



Beit Seor

Over the past week we have been learning about the laws related to earthenware ovens and *tumah* transfer inside them. As with other *klei cheres*, if a source of *tumah* is in the airspace of an oven, it becomes a *tameh*. Similarly, if the oven itself is *tameh*, then any food that is in its airspace will likewise become *tameh*. That is provided that the food is inside the oven itself, and not inside a *kli* that is sealed or whose opening is outside the oven.

The *Mishnah* (8:6) discusses the cases of a *beit se'or*, an earthenware *kli* that is used to contain sourdough. In this case the *kli* has a dividing wall.¹ On one side of the *kli* is a dead *sheretz* – a source of a *tumah* – and on the other side is some *se'or*. The *Mishnah* teaches that if that *kli* was sealed tight and placed inside the oven, the oven would become *tameh*. Being sealed does not stop the *tumah* from escaping and it is considered as being inside the oven. The food however remains *tahor*. The *Tifferet Yisrael* explains that even though the two sides of the *kli* are only divided by a wall, since that wall reaches the top of the *kli* the sides are considered two distinct *keilim*. This is much like the case we learnt (2:3) regarding two bowls fixed on the same tray without a higher surrounding wall. Since the side with the food is sealed tight, it remains protected from *tumah*.

The *Mishnah* continues that the law would be the same if instead of a *sheretz* there was a *kezayit* from a corpse, that spreads *tumah* in an *ohel*, to anything under the same covering. Once again, the house would be *tameh*, but the food on the sealed side would remain *tahor*. The *Mishnah* however continues that if there was a hole the size of a *tephach*, then the food would also become *tameh*. We shall try to understand this ruling.

The *Bartenura* explains that once there is a hole in the dividing wall of a *tephach* by *tephacha*, that is the size through which *tumat ha'mat* can spread.² Consequently, the *tumah* spreads directly across to the other side to make the food *tameh*.

It is important to note that the *Bartenura* understands that the hole is in the dividing wall. The *Tosfot Yom Tov* however understands, like the *Rash*, that the hole is in the seal. The issue with that understanding is if there is any hole, then it is no longer sealed, so the size should not matter. The *Tosfot Yom Tov* explains that that is only true if a some of the seal was deliberately removed. If however some of the seal fell away, it would still be considered sealed until the size was a *tephach*.

Let us return to the understanding that the hole is in the wall. The *Mishnah Achrona* explains that the hole presenting a problem is only regarding *tumat ha'met* that can spread from one *kli* to the next through a hole of that size. In the case where one side had the *sheretz*, even if the hole was a *tephach* the food on the other side would remain *tahor*. That is because, even with the hole, they are still considered two separated *keilim* and the "*kli*" that contains the food is still considered sealed. The *Chazon Ish* (10:9) explains that a majority of this wall would need to be comprised for the two side to be considered one *kli*.

The *Mishnah Achrona* continues, that according to the understanding that the hole is in the seal, it would make no difference whether the *tumah* was from a *met* or *sheretz*. The reason is that the hole compromised that status of both *keilim* as being defined *tzamid patil*.

Once again let us return to the understanding that the hole is in the wall. The *Chazon Ish* (10:9) explains that there is a way in which a hole, that is even smaller than a *tephach*, can make the food *tameh*. That is if it is in the entire top of the wall, thereby reducing its height. In that case, it would be like the case of the tray that had multiple bowls, yet there was a higher wall surrounding them. In that case they are now considered like one *kli* and no longer separate *keilim*. That being so, the source of *tumah* would cause that food to become *tameh*. The *tumah* would make the entire *beit se'or tameh* which would in turn make the food *tameh*.

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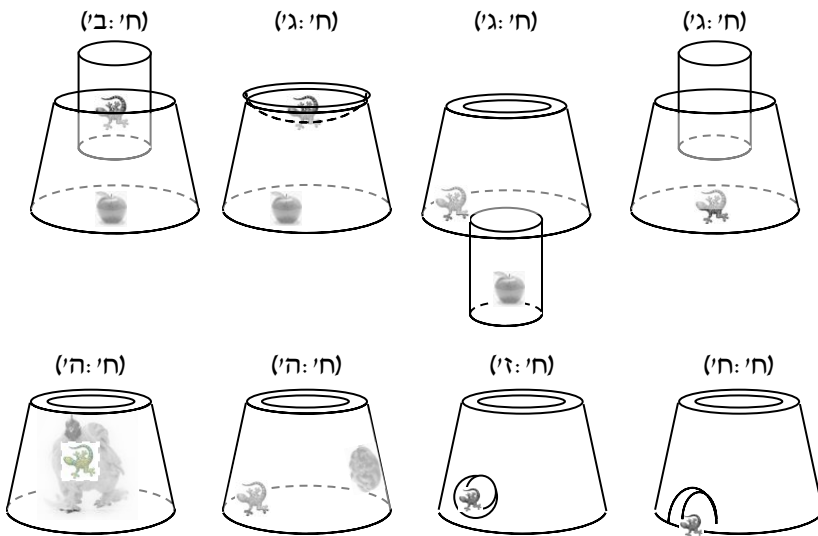
¹ The *Tifferet Yisrael* (Boaz 4) however understands that the *keretz* is a sharp *kli* that is made of pottery or wood that is used to cut the *se'or* and is left in the *beit se'or*. The novelty is that even though it is not fixed and its placement is temporary it still serves as a dividing wall.

² The *Chazon Ish* explains that for this to be true we must assume that the cover is also a *tephach* by *tephach* so that there is an *ohel* to spread the *tumah*.

Revision Questions

טהרות זי – חי: ל"א

- Regarding the previous question, when does the law differ and how so? (ז: ד')
- When are the spaces of *pitputei kira* all *tameh*? (ז: ד')
- Explain the debate if one of them is removed. (ז: ה')
- What other two cases are debated in a similar manner? (ז: ה')
- How is the space between the *pitputim* measured? (ז: ו')
- Can a *tanur* be divided for *tumah* and *tahara* by placing a plank of wood in the middle? (ז: א')
- What is the law regarding the following cases (include when the law changes and other opinions where applicable):



- When is a *kli* found in a *tameh tanur* also *tameh*? (ח: ד')
- Explain the case of the *Beit Se'or* and its ruling. (ח: ו')
- When can a pit have the same status as a *kira*? (ח: ט')
- A can a person who is a *rishon le'tumah* cause a *tanur* to become impure? (ח: י')
- What other similar case applies to a woman? (ח: י"א')
- What other case is similar? (ח: י"ב')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
7 June כ"ב סיון	8 June כ"ג סיון	9 June כ"ד סיון	10 June כ"ה סיון	11 June כ"ו סיון	12 June כ"ז סיון	13 June כ"ח סיון
Keilim 9:1-2	Keilim 9:3-4	Keilim 9:5-6	Keilim 9:7-8	Keilim 10:1-2	Keilim 10:3-4	Keilim 10:5-6

