



## Stuffed Keilim

The twenty-third *perek* begins by discussing a number of sealed *keilim* whose contents will rarely be removed. The *Mishnah* begins by listing a number of them that were already *tameh*, but were subsequently torn open. The *Mishnah* explains that if something came into contact with the contents, it would be *tahor*. The first of these items listed is a ball filled with stuffing.

The *Bartenura* explains that the ball came into contact with a corpse. The *Mishnah* is teaching that the stuffing is not considered a *chibbur* through which *tumah* can be transferred. Furthermore, that which is contained is not *tameh* like the casing.

The *Mishnah Achrona* asks that granted that the stuffing is not a *chibbur*, why is it not *tameh*? The *met* would have caused the casing to become an *av ha'tumah*, which in turn should be able to make the stuffing become a *rishon le'tumah*.

This however would not necessarily pose a problem. One could understand that when the *Bartenura* states that the stuffing “does not become *tameh* like it” to mean that that it is not *tameh* on the same level as the casing, but is indeed a *rishon le'tumah*. The reason why one that touches the stuffing is *tahor* is because a person that touches a *rishon le'tumah* does not become *tameh*.

The *Mishnah Achrona* however understands that the *Bartenura* differently and explains that the stuffing is simply not susceptible to *tumah*. The reason why one who touches the stuffing in the

later case is *tameh* is because in that case they are a *chibbur*.

The next question that needs to be addressed is how the ball can become *tameh* at all. As the *Tifferet Yisrael* points out, before it is torn it would be considered *pshutei kli ohr* – a simple leather *kli* that cannot hold anything – and should not be susceptible to *tumah*. The fact that it contains stuffing is not relevant since the ball is completely sealed and, as we learnt with respect to the swimmer's barrel (2:3), is not considered as if it has a *beit kibbul* (receptacle).

The *Tifferet Yisrael* however explains that there is a difference between a sealed *kli* that will never be opened and a *kli* that will rarely be opened. In this case, as opposed to the swimmer's barrel, it will sometimes be opened and is therefore considered as having a *beit kibbul*.

The *Mishnah Achrona* however provides a different explanation. Recall that the *Mishnah Achrona* understands that the stuffing is not susceptible to *tumah*. His issue is how the casing can be *tameh*, since it is effectively a *yad* for the *tahor* stuffing and a *yad* for something *tahor* is *tahor*.

He therefore explains that the leather become *tameh* before it was set aside for this purpose, e.g. to be used as ball. It was originally used to contain something else. Since there was there was no *shinui maaseh*, it remains *tameh* even though its purpose changed.

## Revision Questions

יב: בייכ סילכ- יה: גייכ

- When can a table whose legs begin to break off once again be susceptible to *tumah*? Include both opinions. (יב: בייכ)
- When can a bench that loses both its legs still be susceptible to *tumah*? (ג: בייכ)
- What is the law regarding a footstool that loses a leg? (יג: בייכ)
- What is the three-way debate regarding the *kise shel kalla*? (יד: בייכ)
- What else is the subject of debate between these parties? (יד: בייכ)
- In what case is a chair whose seat was removed still be susceptible to *tumah*? (יה: בייכ)
- What is the law regarding a chair whose outer seat-boards were removed? (יז: בייכ)
- What is the law if the inner seat-board was removed? (יז: בייכ)
- What is the law if two adjacent seat boards were removed? (יז: בייכ)
- What case does *R' Yehuda* add? (יז: בייכ)
- What are two ways that a *Shida* can come apart and still be susceptible to *tumah*? Explain. (יח: בייכ)
- What third way is the subject of debate? (יח: בייכ)
- Is a chiseler's work bench susceptible to *tumat midras*? (יח: בייכ)
- Explain the debate regarding the painted *kofet*. (יט: בייכ)
- At what point is a basket filled with stuffing for the purpose of seating susceptible to *tumat midras*? (יט: בייכ)
- What is the law regarding an *aslah*, where the leather separates from the frame? (יז: בייכ)
- What other case is similar to the previous one and how does it differ? (יז: בייכ)
- What is the law regarding a bench where one of the legs is made of stone? (יז: בייכ)
- When is a *kankilin* susceptible to *tumah*? (יז: בייכ)
- 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. (יז: בייכ)
- List some items that are susceptible to *tumah* through *merkav*. (יז: בייכ)
- What is the difference between *tumah* through *merkav* and *moshav*? (יז: בייכ)
- When is a *tafit* of a donkey susceptible to *tumah*? (יז: בייכ)
- Is a bed set aside for use of corpses susceptible to *tumat midras*? (יז: בייכ)
- What is the opinion of *R' Yosi* regarding the susceptibility to *tumat midras* of a *kise she kalla*? (יז: בייכ)
- Is a fish net susceptible to *tumah*? (יז: בייכ)
- List some traps that are susceptible to *tumah* and some that are not? (יז: בייכ)

## Local Shiurim

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

### Efrat, Israel

*Shiur in English*

#### Sunday -Thursday

Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

### 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	שדוק תבש
15 <sup>th</sup> February ויכ טבש	16 <sup>th</sup> February זיכ טבש	17 <sup>th</sup> February טבש חייכ	18 <sup>th</sup> February טבש טייכ	19 <sup>th</sup> February טבש יל	20 <sup>th</sup> February רדא יא	21 <sup>st</sup> February יברדא
Keilim 24:1-2	Keilim 24:3-4	Keilim 24:5-6	Keilim 24:7-8	Keilim 24:9-10	Keilim 24:11-12	Keilim 24:13-14

