle.

The *Mishnah Achrona* also dismiss the *Mishneh Lemelech*'s proof of the *rova* and *chatzi rova* since in that case, both containers are of primary use. Consequently, if one became *tameh*, then one is not allowed to use the other in case the *tameh* side is used by mistake. The *Chachamim* therefore required complete immersion to ensure that no part of the *kli* may be used.

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<sup>1</sup> The *Sidrei Taharot* also cites this *Gemara* as a proof. Considering it is a *Gemara*, the *Sidrei Taharot* is unsure why the *Rosh* uses the term “*nire*” – it appears – when expressing his position.

**Revision Questions**

כלים כ"ד: ט' – כ"ה: ה'

- What are the three *mashpelot* and how do they differ from one another? (כ"ד: ט')
- What are the three reed-mats and how do they differ from one another? (כ"ד: י')
- What are the three *chamatot* and how do they differ from one another? (כ"ד: י"א)
- What are the three hides and how do they differ from one another? (כ"ד: י"ב)
- What are the three sheets and how do they differ from one another? (כ"ד: י"ג)
- What are the three *mitpachot* and how do they differ from one another? (כ"ד: י"ד)
- What are the three leather gloves and how do they differ from one another? (כ"ד: ט"ו)
- What are the three *sevachot* and how do they differ from one another? (כ"ד: ט"ז)
- What are the three *kupot* and how do they differ from one another? (כ"ד: י"ז)
- Explain the debate regarding which utensils have an *achoraim va'toch*. (כ"ה: א')
- Which two utensils are explicitly debated? (כ"ה: א')
- In what context does the debate regarding the measures of four and seven arise? Explain. (כ"ה: ב')
- Explain the debate regarding oil and wine measures. (כ"ה: ג')
- What other utensils are included in this debate? (כ"ה: ג')
- Explain the debate regarding the utensil referred to as a *rova va'chatzi rova* where one compartment comes into contact with *tameh* liquids. (כ"ה: ד')
- What is the law regarding that outside of one of the compartments that came into contact with *tameh* liquid? (כ"ה: ה')
- What is the law regarding the dividing wall? (כ"ה: ה')
- 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? (כ"ה: ה')
- How much of the utensil must be placed in the *mikvah* if only one compartment came into contact with the *tameh* liquid? (כ"ה: ה')

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22 November ו' כסלו	23 November ז' כסלו	24 November ח' כסלו	25 November ט' כסלו	26 November י' כסלו	27 November י"א כסלו	28 November י"ב כסלו
Keilim 25:6-7	Keilim 25:8-9	Keilim 26:1-2	Keilim 26:3-4	Keilim 26:5-6	Keilim 26:7-8	Keilim 26:9-27:1

