



Metal Ovens

Earthenware ovens have dominated our study over the last week. These ovens are similar to earthenware utensils in that they contract *tumah* by the *tumah* being in its airspace, but not if the *tumah* came into contact with the outside of the *kli*. This is in contrast to *keilim* of other materials where the *tumah* is transferred only through direct contact. The novelty of an earthenware oven is that it is susceptible to *tumah* even if cemented to the ground.

The *Mishnah* (5:11) explains that if the oven was made of metal or stone, then it does not share the same (unique) laws as an earthenware oven. The stone oven is not susceptible to *tumah* (as with all stone vessels), whereas the metal oven is treated like any other metal *kli*.

The *Tosfot Yom Tov* cites the *Torat Kohanim* that derives this law from the *pasuk*, "Everything on which the carcass of any of them falls shall be *tameh*, an oven or stove shall be smashed..." *Chazal* understand that these unique laws only apply to an oven for which "smashing" applies. The *Mishnah Achrona* explains that while an oven made of any material can be smashed, that is not what the *Mishnah* is referring to. It is referring to materials for which smashing is the only means of purifying it, if it became *tameh*. Stone *keilim* are not susceptible to *tumah*, while metal *keilim* have other means of purification. For earthenware vessels, the only method of purification is breaking them.

What is worthy of note, is how the *Rishonim* explain the difference between the metal and earthenware oven. The *Rash* explains that the metal oven is different since it would not become *tameh* if the *tumah* is in its airspace, and if it did become *tameh*, then it can be purified by being immersed in a *mikveh*. The *Rashash* however asks that an additional difference should have been included – the fact that the earthenware oven is susceptible to *tumah* even if cemented to the ground. Indeed the *Rambam* includes this difference in his explanation. Is there significance in the *Rash*'s omission?

Rav Daniel Wolf, (*Mincha Tahora*, p210-213) believes there is, and it is connected to the *Rash*'s and *Ritva*'s different understandings of this particular law.

There are two ways to understand this law. The first is that the earthenware oven is unique. Unlike other *keilim* it does not have a base and is used specifically when attached to the ground. Nevertheless the *Torah* teaches that it is still defined as a *kli* and susceptible to *tumah*. In other words, the above cited *pasuk*, is novel in introducing a new class of *kli* that is also susceptible when attached to the ground. This is the understanding of the *Ritva*.

Another possible understanding is that the oven is not novel. A vessel is only considered *tahor* if the *kli* was attached from the outset. The oven was first constructed and then attached to the ground, and therefore susceptible to *tumah*.¹

Rav Wolf suggests that this second understanding is the position of the *Rash*. When the *Mishnah* (2:1) teaches that wooden, leather and glass *keilim* that are flat are *tahor*, the *Rash* asks why earthenware *keilim* were not included in the list. The *Rash* answers that unlike other *keilim* that require a receptacle, to contain contents, earthenware *keilim* only require an inside for susceptibility to *tumah*. His proof is from the oven which does not have a base, but has an inside and is susceptible to *tumah*. By the *Rash* drawing on the oven, Rav Wolf suggests that the susceptibility to *tumah* of an oven is not a specialised subset of earthenware *keilim* but share all the laws of earthenware *keilim* in general. It is then possible to suggest that the fact that the oven is susceptible to *tumah* even when attached to the ground draws from a general law that applies to *keilim* – it is defined as a *kli* prior to being attached to the ground.

Rav Wolf therefore suggests, that the omission of the *Rash* was intentional because it is not unique to earthenware ovens. This general law, that it is susceptible to *tumah* when attached to the ground would then apply to ovens of other materials.

Yisrael Bankier

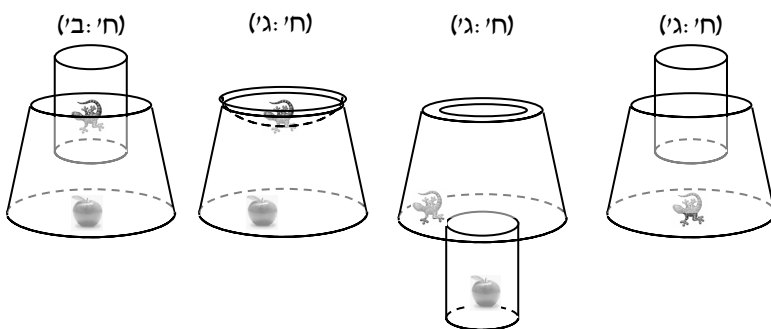
¹ Rav Wolf draws a parallel from the world of *shechita*, where despite the fact that if one used an object that is *mechubar le'karka* for *shechita* it would

be invalid, if one took a knife and then attached it to the wall, the *shechita* would be valid (*Chulin* 16a).

Revision Questions

כלים ה' י"א – ח' ג'

- How does an oven made of metal differ from the ovens discussed so far with respect to: (ה' י"א)
 - Susceptibility to *tumah*?
 - When it becomes *tahor*?
- Does covering a metal oven with clay give it the status of an earthenware oven? (ה' י"א)
- What are *pitputim* and when are they susceptible to *tumah*? (י' א')
- 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? (י' ב')
- What was the *kirat nezirim*? (י' ב')
- Explain the case of the *kirat hatabachim*. (י' ב')
- What is the law regarding three stones that are used as two stoves (the middle stones serving both) where the outer stone became *tameh*? (י' ג')
- What is the law regarding the previous question if: (י' 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? (י' ד')
- Regarding *kalatut* of *ba'alei batim*, when does it become *tahor*? (י' א')
- What is a *dachon* and why (and how) is it susceptible to *tumah*? (י' ב')
- If a *kira* is cut in a vertical direction, when is it *tahor* and when is it (still) *tameh*? (י' ז')
- Does the same rule apply to a *kofach* and why? (י' ז')
- When is a *chatzar ha'kira* susceptible to *tumah*? (י' ג')
- Regarding the previous question, when does the law differ and how so? (י' ד')
- When are the spaces of *pitputei kira* all *tameh*? (י' ד')
- Explain the debate if one of them is removed. (י' ה')
- What other two cases are debated in a similar manner? (י' ה')
- How is the space between the *pitputim* measured? (י' ו')
- Can a *tanur* be divided for *tumah* and *tahara* by placing a plank of wood in the middle? (י' ח')
- What is the law regarding the following cases (include when the law changes and other opinions where applicable)?



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Sunday -Thursday
10 minutes before *Mincha*
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Shiur in English

Sunday -Thursday
Rabbi Mordechai Scharf
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Kollel Magen Avraham
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Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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http://www.dafyomi.co.il/calend
ars/myomi/myomi-thisweek.htm

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
6 September י"ז אלול	7 September י"ח אלול	8 September י"ט אלול	9 September כ' אלול	10 September כ"א אלול	11 September כ"ב אלול	12 September כ"ג אלול
Keilim 8:4-5	Keilim 8:6-7	Keilim 8:8-9	Keilim 8:10-11	Keilim 9:1-2	Keilim 9:3-4	Keilim 9:5-6

