



Repurposed Metal Lid

The *Mishnah* (14:6) discusses the case of a metal lid of a household *teni* (metal basket) that was cleaned and polished to use as a mirror. We have discussed the lid of this metal basket previously. Recall that its susceptibility to *tumah* was the subject of debate (12:3) with the *Chachamim* maintaining that it was not susceptible to *tumah*. The debate in this *Mishnah* is whether repurposing this lid as a mirror now makes it susceptible to *tumah*.

The *Bartenura* explains that *R' Yehuda* disagrees since the (use as a) mirror does not turn it into a *kli*. The *Tosfot Yom Tov* cites the *Maharam* that explains that *R' Yehuda* disagrees, since the lid does not become *batel* (null) with respect to new use as a *mirror*. We shall try to understand the position of *R' Yehuda* further.

The *Mishnah Achrona* asks why the *Mishnah* discusses the lid of a *teni* specifically. According to the explanation thus far, this debate would apply to all *tahor* lids. Why does the *Mishnah* select this specific lid – a lid whose own susceptibility was a subject of debate? Indeed, when the *Rambam* (*Hilchot Keilim* 9:7) records the opinion of the *Chachamim* as *halacha*, he speaks about metal lids in general and not this specific case. This point serves to sharpen our question.

The *Mishnah Achrona* therefore explains as follows. Recall that we learnt that any object that is not defined as a *kli*, but one then finds a use for that object to act as a *kli*, mental designation alone will not make it a *kli* – a material change to the object is required. The *Mishnah Achrona* understands that the debate in this *Mishnah* is whether the act of scrubbing or polishing the lid is considered significant for this purpose, with *R' Yehuda* maintaining it is not. In other words, *R' Yehuda* maintains that the required *maaseh* (action) must change it from its original form. In this case however, the lid can still serve its original purpose. Put simply, the debate is how much of a *maaseh* is considered significant to make this lid now susceptible to *tumah*.

How does this understanding of the debate answer the question above? Why then does the *Mishnah* specifically discuss the lid of a *teni*? The *Mishnah Achrona* explains that the *teni* was used to collect small pieces of scrap metal. *R' Yehuda* understands that one would not hesitate to continue to use the lid as a lid, since the contents would not impact the use of the lid as a mirror. Consequently, the *maaseh* of polishing the lid is even less significant and the lid remains a lid, and therefore *tahor*.

It therefore follows, that for other lids that cover pots for cooking, where the lids would spoil its use as a mirror, *R' Yehuda* would agree with the *Chachamim*. Since one would no longer use it as a lid, in the case of other lids, *R' Yehuda* would in fact agree with the *Chachamim*, that cleaning and polishing the lid would be sufficient to render it as a *kli*.

Consequently, it is specifically in this case of the *teni* lid, that there is a debate. We can use this explanation to understand the above cited *Maharam*: according to *R' Yehuda* the lid is not *batel* to the mirror. The reason it is not *batel* is because the lid can continue to act in its original state which makes that act of cleaning and polishing it insignificant.

The *Mishnah Achrona* using this understanding to explain the *Tosefta*. The *Tosefta* records that *R' Yehuda* would agree that if the lid broke and was then polished to be used as a mirror, it would become susceptible to *tumah*. The *Mishnah Achrona* comments that that point appears obvious and unnecessary to be included in the *Tosefta*. He answers that for a *teni*, the broken, or partial lid, can still serve as originally intended considering that it contains dry items. One might therefore think that *R' Yehuda* would maintain his position even in this case. Consequently, the *Tosefta* taught that once partially broken, *R' Yehuda* would agree that after polishing, the lids is considered *batel* to the *mirror*.

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Revision Questions

כלים י"ג: ב' – י"ד: ז'

- What is a *koligrifon* and explain the law discussed regarding it? (י"ג: ב')
- What other utensil is discussed in a similar manner? (י"ג: ב')
- What are the three ways a needle can no longer be susceptible to *tumah*? (י"ג: ה')
- Regarding the previous question: (י"ג: ה')
 - What two cases are the exceptions?
 - How can it become *tameh* again?
- Explain the case of a utensil where the "wood serves the metal" and another utensil where "the metal serves the wood" and what is the law? (י"ג: ו')
- What is a *kadum* and when is it susceptible to *tumah*? (י"ג: ז')
- Regarding what did *R' Yehoshua* say: (י"ג: ז')
"דָּבַר חִידוּשׁ חִידְשׁוּ סוּפְרִים וְאֵין לִי מָה אֲשִׁיבִי"
- What is the difference between flax and wool combs regarding their susceptibility to *tumah* when the teeth break off? (י"ג: ח')
- List some cases when those teeth are susceptible to *tumah*? (י"ג: ח')
- How large must the remainder of a broken utensils be to be susceptible to *tumah* for the following vessels: (י"ד: א')
 - A bucket?
 - A large urn?
 - A large pot?
- Explain the debate regarding a stick that had nails driven into it. (י"ד: ב')
- Are tent pegs susceptible to *tumah*? (י"ד: ג')
- Are measuring chains susceptible to *tumah*? (י"ד: ג')
- Are lids susceptible to *tumah*? What is the exception? (י"ד: ג')
- List some of the parts of a wagon that are susceptible to *tumah*. (י"ד: ד')
- List some of the parts of a wagon that are not susceptible to *tumah*. (י"ד: ה')
- What has happened to a cover of a *teni* such that it is now debated whether it is susceptible to *tumah*? (י"ד: ו')
- When is a broken mirror still susceptible to *tumah*? (י"ד: ו')
- What two points are debated between *R' Eliezer* and *R' Yehoshua* regarding broken metalware that became *tameh met*? (י"ד: ז')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
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Melbourne, Australia

Friday & Shabbat

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
4 October ט"ז תשרי	5 October י"ז תשרי	6 October י"ח תשרי	7 October י"ט תשרי	8 October כ' תשרי	9 October כ"א תשרי	10 October כ"ב תשרי
Keilim 14:8-15:1	Keilim 15:2-3	Keilim 15:4-5	Keilim 15:6-16:1	Keilim 16:2-3	Keilim 16:4-5	Keilim 16:6-7

