



Flat Metal Keilim

With the beginning of the eleventh *perek* we started learning about metal *keilim*. The first *Mishnah* teaches us that metal *keilim* can be susceptible to *tumah* even if they are flat and do not have a *beit kibul* – formed as a receptacle.

The second *Mishnah* teaches that if a metal *kli* has a *shem bifnei atzmo* – named independently – then it is susceptible to *tumah*. In other words, if the *kli* is known by its own name, e.g. knife, sword, etc, then it is susceptible to *tumah*. This is in contrast to a hook, that is named relative to something else, e.g. picture hook, coat hook, etc.

The *Bartenura* explains that this law that a metal *kli* that has a *shem bifnei atzmo* is susceptible to *tumah*, applies whether or not the *kli* has a *beit kibul*. How do we understand this comment?

The *Mishnah Achrona* explains that the *Bartenura* understands that this *Mishnah* is qualifying the previous one. In other words, for metal *keilim* that do not have a *beit kibul*, they are only susceptible to *tumah* if they have a *shem bifnei atzmo*. It is only then that they are considered significant like a *kli* that has a *beit kibul*. A *kli* that has a *beit kibul*, has significance enough that it is susceptible to *tumah* even if it does not have a *shem bifnei atzmo*.

The *Mishnah Achrona* adds that an additional reason why this requirement does not apply to a *kli* that has a *beit kibul* is because such *keilim* generally have a *shem bifnei atzmo*. How do we understand this comment?

We first need to understand the requirement of having a *shem bifnei atzmo*. The *Rambam* (*Hilchot Keilim* 9:1) explains that a *kli* that does not have one, is only considered a partial *kli*. In other words, it functions only

when it is connected to, or serving another *kli*. Consequently, it is not a *kli* in its own right.

Based on this, we can understand the second comment of the *Mishnah Achrona*, that even if technically the requirement of *shem bifnei atzmo* applies to all forms of metal *keilim*, a *kli* that has a *beit kibul* can function independently and would therefore be considered as having a *shem bifnei atzmo*.

The *Aruch HaShulchan* (*Keilim* 196) however explains the *Bartenura* differently. All *keilim* that have a *beit kibul* are susceptible to *tumah*. Consequently, metal *keilim* are no different, and if they have a *beit kibul* they are susceptible to *tumah* without further qualifications. The novelty the *Torah* introduces for metal *keilim* is that they are susceptible to *tumah* even if flat. Consequently, the requirement of a *shem bifnei atzmo* applies on regarding metal *keilim* that do not have a *beit kibul*. In other words, extending the susceptibility to *tumah* to a flat metal *kli* is only if it is not secondary or serving another metal *kli* (e.g. a lid).

The *Aruch HaShulchan* provides a proof for this understanding from the *Rambam*'s (*ibid*) explanation on the eighth *Mishnah*. The *Mishnah* explains that a soldier's helmet is susceptible to *tumah*. The metal plates that rest on his cheeks however are not. The *Rambam* explains that this is because the jaw-pieces do not have a *shem bifnei atzmo*. The *Mishnah* however continues that if these pieces can contain water for drink, then they are susceptible to *tumah*. We find therefore, that once it has a *beit kibul*, the requirement of a having a *beit kibul* falls away.

Yisrael Bankier

Revision Questions

כלים ט' ז' – י"א ד'

- What are the maximum breaches regarding a *sridah* attached to a *tanur* such that it is still considered a *tzamid patil*? (Provide both measures.) (ט' ז')
- Regarding the previous question, what is the law regarding the breaches in the *ein ha'tanur*? (Provide all opinions.) (ט' ז')
- List some of the utensils to which the law of *tzamid patil* applies. (י' א')
- Which orientation of a *kli* is subject to debate and explain the debate. (י' א')
- Which of the *keilim* in the list is unique? (י' א')
- List some of the substances that can be used as a seal. (י' ב')
- List some of the substances that cannot be used and the reason provided in the *Mishnah*. (י' ב')
- Which substances should not ideally be used? (י' ב')
- Is a seal that is *mechulchelet* effective? (י' ג')
- Is a *beit etzbah* considered like the inside of the utensil? (י' ג')
- In what case can a ball be used as a protective covering? (י' ה')
- In what case is an internal *tzamid patil* debated and explain the debate. (י' ה')
- When can branches be used to plug a barrel (*tzamid patil*)? (י' ו')
- How can planks of wood be used to (protectively) cover a *tanur*? (י' ו')
- What is the exception to requirements provided in the previous question? (י' ו')
- Explain the case of the old oven inside the new oven? (י' ז')
- Why and how does the law change when the new oven is inside the old oven? (י' ז')
- Explain the case of the three *lefasim*. (י' ח')
- Are flat metal vessels susceptible to *tumah*? (י"א א')
- What is the law regarding *tameh* metal utensils that were broken then fixed again? (י"א א')
- Explain the debate regarding the previous question. (י"א א')
- List the seven metal utensils that are not susceptible to *tumah* and explain. (י"א ב')
- What is the law regarding utensils made from boards of metal and what is the concern? (י"א ג')
- What substance is the subject of debate when used to form utensils? (י"א ג')
- What is the law regarding a utensil formed from metal from a mixture of *tameh* and *tahor* utensils? (י"א ד')
- What are two laws regarding a *klustera*? (י"א ד')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
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Melbourne, Australia

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10 minutes before *Mincha*
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Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
20 September ב' תשרי	21 September ג' תשרי	22 September ד' תשרי	23 September ה' תשרי	24 September ו' תשרי	25 September ז' תשרי	26 September ח' תשרי
Keilim 11:5-6	Keilim 11:7-8	Keilim 11:9-12:1	Keilim 12:2-3	Keilim 12:4-5	Keilim 12:6-7	Keilim 12:8-13:1

