



## The Actions of a Katan

The *Mishnah* (17:15) teaches that if a small child carved out a pomegranate, acorn or walnut for a plaything, e.g. to hold dirt or act as scales then the resulting *kli* is susceptible to *tumah*. The *Mishnah* explains that a minor's *machshava* (intention) is insignificant – they are not considered as having *daat* that has legal force. Nevertheless, their *maaseh* (actions) are significant. Consequently their crafting the items above has legal force and the items are considered *keilim*.

According to the *Tifferet Yisrael*, the above explanation is not accurate. The *machshava* of a *katan* is not completely insignificant. In truth, it is required in combination with the child's *maaseh* in order for the product to be considered a *kli*. He continues that if he randomly hacked away at the item then it would not be considered a *kli*. This is even if he later began to use it as, e.g. a measuring utensil. It would be no different to if he found a burrowed out pomegranate on the ground and decided to play with it. Consequently, while an action is required and it must be purposeful.

The *Tifferet Yisrael* clarifies further. We learn later (25:9, 26:7) that a *kli* can become susceptible to *tumah* by *machshava* alone. As already explained this would only apply to the *machshava* of a *gadol* (aged above *bar mitzvah*). He notes however that that *Mishnah* is understood as referring to items that are already intentionally fashioned as *keilim*. The *Bartenura* explains there, that we are dealing with a ring for an animal that is not susceptible to *tumah*. If a

person who intends to reuse it as a ring for people, the thought alone would make it susceptible to *tumah*. He understands therefore that if a person found a hollowed out shell, *machshava* alone would not make it susceptible to *tumah* – even for a *gadol*.

What then is the difference between a *katan* and *gadol* and how should we read our *Mishnah* according to the *Tifferet Yisrael*?

The *Tifferet Yisrael* explains as follows. Recall we need *machshava* and *maaseh* for the item to be considered a *kli*. When the *Mishnah* teaches that a *katan* has a *maaseh* it is teaching the following. If a *katan* hacks away at a pomegranate without purpose, it is not a *kli*. If a *gadol* came later and wishes to use it for a purpose - he supplies the *machshava* – it is susceptible to *tumah*. The actions of a *katan* are significant enough such that it can combine with a *gadol's machshava* later. It is not as if the *gadol* found a random hollowed shell; a further *maaseh* is not required.

The *Mishnah* also teaches that the *katan* does not have *machshava*. The *Tifferet Yisrael* explains this to mean as follows. If the *gadol* now hacked away at the pomegranate, since it was without intent, it is not a *kli*. If the *katan* comes later and wishes to use it for a purpose, his *machshava* in isolation is insufficient and the *kli* would not be susceptible to *tumah*. For a *katan*, as explained above, his *machshava* is only effective at the time of the action.

*Yisrael Bankier*

## Revision Questions

י: ז: יי סילג – ב: ח: יי

- What is the measure of a *kebeitzah*? Provide both opinions on how it is determined. (י: ז: יי)
- What are following measures and their sample:
  - *A grogeret*? (י: ז: יי)
  - *Kezayit*?
  - *Ke'seorah*?
  - *Adashah*?
  - *Mardeah*? (For what law is this important?) (ח: ז: יי)
  - *Amah*? (י: ז: יי)
- What were the two "*amot*" in the *Beit Ha'Mikdash* and why were they important? (י: ז: יי)
- What are the two opinions regarding which items in the *Beit Ha'Mikdash* used a different measure of an *amah*? (י: ז: יי)
- What used the *Italki* measure? (י: ז: יי)
- What measures are subject to the dimensions of the person of interest? (י: ז: יי)
- Regarding the previous question, which case is the subject of debate? Explain the debate. (י: ז: יי)
- Explain the debate regarding the fixed measure of "two meals". (י: ז: יי)
- List some of the laws for which a *midah gasa* is used. (י: ז: יי)
- For what law is the fist of *ben Batiach* a measure? (י: ז: יי)
- Regarding that law, when is the measure different and what is that measure? (י: ז: יי)
- What is the law regarding utensil made from sea creatures? Which creature is the exception? (י: ז: יי)
- When does the law described in the previous question change? (י: ז: יי)
- Which of the days of creation have no *tumah* associated with those thing created on that day? (י: ז: יי)
- Explain the following statement and to what it applies: (י: ז: יי)  
סהל ויאו השעמ סהל שי הבשחמ
- To what laws did *Rabban Yochanan ben Zackai* explain: (י: ז: יי)  
רמא אל סא יל יוא רמא סא יל יוא
- When are the following items susceptible to *tumah*: (י: ז: יי)
  - *Mashchezet*?
  - *Pinkas*?
- Explain the debate regarding a straw mat. (י: ז: יי)
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding how to measure the dimensions volume of a chest. (י: ז: יי)
- On which point do they agree? (Include all opinions.) (י: ז: יי)
- When is the *muchni* measured as part of the chest and what other laws are affected in this case? (י: ז: יי)
- How is the volume of a dome covering of a chest measured and when is this important? (י: ז: יי)

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10 minutes before *Mincha*  
Mizrachi Shul  
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### Efrat, Israel

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Rabbi Mordechai Scharf  
9:00am  
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### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

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## Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שדוק תבש
25 <sup>h</sup> January י' טבש	26 <sup>h</sup> January י' טבש	27 <sup>h</sup> January טבש ז'	29 <sup>h</sup> January טבש ח'	30 <sup>h</sup> January טבש ט'	31 <sup>st</sup> January טבש י'	1 <sup>st</sup> February א"י טבש
Keilim 18:3-4	Keilim 18:5-6	Keilim 18:7-8	Keilim 18:9-19:1	Keilim 19:2-3	Keilim 19:4-5	Keilim 19:6-7

