



Tipping Keilim

The eighteenth *perek* discusses large wooden *keilim*. We have learnt that since the *Torah* mentions wooden *keilim* alongside sacks, the *Chachamim* understood that wooden *keilim* are only susceptible to *tumah* if they can be moved about both full and empty, much like sacks. The *Chachamim* therefore understood that when the wooden *kli* is large, such that it has the volume of forty *seah*, it is no longer susceptible to *tumah*.

The third *Mishnah* discusses a cupboard or chest, where one of the legs was removed. The *Mishnah* teaches that the *kli* is *tahor*. What follows in the *Mishnah* depends on whether the next word is preceded with a *vav*.

The *Bartenura*'s reading does not have the *vav*. Consequently, what follows is the explanation of the law. In other words, the reason why the *kli* is *tahor* is because, even though it can technically still contain items, it does not contain the items in the same manner in which it was designed. *R' Yossi* however disagrees.

The *Bartenura* however sites the *Rambam* whose reading does have the *vav*. That means that what follows in the *Mishnah* is a new case. The *Mishnah* therefore discusses a case where the *kli*, in its ordinary orientation, would not contain forty *seah*. If however, the *kli* is tipped on its side it would be able to. The first opinion is that since the volume is technically more the forty *seah* it is too big and not susceptible to *tumah*. *R' Yossi* maintains that since in its intended orientation it is does not contain forty *seah*, the *kli* is susceptible to *tumah*. This is also how the *Rambam* rules in the *Mishnah Torah* (*Keilim* 3:7).

The *Mishnah Achrona* however find the *Rambam*'s explanation difficult. The *Rambam* (*Keilim* 3:1)

teaches that if a wooden *kli* is designed to be left in place, even if the volume is small then it is *tahor*. Similarly, if the wooden *kli* is designed to be moved about, then even if the volume is large, it is susceptible to *tumah*. If it was built "*stam*", with no intent, then if it has a flat base and has a volume of forty *seah* then it is assumed to be left in place – and *tahor*. The *Mishnah Achrona* therefore concludes that the volume itself is only an indication by which one can determine the intended design of the *kli* and not a hard measure in and of itself. That being the case, if the *kli* cannot contain forty *seah* in its resting stated, it should not matter what it could contain if it were tipped over.

The *Mishnah Achrona* therefore suggests that in this second case the *kli* could originally contain forty *seah*. Yet, a leg of the chest was removed, and it is tipping in a way that it cannot contain forty *seah*. This explanation needs more work, considering that it sounds like the first case in the *Mishnah*, where (according to this reading) everyone agrees that it would be *tahor*. The *Mishnah Achrona* explains that the reason why the first case is not debated is because the remaining legs could be removed and the *kli* would rest flat once again. In this case, that is not possible. It would only be able to rest in its original orientation if it was propped up. *R' Yossi* maintains that its new orientation is one where the *kli* can longer contain forty *seah* so that *kli* is *tameh*. *Chachamim* however argue that since it could contain forty *se'ah* with some support pieces – as it was originally designed – it is assumed to still be designed to be in its place.





REVISION QUESTIONS

ט"ז ח' – י"ח ח' – י"ח ח'

- What are following measures and their sample:
 - Mardeah*? (For what law is this important?) (י"ח:ח')
 - Amah*? (י"ח:ט')
- What were the two "*amot*" in the *Beit Ha'Mikdash* and why were they important? (י"ח:ט')
- What are the two opinions regarding which items in the *Beit Ha'Mikdash* used a different measure of an *amah*? (י"ח:י')
- What used the *Italki* measure? (י"ח:י"א')
- What measures are subject to the dimensions of the person of interest? (י"ח:י"ב')
- Regarding the previous question, which case is the subject of debate? Explain the debate. (י"ח:י"ב')
- Explain the debate regarding the fixed measure of "two meals". (י"ח:י"ג')
- List some of the laws for which a *midah gasa* is used. (י"ח:י"ד')
- For what law is the fist of *ben Batiach* a measure? (י"ח:י"ד')
- Regarding that law, when is the measure different and what is that measure? (י"ח:י"ד')
- What is the law regarding utensil made from sea creatures? Which creature is the exception? (י"ח:י"ה')
- When does the law described in the previous question change? (י"ח:י"ה')
- Which of the days of creation have no *tumah* associated with those thing created on that day? (י"ח:י"ו')
- Explain the following statement and to what it applies: (י"ח:י"ז')

יש להם מִעֲשֶׂה וְאֵין לָהֶם מִחֲשָׁבָה.
- To what laws did *Rabban Yochanan ben Zackai* explain: (י"ח:י"ז')

אֵין לֵי אִם אִמֵּר אֵין לֵי אִם לֹא אִמֵּר.
- When are the following items susceptible to *tumah*: (י"ח:י"ז')
 - Mashchezet*?
 - Pinkas*?
- Explain the debate regarding a straw mat. (י"ח:י"ז')
- Explain the debate between *Beit Shammai* and *Beit Hillel* regarding how to measure the dimensions volume of a chest. (י"ח:י"ח')
- On which point do they agree? (Include all opinions.) (י"ח:י"ח')
- When is the *muchni* measured as part of the chest and what other laws are affected in this case? (י"ח:י"ח')
- How is the volume of a dome covering of a chest measured and when is this important? (י"ח:י"ח')
- Explain the debate regarding a case when one of the legs of a chest breaks off. (י"ח:י"ח')
- Which parts of a bed are susceptible to *tumah*? (י"ח:י"ח')
- Explain the debate regarding the: "מלבן שנתנו על לשונות". (י"ח:י"ח')



ONLINE SHIURIM

Yisrael Bankier

mishnahyomit.com/shiurim

Rabbi Reuven Spolter

mishnah.co

Rabbi Chaim Brown

www.shemayisrael.com/mishnah/

Rabbi E. Kornfeld

Rabbi C. Brown

<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>



APPS

Mishnah Yomit

mishnahyomit.com

All Mishnah

Orthodox Union

Mishna Yomi

Ohr Somayach, South Africa

Kehati



KOL HALOSHON

Rabbi Moshe Meir Weiss

In US dial: 718 906 6400

Then select: 1 – 2 – 4

NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
19 July · אב ח'	20 July · אב ו'	21 July · אב ז'	22 July · אב ח'	23 July · אב ט'	24 July · אב י'	25 July · אב י"א
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	Keilim 19:8-9

Have a good Shabbos!