



Flat Packed Oven

Much of the week we have been discussing the *tanur* – earthenware oven. Recall that the *tanur* in the times of the *Mishnah* was a cone-like shaped earthenware vessel that was open at the top and bottom – it had no base. It was generally cemented to the ground, with the dough being stuck to the walls when baking.

The *Mishnah* (5:9) discusses a case of an oven that came from the factory in vertical slices. The *Mishnah* teaches that once the oven is constructed and rings placed around it to hold the slices in place, the oven is then susceptible to *tumah*. The *Mishnah* continues that if the oven becomes *tameh* and the rings were then removed, the oven is considered broken (*Bartenura*), and the parts are *tahor*. The oven would only then become susceptible to *tumah* if the oven was put back together again, rings added and coated with clay. It would immediately be so, even if the oven had not yet been fired up. This is in contrast to a newly manufactured oven, that only becomes susceptible to *tumah* if enough heat has been generated inside it to back soft cakes.

The *Mishnah Achrona* cites the debate regarding the first time this oven is put together. Note that the *Mishnah* says that the oven is susceptible to *tumah* once the rings are placed around the oven; there is no additional requirement of coating it with clay. Why does this requirement appear the second time the oven is pieced together but not the first? What is the basis for the difference?

The *Rambam* explains that after the rings are removed, the oven is considered broken. As we learnt previously, once a *kli cheres* is broken it is no longer susceptible to *tumah* and that does not change by simply putting the pieces together again. It only becomes susceptible to *tumah* if the parts are used to make a new vessel – which is satisfied with the addition of the clay. In our case, when the parts initially arrive, they are not considered a broken,

since they were never a *kli*. It is with the addition of the rings that the oven first becomes defined as a *kli*.

The *Rash* and *Rosh* however argue that there is no difference between the first and second construction, and in both situations the oven becomes susceptible to *tumah* only with the additional clay coating.

Considering that when the rings are removed the *tanur* is considered broken, one might ask why the oven is immediately susceptible to *tumah* when the rings are returned and the oven recoated. In the previous *Mishnah* we learnt that if an oven was sliced horizontally into loops (less than four *tephachim* thick) then the oven is *tahor*. If it was then put together again and coated with clay, it only becomes susceptible to *tumah* after it has been fired up to the degree required by a new oven. Why is this case different?

The *Tifferet Yisrael* suggest that our case is different since the rings provide strong structural support. This is unlike the previous *Mishnah* where the parts of the oven are held together with newly applied clay. In other words there are structural differences. The novelty in the opinion of the *Tifferet Yisrael* is that firing of the oven is only required for susceptibility to *tumah* when it serves to provide the necessary strength to the *kli*. In our case, that is satisfied with the loops.

The *Mishnah Achrona* however explains that in our case since the parts had initially been fired before delivery, it is not necessary to fire them again. The case in the previous *Mishnah* however is worse. Since the oven was sliced, the initial firing is disregarded and the process is again required. We find that according to the *Mishnah Achrona*, the firing of the oven is necessary to define the oven as a *kli*. The difference between the two cases is simply whether that process has been satisfied.

Yisrael Bankier

Revision Questions

כלים ד' – א' – ה' – י'

- What is the law regarding a broken piece of *cheres* that cannot stand due to the attached handle? (ד': א')
- Explain the debate regarding the previous case if the handle then broke off. (ד': א')
- Explain the debate regarding a barrel that splits down the middle. (ד': א')
- How poor must a severely cracked barrel be in order that it is no longer susceptible to *tumah*? (ד': ב')
- What is a *gistra*? (ד': ג')
- What is the rule regarding a *gistra* that has *chidudim*? (ד': ג')
- What are the three cases of an earthenware utensil that has “three rims”? (ד': ד')
- From what point in production is an earthenware utensil susceptible to *tumah*? (ד': ד')
- What are the minimum dimensions of a *tanur* and a broken *tanur* such that it is susceptible to *tumah*? (ה': א')
- What is the “*g'mar melacha*” of a *tanur*? (ה': א')
- Regarding the previous two questions, what is the law regarding a *kira*? (ה': ב')
- What is the law regarding an *ateret kira*? A *tirat tanur*? (ה': ג')
- Explain the debate regarding a *beit ha'pach*. (ה': ג')
- Is a *tanur* that was fired (for the first time) without the knowledge of the owner susceptible to *tumah*? (ה': ד')
- What is a *mussaf ha'tanur* and when is it *tahor*? (ה': ה')
- What is the law regarding a *tanur* that:
 - Is half filled with earth?
 - Was placed over a pit? (ה': ו')
- How does one purify a *tanur* that became *tameh*? (Include all opinions) (ה': ו')
- If a *tanur* was sliced horizontally, how thin must the rings be such that they are *tahor*? (ה': ז')
- 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')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

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

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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	שבת קודש
30 August י"א אלול	31 August י"ב אלול	1 September י"ג אלול	2 September י"ד אלול	3 September ט"ו אלול	4 September ט"ז אלול	5 September ט"ח אלול
Keilim 5:11-6:1	Keilim 6:2-3	Keilim 6:4-7:1	Keilim 7:2-3	Keilim 7:4-5	Keilim 7:6-8:1	Keilim 8:2-3

