



Permanently Filled

The *Mishnah* (13:6) discusses *keilim* that are made of a combination of metal and other materials, and addresses when the vessel is treated like a metal *kli*. One case discussed is a ring that is made of both metal and coral.

The *Mishnah* rules that if the ring is made of metal and the seal made of coral, since the main part of the *kli* is metal, it is considered a metal *kli* and susceptible to *tumah*. If, however, it was the other way around, it is treated like a *kli etz*. For materials other than metal, if it does not have a receptacle, it is not susceptible to *tumah*.

The *Tosfot Yom Tov* however notes, that one might ask, even if the ring was made of coral, it should still be susceptible to *tumah*. That is because it does have a receptacle; it is fashioned to be able to contain the seal. Consequently, in both cases the ring should be susceptible to *tumah*.

The *Tosfot Yom Tov* however cites the *Tosfot* who explains that since that indentation in the ring is designed to be filled (by the seal) it is not defined as having a receptacle.

The *Melo HaRoim* however directs our attention to the *Tosfot* in *Sukkah* (12b). There the *Gemara* addresses whether arrows can be used for *schach*. The *Gemara* explains that if there is a hole in the wood shaft, where the arrowhead is inserted, then it may not be used as *Schach* because it is defined as a *kli*. Recall, that *keilim* or objects susceptible to *tumah* may not be used as *schach*. The *Gemara* continues that it was necessary to teach this law, because one might have thought that since the containing part of the shaft was meant to be filled, then it would not be considered a *kli*. The conclusion however is that it is nonetheless defined as a *kli* and cannot be used as *schach*. Note, that this directly contradicts the *Tosfot's* understanding of our *Mishnah*.

The *Tosfot* there also notes this difficulty. He cites for example the case of a stuffed ball, that is not susceptible

to *tumah*. Even though the leather ball contains the stuffing, it does so permanently and is therefore not considered as having a *beit kibal*.

The *Melo HaRoim* writes that one must say that the difference is that in the case of the arrows, the arrowheads are sometimes removed. Nevertheless, he notes that the *Tosfot* writes that is difficult to accept that as an explanation.

The *Rambam* also rules that these arrows may not be used for *schach* (*Sukkah* 5:5) yet rules that if the containing part is made to be filled, then it is not considered as if it has a *beit kibal* (*Keilim* 2:3). The *Rashba* raises the apparent contradiction.

The *Avi Ezri* (*Sukkah* 5:5) cites the *Meiri* who also explains that the arrow shaft is considered a *kli* since the shaft would be removed from the head during war. That said the *Avi Ezri* argues that even when it is removed, it still is intended to be completely filled with the next arrowhead, so it should not be susceptible to *tumah*.

The *Avi Ezri* initially answered that the principle that it is considered *asui le'malot* – made to be filled – is only if it is intended to be filled permanently.

The *Avi Ezri* provides another explanation. The reason why if the *kli* is *asui le'malot* it is not susceptible to *tumah*, is because since its use is only when the cavity or indentation is filled with another piece, that is its form. It only takes its completed form when it is filled. In other words, the wooden element is considered like a simple (filled) piece of wood and not susceptible to *tumah*. When it comes to the arrow shaft however, since its function was to be removed from the arrowhead, it has its form, with the *beit kibal*, even without the arrowhead. This is despite the fact that it is intended to be filled with the next arrowhead.





REVISION QUESTIONS

טהרות י"ב:ד' – י"ד:א'

- Is the nail in a sundial susceptible to *tumah*? (י"ב:ד')
- What are the other five cases involving a nail and what is the law? (י"ב:ד' – ה')
- What are the four cases where *Rabban Gamliel* rules *tameh* and the *Chachamim* rule *tahor*? (י"ב:ו')
- What are the two ways an expired coin can become susceptible to *tumah*? (י"ב:ז')
- Is there any restriction in keeping expired coins? (י"ב:ז')
- Is a ruler susceptible to *tumah*? (י"ב:ח')
- Which *golmei kli eitz* are not susceptible to *tumah*? (י"ב:ח')
- What are the two opinions regarding the susceptibility to *tumah* of knives? (י"ב:ט')
- Explain the debate regarding whether scissors that come apart are susceptible to *tumah*. (י"ב:ט')
- What is a *koligrifon* and explain the law discussed regarding it? (י"ב:י')
- What other utensil is discussed in a similar manner? (י"ב:י')
- What are the three ways a needle can no longer be susceptible to *tumah*? (י"ב:יא')
- Regarding the previous question: (י"ב:יא')
 - What two cases are the exceptions?
 - How can it become *tameh* again?
- Explain the case of a utensil where the “wood serves the metal” and another utensil where “the metal serves the wood” and what is the law? (י"ב:יא')
- What is a *kadum* and when is it susceptible to *tumah*? (י"ב:יב')
- Regarding what did *R' Yehoshua* say: (י"ב:יב')
”דָּבַר חֵידוּשׁ חִידְשׁוּ סוּפְרִים וְאֵין לִי מָה אֲשִׁיב”
- What is the difference between flax and wool combs regarding their susceptibility to *tumah* when the teeth break off? (י"ב:יג')
- List some cases when those teeth are susceptible to *tumah*? (י"ב:יג')
- How large must the remainder of a broken utensils be to be susceptible to *tumah* for the following vessels: (י"ב:יד')
 - A bucket?
 - A large urn?
 - A large pot?



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NEXT WEEK'S MISHNAYOT

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת קודש
28 June · תמוז י"ג	29 June · תמוז י"ד	30 June · תמוז ט"ו	1 July · תמוז ט"ז	2 July · תמוז י"ז	3 July · תמוז י"ח	4 July · תמוז י"ט
Keilim 14:2-3	Keilim 14:4-5	Keilim 14:6-7	Keilim 14:8-15:1	Keilim 15:2-3	Keilim 15:4-5	Keilim 15:6-16:1

• Have a good Shabbos! •