## Introduction to פרק ששי – בצה אשה

As we saw in the previous chapter, those who are bound by שמירת שבת must be careful regarding what they wear in רה"ר ; in the case of people (as it was with animals), there are two layers of concern; there are those items which ought not to be worn as they may inadvertently be carried (e.g. if they fall off) – and, of course, if worn, there is not liability. There are, however, items which are considered a "burden" and, as such, constitute full violations of הוצאה ברה"ר and generate היוב חיוב חיוב חיוב חיוב הייר (בשונג fi) numeric detail those items that a woman (א) and a man (ב) ought not to wear – but no liability attaches. The next two merium present those items that a woman (ג) and man (ד) may not wear and, if they do, there is liability. The rest of the chapter is devoted to those items which are allowed to be worn; in some cases, this is subject to dispute.

## 2.6.1 57*a* (משנה א) 58*a* (דבי ריש גלותא) (דבי ריש גלותא)

- I. משנה א הואse items that a woman may ot wear in רה"ר on שבת but is not liable if she violates
  - a. Head adornments: wool or linen strings or bands on her hair
    - i. Note: she may also not go into the מקוה with these on (חציצה) until she loosens them
    - ii. Connection (ד"ו): since she has to loosen them (בחול) to go to מקוה perhaps she'll need מבילה של מצוה on טבילה של מצוה and loosen them in רה"ר and carry them שבת
      - 1. *Question (ר"כ מרב*): if she has strands formed into a (hollow) chain, is this מותר on שבת ?
        - a. Answer: if it is woven, no גזירה (re: טבילה, since the water gets in easily) → מותר
          - i. Support: מימרא of ר' הונא בריה דר"י
          - ii. Alternate: "ה בדר" reported that his sisters were not מקפיד to take these off when bathing
            1. Split the difference: if they are dirty- 1<sup>st</sup> version no חוצץ קפידא
      - 2. Tangent: מקוואות ח:ט list of חציצות
        - a. *p"n*: includes wool and linen strands
          - i. *ד' הונא* all of these are worn on the head
          - 1. *Question (רב יוסף*): what is he excluding?

            - 2. Answer (דנייסף): ה:רב יוסץ's reason a woman doesn't choke herself (→it is loose→not ר"ה)
              - a. Challenge (אביי): girls may go out on שבת with strings in their ears, but not chokers
              - b. *Answer* (רבינא): women do wear chokers tightly, so as to accentuate their flesh
        - b. *רי יהודה* allows for wool and hair strands, since water can get through them (not חוצץ)
          - i. הלכה : הודה follows הוטי שער in re: חוטי שער
          - ii. Challenge (אביי לרב ייסף): "הלכה" implies a dissent but ת"ק didn't mention חוטי שער
            - Proposal: had ר' יהודה not heard ת"ק also prohibit חוטי שער, he wouldn't have mentioned it
              Rejection: perhaps ר' יהודה was using חוטי שער as a point of reference
              - a. To wit: just as you agree about חוטי שער, cede the point about חוטי צמר
              - b. Support: חוטי שער agree that she may wear חוטי שער
              - c. גייע support from later משנה a woman may go out with חוטי שער (must be רבנן)
  - b. Other significant hair adornments: סרביטין or סרביטין if they are not stitched on to her veil
    - i. *טוטפת* dispute in פומבדיתא as to its meaning:
      - 1. *ייוסף* a bundle of spices, tied up and worn to ward off against עין הרע אין הרע
        - a. *Challenge (אבי*): then it should be like a קמיע מומחה, which is permitted
      - 2. Rather (מר יהודה quoted by אביי): it refers to an ornament worn across the forehead
        - a. Support: ברייתא she may wear golden hat, with טוטפת and טונביטין if they are tied to it
        - b. די הונא, poor women make these of colored strands; the wealthy from silver and gold
    - ii. *סנביטין* adornment worn vertically on both sides of her head (די אבהו above as per אבהו seplanation)

- c. And: כבול which may be a seal worn by slaves or a woolen hat worn by women
  - i. יי ינאי is it women's hat אול ק״ול slave's seal (likely to remove); or only כפה של צמר and כפה של צמר permitted?
    - 1. ג' אבהו likely it means women's wool cap (and אין extends to כבלא דעבדא)
      - a. Support (*ברייתא*): חצר permits איסטמא (explained below) to חצר חצר
        - i. רה"ר may even wear רה"ר in רה"ר הייר הייר אלעזר
        - ii. Rule (רשב״א): anything below netting (worn on head) may be worn, anything above may not
      - b. *Tangent*: discussion about איסטמא which is likely a hat worn to gather the hairs that protrude
        - i. *תוספתא שבת ד:ז* 3 things said about איסטמא:
          - 1. שעטנז) doesn't apply) מלאים
          - 2. בגעים doesn't attach (can't become נגעים).
          - 3. שבת not wear it outside (רה"ר) on שבת
          - a. ש"ז. decree against אטרות כלות (per סוטה ט:טו) promulgated after חרבן הבית) doesn't apply
    - 2. *שמואל* only means slave's mark but woman's wool hat is permitted
      - a. *Challenge:* שמואל ruled that slave may go out with seal around his neck but not one on his garment
      - b. Resolution: if his master made it, he is afraid to take it off permitted; if he made it himself אסור Analysis: we've determined that the latter ruling was a case of a seal made by the master
        - *Analysis*: we've determined that the latter ruling was a case of a seal made by the master 1. *If so*: why is one on the garment forbidden to be worn outside on שבת?
        - 2. *Answer*: since the slave is afraid of the master, if it falls off, he'll carry it **κ**"**κ** on his shoulder
          - a. *Per*: יצחק בר יוסף's ruling if someone walks outside with a טלית folded on his shoulder on איב חטאת, he is חייב חטאת (considered full הוצאה)
          - b. Support: שמואל ruled that all the scholars in ריש גלותא household (considered like his slaves) may not wear the garment with a seal, except for ר׳ חיננא בר שילא
            - i. *Reason*: since בי ריש גלותא is not מקפיד if he is wearing it
- d. Other jewelry: נזמים, קטלא, עיר של זהב or a ring without a seal nor a needle without a hole (pin) (explained further on)