



# Rimonim Sized Holes

The seventeenth *perek* opens with discussing the size of the hole in a wooden *kli* that would render it *tahor*. In other words if it was *tameh*, it is now *tahor*, or even if it never became *tameh* it is no longer susceptible to *tumah*. The first opinion is that for regular home utensils the size would have to be the size of *rimonim* – pomegranates. (The later *Mishnah* discusses exactly how this is measured). R' *Eliezer* however maintains that the size depends on what the *kli* is used for. The *Mishnah* continues that the *Tana Kama* does agree that for certain baskets, it would depend on their use. Nevertheless R' *Yehoshua* maintains that *rimonim* is always the measure.

The *Tosfot Yom Tov* cites *Rashi* who explains that the reason why the first opinion discusses the utensils of homeowners, is because they will not readily discard their utensils. Consequently, even if a *kli* becomes perforated, the owner will keep it and repurpose it for a use where the hole would not be a problem. One might ask, why then is the size of *rimonim* nevertheless provided as a limit?

The *Mikdash David* writes that one would might assume that the *shiur* of *rimonim* is because if the *kli* has a hole that size, the *kli* is no longer useful. The issue with that explanation is that even if one finds a use for that *kli* it would still be *tahor*.

The *Mikdash David* direct our attention to the twenty-fifth *perek* where the *Mishnah* discusses *keilim* that have an *achoraim ve'toch* – a backside and inside. That definition is important for when a *tameh* liquid comes into contact with *keilim*. The ability for *tameh* liquids to make *keilim tameh* is rabbinic. The *Chachamim* made a unique detail within this law so that is clear that the *tumah* is rabbinic. That is, that if the liquid touches the outside of the *kli*, only the outside is

*tameh*. Consequently, it is important to understand when a *kli* that is susceptible to *tumah* is defined as having an inside and out.

The sixth *Mishnah* explains that if a (metal) *kli* has a hole the size of *rimonim*, it does not have an *achoraim ve'toch*.<sup>1</sup> The *Mikdash David* admits that that is a stringency for metal *keilim* since without an *achoraim ve'toch*, wherever the *tameh* liquid would touch, the entire *kli* would become *tameh*. Nevertheless, for our purposes, we learn that when the hole is that large, the *kli* does not have a *toch*. Put differently it does not have a receptacle. For wooden *keilim* that is critical, since without a *beit kibbul*, they are not susceptible to *tumah*. In other words, the size of the hole is important in our *Mishnah* not because of its effect on its utility – that is the position of R' *Eliezer*. According to the *Tana Kama* the homeowner could use the *kli* with a hole for another purpose. Rather once it is that size, it is no longer considered as if it has a *beit kibbul*. Instead it is considered a flat piece of wood and not susceptible to *tumah*.

The *Mikdash David* cites the later *Mishnah* (24:2) that discusses different trolleys and their susceptibility to *tumah*. One of these is the trolley used to transport stones and the *Mishnah* teaches that it is not susceptible to *tumah*. *Rashi* explains that since it has such large holes – larger than *rimonim* – it is not considered a *kli*. That is even though it can function adequately in transporting the stones for which it is designed. The *Mikdash David* concludes that even though it is fit for purpose, once it has holes the size of *rimonim* it is no longer considered as having a *beit kibbul*. That is what *Rashi* means when he says, “it is not a *kli*”. It is not a *kli* for the purposes of *tumah* since it is considered like a simple flat wooden vessel that is not susceptible to *tumah*.



<sup>1</sup> It is important to note that not everyone has that reading of the *Mishnah*. The *Tifferet Yisrael* for example explains that the text “that cannot contain *rimonim*” should be removed.



# REVISION QUESTIONS

ט"ז:ב' - י"ז:ז'

- When are the following wooden utensils considered complete:
  - Wooden *salim*?
  - *Kalkala*?
  - *Beit Haleginim*? (ט"ז:ב')
  - Small and large *kenonim*?
  - *Arak*? (ט"ז:ג')
- When are the following leather utensils considered complete (include both opinions):
  - *Turmel*?
  - *Skurteya*?
  - *Ketavulya*? (ט"ז:ד')
- When is a *chatol* susceptible to *tumah*? (ט"ז:ה')
- What is the general rule regarding the susceptibility to *tumah* of leather gloves? (ט"ז:ו')
- Provide some examples to the rule in the previous question. (ט"ז:ז')
- What is the general rule regarding the susceptibility to *tumah* of accessories to essential tools? (ט"ז:ח')
- Provide some examples to the rule in the previous question. (ט"ז:ט')
- What is the general rule regarding the susceptibility to *tumah* of bags of utensils? (ט"ז:י')
- Provide some examples to the rule in the previous question. (ט"ז:יא')
- How large would a hole in the following wooden and leather utensils be such that they are no longer susceptible to *tumah*:
  - Household utensils? (י"ז:א')
  - Include both opinions in detail.
  - Explain the debate regarding small utensils (י"ז:ב')
  - A gardener's *kupah*? (י"ז:א')
  - A *chemel*?
  - A pot-chest?
  - A *beit ha'rei*? (י"ז:ב')
  - Bread baskets? (י"ז:ג')
- Explain the debate regarding how *apifyrot* can become susceptible to *tumah*. (י"ז:ג')
- How large is a dimension described as a *rimon*? (י"ז:ה')
- What are the four opinions regarding the importance of *rimonei badan*? (י"ז:ה')
- What is the measure of a *kebeitzah*? Provide both opinions on how it is determined. (י"ז:ו')
- What are following measures and their sample:
  - A *grogeref*? (י"ז:ז')
  - *Kezayif*?
  - *Ke'seorah*?
  - *Adashah*?



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Keilim 17:8-9	Keilim 17:10-11	Keilim 17:12-13	Keilim 17:14-15	Keilim 17:16-17	Keilim 18:1-2	Keilim 18:3-4

• Have a good Shabbos! •