



Simple Leather Keilim

The twenty-sixth *perek* opens by discussing different *keilim* that are made of simple pieces of leather, but take their form once strings that are looped through them are drawn tight. One example the *kis shel shenatzot* – a purse. The *Mishnah* teaches that any person can make the *kli tameh* (susceptible to *tumah*) or *tahor* by tighten or removing the string – it does not require a craftsman's involvement. R' Yossi however argues that that is true for all *keilim* – they can be modified to become *tameh* or *tahor* without an expert's involvement. Instead R' Yossi maintains that what is unique about the *keilim* listed in the *Mishnah* is that even if the string is released such that the leather is now flat without any receptacle, it is still *tameh* since anyone can draw the strings to return it to its original state.

The *Mishnah Achrona* directs our attention to the *Rambam's* ruling in the *Mishnah Torah* (*Keilim* 7:9). The *Mishnah Achrona* notes that the *Rambam* first rules like R' Yossi, that even when the *kis shel shenatzot* is open, it is still susceptible to *tumah*. The *Rambam* however continues that if the straps are removed, if the *kli* was *tameh*, it is now *tahor* even though anyone can return them to their place. The *Mishnah Achrona* stresses the two parts of the *Mishnah* appear to contradict each other. How can the de-strapped *kli* both become *tahor* and be susceptible to *tumah*?

The *Mishnah Achrona* first cites the *Kesef Mishnah* who suggest that the two parts of the *Mishnah* are discussing two different things. Removing the straps would indeed make the *kli* that was *tameh* now *tahor*. The first statement of the *Rambam* however is teaching that it is nonetheless susceptible to *tumah* going forward, since it can easily be returned to its functioning state. If this explanation is true however, the *Mishnah Achrona* is at a loss for the source of this understanding.

Instead, the *Mishnah Achrona* suggests that really there is no debate in our *Mishnah* and the *Chachamim* and R' Yossi were discussing two different cases. Both cases are what the *Rambam* is mentioning.

The *tumah* status of the un-strapped *kli* depends on the intent of the owner and whether he wants to re-strap the *kli*. The *Chachamim* were discussing where the owner removed the straps. It is now a simple piece of leather, no longer a *kli* and no longer susceptible to *tumah*. R' Yossi however was discussing where the straps feel out. In that case, the owner would likely want to put it back together again. The novelty of the *keilim* in this *Mishnah* is that in this case, since it is readily repaired, it is still susceptible to *tumah*.

The *Tifferet Yisrael* (*Boaz* 26:1) discusses the position of R' Yossi at length and concludes that there are four different cases. For regular *keilim* that would require a craftsman to repair them, when they break they are completely *tahor*. If the broken *kli* does not require a craftsman **and** it takes no effort to repair it, like our case, then even in its "broken" state, it remains *tameh*. If however, only one of these is true – it requires a craftsman **or** it requires effort – then while it is broken, it is *tahor* but if it is put back together, then the original *tumah* returns. However, in the previous case, if when the straps are removed it still retains some of its shape, then it is comparable to the second case and is still *tameh*.

The *Tifferet Yisrael* therefore explains, the *Rambam* opened with our case, where it does not require the craftsman and it takes no effort to repair it. In that case the straps come out of the loops but are still attached to the leather. Consequently, it remains *tameh*. The second case the *Rambam* is discussing is where the straps were completely removed. In that case more effort is required to repair it and the *kli* is therefore *tahor*.





REVISION QUESTIONS

טירות כ"ד:י"ז – כ"ו:ד'

- What are the three *kupot* and how do they differ from one another? (כ"ד:י"ז)
- Explain the debate regarding which utensils have an *achoraim va'toch*. (כ"ה:א')
- Which two utensils are explicitly debated? (כ"ה:א')
- In what context does the debate regarding the measures of four and seven arise? Explain. (כ"ה:ב')
- Explain the debate regarding oil and wine measures. (כ"ה:ג')
- What other utensils are included in this debate? (כ"ה:ג')
- Explain the debate regarding the utensil referred to as a *rova va'chatzi rova* where one compartment comes into contact with *tameh* liquids. (כ"ה:ד')
- What is the law regarding that outside of one of the compartments that came into contact with *tameh* liquid? (כ"ה:ה')
- What is the law regarding the dividing wall? (כ"ה:ה')
- What is the law regarding the outsides of the entire utensil if the liquid came into contact with the outside of one of the compartments? (כ"ה:ה')
- How much of the utensil must be placed in the *mikvah* if only one compartment came into contact with the *tameh* liquid? (כ"ה:ה')
- What is the law if *tameh* liquid came into contact with the handle of a utensil? (כ"ה:ו')
- If the liquid came into contact with which other parts, is the handle *tahor*? Is the hand *tameh*? (כ"ה:ו')
- What is the law of *beit tzevia* and when does it apply? (List all five opinions.) (כ"ה:ז')
- What example is provided to explain the opinions of R' Meir and R' Yosi? (כ"ה:ח')
- Does one need to be concerned about the contents of a bubbling urn whose outside is *tameh*? (כ"ה:ח')
- What two stringencies apply to utensils used for *kodesh*? (כ"ה:ט')
- Complete the following rule and explain: (כ"ה:ט')

ש _____ מבטל מיד המעשה ומיד מחשבה
ו _____ אינה מבטלת לא מיד המעשה ולא ומיד מחשבה
- What are the two opinions regarding the reason for the list of leather-ware utensils in the first *Mishnah* of the twenty-sixth *perek*? List some of those items. (כ"ו:א')
- When is a *kis shel shnatzot* no longer susceptible to *tumah*? (כ"ו:ב')
- Which *tzror* is *tameh* is which *tzror* is debated? Explain. (כ"ו:ב')
- Which of the follow leather utensils are susceptible to *tumah*: (כ"ו:ג')
 - The thorn-pickers' "spoon"?
 - *Zon*?
 - *Sharvulim*?
 - *Praklimin*?
- Which *beit etzba'ot* are susceptible to *tumah*? (כ"ו:ג')
- What is the law regarding a sandal that was *tameh midras* and one of the straps broke and was then repaired? (כ"ו:ד')
- What is the law if both straps broke and were then repaired? (When is the law different?) (כ"ו:ד')
- Which type of sandal is *tahor* if it breaks in any part? (כ"ו:ד')



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Keilim 26:5-6	Keilim 26:7-8	Keilim 26:9-27:1	Keilim 27:2-3	Keilim 27:4-5	Keilim 27:6-7	Keilim 27:8-9

Have a good Shabbos!