



# Baker's Boards

With the beginning of the fifteenth *perek* we begin discussing *keilim* made of other materials. The *Mishnah* teaches that when it comes to wooden *keilim*, they are only susceptible to *tumah* if the *kli* has a receptacle. If however, it is a simple flat *kli* then it is not susceptible to *tumah*.

The second *Mishnah* however discusses the flat wooden boards that were used by bakers to prepare dough prior to baking. The *Mishnah* teaches that they are indeed susceptible to *tumah* – even though they are flat. This is in contrast to the boards used by regular homeowners that are not. We need to understand why.

The *Bartenura* explains that the baker's boards have a form of a *kli*, therefore, despite not having a receptacle, they were considered susceptible to *tumah* on a rabbinic level. The *Tosfot Yom Tov* explains that its having a form of *kli* is what differentiates between a baker's board and the regular homeowner's board that is not susceptible to *tumah*.

The *Mishnah Achrona* notes that this is indeed how most *mefarshim* explain the *Mishnah*. He however directs our attentions to the *Shach* (YD 201:35) who cites the *Bach* that understands that this law is biblical, and the *Mishnah Achrona* is unsure of the basis for this understanding.

The *Tosfot* (*Bava Batra* 66a, s.v. *shani*) explain that this board is susceptible rabbinically, since it can “serve a person and things that serve a person”. He cites the *Torat Kohanim* that brings a *pasuk* to derive this requirement – “*mi'kol kil etz*”. Nevertheless, the *Tosfot* explain that the law is still rabbinic and the use of the *pasuk* is an *asmachta*. The *Ramban* and *Rashba*

however understand that the law is biblical and the derivation in the *Torat Kohanim* is to be taken literally.

The *Rambam* (*Keilim* 4:1) explains this definition in more detail. A *kli* that only serves a person is *tahor* (not susceptible to *tumah*). The example he brings for such a *kli* is a ladder. A *kli* that serves a person and what he uses, is a table, tray or bed.

The *Even HaAzel* notes that in the first *perek* (1:10) the *Rambam* teaches the law that wooden *keilim* must have a receptacle in order to be susceptible to *tumah*. He however lists a number of wooden *keilim* that are susceptible rabbinically: boards, a chair or leather that one eats upon. The *Even HaAzel* notes that this list is different to the list of those wooden *keilim* we mentioned above, implying that a flat wooden *kli* that both serves a person and that which he uses is susceptible on a biblical level. Again, we need to understand why? Especially since the necessity for a *beit kibbul* is learnt from *pesukim*.

The later *Mishnah* (27:1) discuss a tray without an edging or frame, and explains that if it is wooden, it is *tameh* (susceptible to *tumah*). The *Tifferet Yisrael* there explains that this ruling is once again rabbinic. The *Eliyahu Raba* however explains that since it is designed (see 2:1) for having things resting on it, it is considered as if it has a *beit kibbul*. According to this understanding, we have a broader definition of what is considered a *beit kibbul*. It is not just that it has a containing volume, but rather it is designed for having other items upon it. In that case, we can understand how the baker's board could be susceptible to *tumah* on a biblical level even if it is flat.





# REVISION QUESTIONS

טהרות י"ד:ב' – ט"ז:א'

- Explain the debate regarding a stick that had nails driven into it. (י"ד:ב')
- Are tent pegs susceptible to *tumah*? (י"ד:ג')
- Are measuring chains susceptible to *tumah*? (י"ד:ג')
- Are lids susceptible to *tumah*? What is the exception? (י"ד:ג')
- List some of the parts of a wagon that are susceptible to *tumah*. (י"ד:ד')
- List some of the parts of a wagon that are not susceptible to *tumah*. (י"ד:ה')
- What has happened to a cover of a *teni* such that it is now debated whether it is susceptible to *tumah*? (י"ד:ו')
- When is a broken mirror still susceptible to *tumah*? (י"ד:ו')
- What two points are debated between R' Eliezer and R' Yehoshua regarding broken metalware that became *tameh met*? (י"ד:ז')
- What is the debate regarding an *arkuva* key? (י"ד:ח')
- List some ways a *gam* key can no longer be susceptible to *tumah*. (י"ד:ח')
- How broken must a mustard sieve be to no longer be susceptible to *tumah*? (י"ד:ח')
- List two differences between metal and wood utensils. (י"ד:ט')
- Greater than what volume must a wooden chest be such that it is no longer susceptible to *tumah*? (י"ד:ט')
- Related to the previous question, regarding what do R' Meir and R' Yehuda argue? (י"ד:ט')
- Explain the debate regarding the baker's plank. (י"ד:ט')
- How can a *serod* belonging to a homeowner become susceptible to *tumah*? (י"ד:ט')
- Which *yam nafa* is susceptible to *tumah*? (י"ד:ט')
- Regarding the previous question, which case does R' Yehuda add? (י"ד:ט')
- Explain the debate regarding *teluyim*. (י"ד:ט')
- What is the general rule regarding when a *rachat* is susceptible to *tumah*? (י"ד:ט')
- Which of the seven liquids is not susceptible to *tumah*? (י"ד:ט')
- Which of the books of *Tanach* is not *metameh* hands? (י"ד:ט')
- Which animal trap is *tameh* and which is *tahor*? (י"ד:ט')
- What is the law regarding a wooden utensil that is broken in two? (י"ד:ט')
- What is the exception to the previous question? (י"ד:ט')
- When is a wooden utensil considered complete? (י"ד:ט')



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Keilim 16:2-3	Keilim 16:4-5	Keilim 16:6-7	Keilim 16:8-17:1	Keilim 17:2-3	Keilim 17:4-5	Keilim 17:6-7

• Have a good Shabbos! •