



Blocks

The *Mishnah* (22:9) discusses a *kofet* – a large block of wood – that is going to be used as a chair. According to R' Akiva if one simply painted and smoothed out its face (*asa'o panim*), that would be enough for the block to be susceptible to *tumah* (*tumat midras*). According to the *Chachamim* however, after painting it would still be considered a basic block of wood, until a seating place was carved out of the block. We shall try to understand this *Mishnah*.

The *Tifferet Yisrael* explains that R' Akiva treats this block just like the homeowners' baking boards that we learnt about previously (15:2). In that case, painting them was sufficient for them to become susceptible to *tumah*.

The *Chachamim* however argue that the baking boards are different. Those boards were already fit for purpose prior to any paint work – they were already considered a *kli*. However, since they were flat boards they were considered *peshutei klei etz*. In other words, they were defined as a wooden *kli* without a receptacle and therefore not susceptible to *tumah*. That is why once it was painted, it was enough for the *Chachamim* to make a *gezeira* to consider them as being *keilim*, so as not to confuse them with other wooden *keilim* that are susceptible to *tumah*. The *kofet* however is just a block and not considered a *kli* at all, even though one could technically sit on it. That is why it required a more substantial act for it to be defined as a seat.

The *Chazon Ish* (*Keilim* 26:16) explains that it would not need to be defined as a *kli* to be susceptible. It would be enough if it were defined as a *moshav* – a seat. Nevertheless, since people don't sit on simple

block of wood and it would readily be used for something else, it is not defined as a *moshav* without some alterations.

The *Tifferet Yisrael* explains that this *Mishnah* then aligns with another earlier *Mishnah* (20:4). That *Mishnah* discusses a broken trough that was going to be repurposed as a seat. There also, the *Chachamim* require a more substantial modification for the trough to become susceptible to *tumah*. He continues that even though *machshava*, a decision to repurpose a *kli*, would normally be sufficient, that is only when dealing with an object that is considered a *kli*.

The *Tifferet Yisrael* (*Boaz* 8) however notes that this distinction does not work according to the *Rambam*. That is because the *Rambam* also defines the *kofet* as a *peshutei klei etz*. Accordingly, there must be a different distinction between the *kofet* and the baking boards. The *Tifferet Yisrael* therefore suggest that the boards already have some *to'ar kli* – it has the form of a *kli*. Our case is different; it is a simple block of wood, and a more substantial modification therefore is required.

There is another way we can explain the difference between the two *Mishnayot* according to the *Rambam*. The *Mishnah Achrona* explains that the difference between the two *Mishnayot* is that in this case we are forming a seat about which people are more particular. That is why more effort is required. Interestingly, he explains that if the face was indeed smoothed out, that would be a substantial act even according to the *Chachamim*. Consequently, he explains that *asa'o panim* should be understood like the *Rambam's* comment that it is relating to the paintwork alone.





REVISION QUESTIONS

טהרות כ"ב:ד' – כ"ד:ב'

- What is the three-way debate regarding the *kise shel kalla*? (כ"ב:ד')
- What else is the subject of debate between these parties? (כ"ב:ד')
- In what case is a chair whose seat was removed still be susceptible to *tumah*? (כ"ב:ה')
- What is the law regarding a chair whose outer seat-boards were removed? (כ"ב:ו')
- What is the law if the inner seat-board was removed? (כ"ב:ו')
- What is the law if two adjacent seat boards were removed? (כ"ב:ז')
- What case does R' Yehuda add? (כ"ב:ז')
- What are two ways that a *Shida* can come apart and still be susceptible to *tumah*? Explain. (כ"ב:ח')
- What third way is the subject of debate? (כ"ב:ח')
- Is a chiseler's work bench susceptible to *tumat midras*? (כ"ב:ח')
- Explain the debate regarding the painted *kofet*. (כ"ב:ט')
- At what point is a basket filled with stuffing for the purpose of seating susceptible to *tumat midras*? (כ"ב:ט')
- What is the law regarding an *aslah*, where the leather separates from the frame? (כ"ב:י')
- What other case is similar to the previous one and how does it differ? (כ"ב:י')
- What is the law regarding a bench where one of the legs is made of stone? (כ"ב:י')
- When is a *kankilin* susceptible to *tumah*? (כ"ב:י')
- When does the stuffing of an item that is torn transmit and not transmit the *tumah* of the item? Provide examples from the *Mishnah* for both cases. (כ"ג:א')
- List some items that are susceptible to *tumah* through *merkav*. (כ"ג:ב')
- What is the difference between *tumah* through *merkav* and *moshav*? (כ"ג:ג')
- When is a *tafit* of a donkey susceptible to *tumah*? (כ"ג:ג')
- Is a bed set aside for use of corpses susceptible to *tumat midras*? (כ"ג:ד')
- What is the opinion of R' Yosi regarding the susceptibility to *tumat midras* of a *kise she kalla*? (כ"ג:ד')
- Is a fish net susceptible to *tumah*? (כ"ג:ה')
- List some traps that are susceptible to *tumah* and some that are not? (כ"ג:ה')
- What are the three *trisin* and how do they differ from each other? (כ"ד:א')
- What are the three *agalot* and how do they differ from each other? (כ"ד:ב')



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9 August • כ"א אב	10 August • כ"ב אב	11 August • כ"ג אב	12 August • כ"ד אב	13 August • ל' אב	14 August • א' אלול	15 August • ב' אלול
Keilim 24:3-4	Keilim 24:5-6	Keilim 24:7-8	Keilim 24:9-10	Keilim 24:11-12	Keilim 24:13-14	Keilim 24:15-16

Have a good Shabbos!