



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.¹

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.

Yisrael Bankier

¹ 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')

Melbourne, Australia

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

Friday & Shabbat
10 minutes before *Mincha*
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Melbourne, Australia

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Shiur in English

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
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

