



Volume 12. Issue 4

Connected Klei Cheres

The *Mishnah* discusses different extensions, attachments and connections of a *kli cheres* and teaches whether they are considered part of the *kli* for *tumah* and to what extent. By comparing the different cases we can come to an understanding of the principles.

The *Mishnah* (5:3) discusses a few cases. One is the *Tirat Ha'Tanur*, which is the enclosure connected to the oven into which the baked bread is placed. If it is at least four *tefachim* tall or firmly attached then it is considered part of the oven, and even the oven will become *tameh* if *tumah* is dangled in its containing space.

Another case is the *beit hapach* (oil container) and *beit ha'tavlin* (spice container) that are attached to the outside of the *kira* (stove). In this case there is a debate. Everyone agrees that these are not part of the stove. *R' Meir* however understands that there is a rabbinic decree that if the stove is *tameh* then these containers can transfer that *tumah* through direct contact. *R' Yishmael* however treats these containers as independent vessel so they would be completely *tahor*.

The *Tifferet Yisrael* asks regarding the second case. If it is considered *chibbur* (attached) then it should be considered like the case of the *tirat ha'tanur* and they should be like one *kli*. If it is not then the ruling should be like another case we learnt previously. Recall the case of a tray with many bowls attached to it (2:7) each bowl is treated independent, yet each is susceptible to *tumah*. The *Tifferet Yisrael* however understands that according to *R' Yishmael* the side containers are not susceptible to *tumah* at all, which presents a difficulty.

The *Tifferet Yisrael* (*Boaz* 5:4) understands that there are three different cases of attachment. The first is if both parts are required for the same object and function. For example, in the case of the *tirat ha'tanur* both the oven and the *tirah* are required for the baking the bread. Consequently, they are considered like the one *kli* and *tumah* being in the airspace of one would cause the other to become *tameh*.

The second level is where the function of one container is independent of the other. This would be similar to the case of the tray with bowls. Each *kli* is treated independently.

The third case is where each of the *keilim* are required for the one product, but they serve very different functions. That would align with our case. The *kira* is used for cooking while the spice container for adding condiments. This case is the cause for debate. *R' Meir* understands that on a rabbinic level that are connected, but only to transfer *tumah* by direct contact. *R' Shimon* however understands that they are not connected. However since the *beit ha'pach* is physically attached to the *kira* and the *kira* is attached to the ground, it is as if the *beit ha'pach* is attached to the ground. Now since all *keilim* that are attached to the ground are *tahor* (with the exception of a *tanur* and *kira*) they are also *tahor*.

The *Mishnah Achrona* however presents a different distinction between the three cases. In the case of the *Tirat Ha'Tanur*, the *tira* is technically defined as a *yad* ("handle") for the *tanur*. A *yad* can transfer *tumah* to a *kli* even if it is on it back This explains the bidirectional transfer between the *tira* and the *tanur*.

The *beit hapach* and *beit ha'tavlin* however are not consider *yadot* since they do not serve it all and function independently. The question then is how does this case differ from the case of the tray with bowl, where if one became *tameh* the adjoining ones remain *tahor*. One would expect *R' Meir* to argue in that case as well.

The *Mishnah Achrona* explains that in that case – *tocho shel ze, gabo shel ze* – this inside of one bowl is that outside of the other. It would be an excessive stringency to say that the outside is *me'tameh m'derabbanan*. In other words, no one would say that a *kli cheres* should become *tameh* on a rabbinic level since its outside become *tameh*. But that is only in the case where all the *keilim* appear to be equal. In our case however it is clear that the primary *kli* is the *kira* and the other attachment are secondary and therefore considered its outside. Consequently, the *Mishnah Achrona* understands that *R' Meir* would only *metameh* the side *keilim* if the main *tanur* became *tameh*; once the inside becomes *tameh*, so does the outside. If *tumah* entered the side *keilim* he argues that the *kira* would be *tahor* since they are considered its outside and a *kli* does not become *tameh* from its outside. This is consistent with the opinion of the *Rambam* but against the *Bartenura*.

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Revision Questions

ג: איה סילכ – א: זי

- What is the law regarding an *ateret kira*? A *tirat tanur*? (ג: איה)
- Explain the debate regarding a *beit ha'pach*. (ג: איה)
- Is a *tanur* that was fired (for the first time) without the knowledge of the owner susceptible to *tumah*? (ד: איה)
- What is a *mussaf ha'tanur* and when is it *tahor*? (ה: איה)
- What is the law regarding a *tanur* that:
 - Is half filled with earth?
 - Was placed over a pit? (ה: איה)
- How does one purify a *tanur* that became *tameh*? (Include all opinions) (ה: זי)
- If a *tanur* was sliced horizontally, how thin must the rings be such that they are *tahor*? (ה: ח)
- What type of a *tanur* can be used by a *niddah* and would remain *tahor*? (ה: ח)
- If a *tanur* came in parts how does the addition, removal and subsequent addition of *limudin* affect its *tumah* and *tahara*? (ה: ט)
- What is the *tanur shel achnai* and what is the debate regarding it? (ה: י)
- What is the *tanur shel ben dinai* and what is its status regarding *tumah* and *tahara*? (ה: י)
- How does an oven made of metal differ from the ovens discussed so far with respect to: (ה: יא)
 - Susceptibility to *tumah*?
 - When it becomes *tahor*?
- Does covering a metal oven with clay give it the status of an earthenware oven? (ה: יא)
- What are *pitputim* and when are they susceptible to *tumah*? (ה: יא)
- If a stone is used to rest a pot on alongside another item, for which of those items is the stone susceptible to *tumah* and for which is it not? (ה: יב)
- What was the *kirat nezirim*? (ה: יב)
- Explain the case of the *kirat hatabachim*. (ה: יב)
- What is the law regarding three stones that are used as two stoves (the middle stones serving both) where the outer stone became *tameh*? (ה: ג)
- What is the law regarding the previous question if: (ה: ג)
 - The other outer stone were removed?
 - The *tameh* stone was removed?
 - The centre stone was very large?
 - If the centre stone was removed? Then returned?
- What is the law regarding a *kira* of two stones where additional stones were placed on either side? (ה: ד)
- Regarding *kalatut* of *ba'alei batim*, when does it become *tahor*? (ה: א)

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/

Rav Meir Pogrow
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
7 th December ז"ט ולסכ	8 th December ח"ט ולסכ	9 th December ט"י ולסכ	10 th December י"א ולסכ	11 th December י"ב ולסכ	12 th December י"ג ולסכ	13 th December י"ד ולסכ
Keilim 7:2-3	Keilim 7:4-5	Keilim 7:6-8:1	Keilim 8:2-3	Keilim 8:4-5	Keilim 8:6-7	Keilim 8:8-9

