



Multiuse Klei Cheres

The first ten *perakim* of *Keilim* (“*Bava Kama*”) discuss the laws of *klei cheres* – earthenware utensils. The discussion includes when they are susceptible to *tumah*, how *tumah* is transferred to and from them, and how the *keilim* become *tahor*. For earthenware utensils, they can only become *tahor* if they are effectively broken.

The *Mishnah* (3:2) teaches that if the *kli* has a hole in it, then if they are made to contain food, the size of the hole to make it *tahor* is a *kezayit*. If however, it was designed to contain liquids, then the hole would need to be the size that would prevent its use for that purpose. This is referred to as being *kekones mashke*, large enough that water could seep into the *kli*. This size is of course much smaller than a *kezayit*.

The *Mishnah* then continues that if the utensil was designed for both solids and liquids then we rule stringently that the hole would need to be the size of a *kezayit* for the *kli* to then become *tahor*.

The *Bartenura* explains that the last case in the *Mishnah* is referring to a pot that is used to cook meat. It follows that both solids and liquids are being used at the same time.

The next *Mishnah* discusses the cooking pot directly. The *Tosfot Yom Tov* there explains that the *shiur* (measure) being a *kezayit* is rabbinic. He cites the *Tosfot* (*Zevachim* 94b, s.v. *lo*) who explains that for this *kli* it would be sufficient if it was *kekones mashke*, since it can no longer function its normal way. The *gezeira* requiring the larger size was so as not to confuse this *kli* with a *kli* that was only

use for solid that does require the larger size. In other words, if we allowed the small size for this cooking pot, people might wrongly assume that the small size is sufficient for a *kli* that is used exclusively for solids.

The *Chazon Ish* (*Keilim* 11:40) however cites the *Tosfot* (*Shabbat* 96a) who explains that the larger size is really the required size – this *kli* contains food. In other cases where this *kli* required the smaller *shiur*, that is a *gezeira* so as not to confuse this *kli* with a *kli* that is used solely for liquids. It is a stringency in those cases about which we will learn in the later *Mishnayot*.

The *Mishnah Achrona* however explains that all the above discussion relates to the next *Mishnah* that discusses the cooking pot directly, that is used for both solids and liquids at the same time. If our *Mishnah* was also referring to that case, why would it be necessary to repeat it in the next *Mishnah*? The *Mishnah Achrona* therefore suggests that our *Mishnah* is referring to a *kli* that is used for solids or liquids. Either of them, but not at the same time. That being the case, since it is used for solids alone, it is clear that the *shiur* of the hole must be a *kezayit*.

One might ask, why then does the *Mishnah* teach that we rule “stringently”¹ that the size is a *kezayit*? The *Mishnah Achrona* explains that the *Mishnah* is simply following the same language that is used in the later *Mishnah* (8:2) where it uses the language that “we rule stringently” there regarding this *kli* that the *shiur* is *kekones mashke* in that case.²

Yisrael Bankier

¹ Note that not all *Mishnahyot* have the word “stringently”.

² The *Mishnah Achrona* (*Zevachim* 95a) cites the *Tosfot* that indeed explains our *Mishnah* in this way. Nevertheless, he notes that the

Tosefta cited by the *Rash* clearly explain our *Mishnah* like the *Bartermua*.

Also note that sources for this article were taken from *Mishnayot Ryzman* (3:1), *Iyunim* 5.

Revision Questions

טהרות א' י' – ג' ב'

- Regarding the ten levels of *kedusha*: In what way is *Eretz Yisrael* more *kadosh* than other lands? (א' י')
- How are walled cities more *kadosh* than the rest of *Eretz Yisrael*? (א' י')
- How is inside *Yerushalaim* more *kadosh* than other walled cities? (א' י')
- How is *Har Ha'bait* even more *kadosh*? (א' י')
- Explain how the following areas increase in *kedusha*?
 - The *cheil*.
 - The *Ezrat Nashim*.
 - The *Ezrat Yisrael*.
 - The *Ezrat Kohanim*. (א' י')
 - Between the *Ulam* and *Mizbeach*.
 - The *Heichal*.
 - The *Kodesh HaKodashim*. (א' י')
- According to *R' Yosi* in what five ways is the area between the *Ulam* and *Mizbeach* the same as the *Heichal*? (א' י')
- What four utensils are: "יפשוטיהן טהורים ומקבליהן טמאים"? (א' ב')
- What is the law if one of these utensils that were *tameh* broke and was then reformed? (א' ב')
- How do *klei cheres* (earthenware vessels) become *tameh*? (א' ב')
- How do *klei cheres* transfer *tumah*? (א' ב')
- How can one remove the *tumah* from *klei cheres*? (א' ב')
- How small can *klei cheres* (or parts of *klei cheres*) still be defined as utensils? (Provide all three opinions.) (א' ב')
- What is the rule regarding *klei cheres* that cannot become *tameh*? List some of the examples brought in the *Mishnah*. (א' ב')
- When are lanterns susceptible to *tumah*? (א' ב')
- What are the explanations why a peddler's funnel is susceptible *tameh*? (א' ב')
- When are covers of wine jars susceptible to *tumah*? (א' ב')
- What are the two reasons why stew pot covers are (generally) susceptible to *tumah*? (א' ב')
- What is a *gistra* and when is it susceptible to *tumah*? (א' ב')
- What is the law if one of the compartments in a spice container becomes *tameh*? (א' ב')
- Explain the debate regarding a *masrek shel tzirtzur*. (א' ב')
- How large must a hole be in a *tameh kli cheres* to render it *tahor*? (Provide both measures.) (א' ג')
- Regarding the previous question, how large must the holes be in the following utensils: (א' ג')
 - A barrel?
 - A large pot?
 - A *pach*?
 - A *tzartzur*?

Shiurim

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Reuven Spolter
mishnah.co

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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
 Our Somayach, South Africa

Kehati

SHIUR ON 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
17 May א' סיון	18 May ב' סיון	19 May ג' סיון	20 May ד' סיון	21 May ה' סיון	22 May ו' סיון	23 May ז' סיון
Keilim 3:3-4	Keilim 3:5-6	Keilim 3:7-8	Keilim 4:1-2	Keilim 4:3-4	Keilim 5:1-2	Keilim 5:3-4

