



Straw Keilim

The fifteenth *perek* begins by discussing the susceptibility to *tumah* of wooden, leather, bone and glass *keilim*. The *Mishnah* then discusses the law that very large wooden *keilim*, that cannot be moved both empty and full are not susceptible to *tumah*. One of the *keilim* mentioned in the list is the straw basket.

The *Baretura* explains that a straw basket is considered a wooden *kli* – despite the material not originating from a tree per se. The *Tifferet Yisrael* explains that *keilm* made from all material that grows from the ground, e.g straw, reed, grass, etc are considered *kli etz* (wooden vessels). The *Pnei Yehoshua* understand that this is the position of the *Rambam* and the susceptibility to *tumah* is biblical.

The *Tosfot R' Akiva Eiger* however directs our attention to the *Tosfot* (*Shabbat* 66a). The *Gemara* there cites the debate between *R' Akiva* and *R' Yochanan ben Nuri* regarding the susceptibility to *tumah* of a straw basket and straw tubing (about which we will learn (17:17) in the coming weeks). The *Tosfot* question how there could be a position that maintains that straw *keilim* are susceptible to *tumah*. When the *Torah* discusses the laws of *tumah* as they relate to *keilim*, it lists a number of the materials – wood, leather, material, sackcloth – with straw not mentioned in the list.

The *Tosfot* provide two answers. The first is that straw itself is also considered *etz*. They cite the *Gemara* (*Berachot* 40a) that explains that the “tree” from which *Adam* ate was wheat. The second answer is that the

susceptibility to *tumah* for straw *keilim* is rabbinic. Both these answers are far from the explanation of the *Tifferet Yisrael* the considers everything that grows from the ground as being *kli etz*. According to the first answer it is only straw that is brought into that group, whereas according to the second answer, *kli etz* on a biblical level is to be understood in a limited sense.

The *Pnei Yehoshua* finds the *Tosfot's* assumption behind their question difficult. From their answers, and in particular the second answer, it appears that they assume that *keilim* made from material not mentioned in the *Torah* should not be susceptible to *tumah* even on a rabbinic level. The difficulty is that we regularly find the *chazal* only speak of *keilim* made soil and dung as being not susceptible to *tumah*. Similarly, the *Gemara* (e.g. *Sukkah* 20b) discusses the susceptibility to *tumah* of *keilim* made from material that grow from the ground. The *Pnei Yehoshua* leaves this difficulty unresolved.

The *Even Shlomo* however defends the *Tosfot*. He suggests that they may not disagree with the general assumption presented by the *Pnei Yehoshua*. In other words, even if the material was not mentioned explicitly, one can assume that *keilim* made from them would be susceptible to *tumah* (at least rabbinically). Straw however is different – it is generally used to feed animals. It is not a material whose prime use is for fashioning *keilim*. Consequently, since the material is not mentioned in the *Torah* and it is generally used for feeding animal – one would assume that *keilim* made from them are not susceptible to *tumah* at all.

Yisrael Bankier

Revision Questions

כלים י"ג – ב' – י"ד: ז'

- What is the debate regarding an *arkuva* key? (י"ד: ח')
- List some ways a *gam* key can no longer be susceptible to *tumah*. (י"ד: ח')
- How broken must a mustard sieve be to no longer be susceptible to *tumah*? (י"ד: ח')
- List two differences between metal and wood utensils. (י"ג: א')
- Greater than what volume must a wooden chest be such that it is no longer susceptible to *tumah*? (י"ג: א')
- Related to the previous question, regarding what do *R' Meir* and *R' Yehuda* argue? (י"ג: א')
- Explain the debate regarding the baker's plank. (י"ג: ב')
- How can a *serod* belonging to a homeowner become susceptible to *tumah*? (י"ג: ב')
- Which *yam nafa* is susceptible to *tumah*? (י"ג: ג')
- Regarding the previous question, which case does *R' Yehuda* add? (י"ג: ג')
- Explain the debate regarding *teluyim*. (י"ד: ט')
- What is the general rule regarding when a *rachat* is susceptible to *tumah*? (י"ד: ט')
- Which of the seven liquids is not susceptible to *tumah*? (י"ד: ט')
- Which of the books of *Tanach* is not *metameh* hands? (י"ד: ט')
- Which animal trap is *tameh* and which is *tahor*? (י"ד: ט')
- What is the law regarding a wooden utensil that is broken in two? (י"ד: ט')
- What is the exception to the previous question? (י"ד: ט')
- When is a wooden utensil considered complete? (י"ד: ט')
- When are the following wooden utensils considered complete:
 - Wooden *salim*?
 - *Kalkala*?
 - *Beit Haleginim*? (י"ד: ט')
 - Small and large *kenonim*?
 - *Arak*? (י"ד: ט')
- When are the following leather utensils considered complete (include both opinions):
 - *Turmel*?
 - *Skurteya*?
 - *Ketavulya*? (י"ד: ט')
- When is a *chatol* susceptible to *tumah*? (י"ד: ט')
- What is the general rule regarding the susceptibility to *tumah* of leather gloves? (י"ד: ט')
- Provide some examples to the rule in the previous question. (י"ד: ט')
- What is the general rule regarding the susceptibility to *tumah* of accessories to essential tools? (י"ד: ט')
- Provide some examples to the rule in the previous question. (י"ד: ט')

Melbourne, Australia

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

Friday & Shabbat
10 minutes before *Mincha*
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Sunday -Thursday
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
11 October כ"ג תשרי	12 October כ"ד תשרי	13 October כ"ה תשרי	14 October כ"ו תשרי	15 October כ"ז תשרי	16 October כ"ח תשרי	17 October כ"ט תשרי
Keilim 16:8-17:1	Keilim 17:2-3	Keilim 17:4-5	Keilim 17:6-7	Keilim 17:8-9	Keilim 17:10-11	Keilim 17:12-13

