

2.6.2; 58a (גופא אמר שמואל) → 59a (דיקור)

1. כל דבר אשר יבא באש תעבירו באש וטהר אך במי נדה יתחטא וכל אשר לא יבא באש תעבירו במים: במדבר לא, כג
 2. כל המשקב אשר ישכב עליו הזב יטמא וכל הפלי אשר ישב עליו יטמא: ויקרא טו, ד

- I. Analyzing שמואל's ruling about the slave's seal (above)
- a. Ruling (supported by ברייתא): slave may go out with seal around his neck, but not one on his clothes
- i. Challenge: he may go out with neither – and neither is מקבל טומאה (i.e. not considered adornment)
1. And: he may not go out with a bell around his neck, but may go out with one on his clothes
- a. תכשיט טומאה both of them are מקבל טומאה (considered תכשיט)
2. Animals: may wear none of them and none of them are מקבל טומאה (no תכשיט for בהמה)
- ii. Proposed answer: if his master made it, may not wear (he is מקפיד → if it falls, he'll carry it); if he made it – מותר
1. Rejection: both are made by master; permitted – is mud (master isn't מקפיד); if metal – אסור
- a. Support: ר"נ ruled – only if the master is מקפיד on it is it forbidden
- b. Proof: ר"נ ruled that neither seal is מקבל טומאה → if it were a כלי, would be (→ must be metal)
- II. Analysis of various rulings in above-invoked ruling
- a. Slaves's bell: may wear one on his clothes, but not around his neck
- i. Reasoning: if around his neck, may fall off and he'll carry it
1. Challenge: same should apply to his garments
2. Answer: case is a woven-in bell, per ruling that גזרו עליו לא גזרו אריג לא גזרו עליו
- b. Animal's bell: is not מקבל טומאה
- i. Challenge: ruling that an animal's bell is מקבל טומאה, but one on a door is not מקבל טומאה
1. Then: if he had a door-bell and changed its use for an animal – is מקבל טומאה
2. But: if he had an animal-bell and made it for the door – even if he nailed it to the door
- a. Because: כלים can become טמא with intent alone; but only lose that status with מעשה
- ii. Answer: if it has a clapper – טמא; our ruling is referring to a bell without a clapper
1. Question: how does the presence of a clapper make it a כלי?
- a. Answer: indeed, per v. 1, something that generates sound is מקבל טומאה
2. Challenge: we've established that our ruling is a case of no clapper
- a. But: in the middle clause, both slave-bells are מקבל טומאה, which they should not
- i. Per: איגי ב"מ א"ג: תוספתא כלים – bells made for various purposes are only מקבל טומאה w/clapper
- b. Answer: that is if made for children; clapper defines it as a כלי; for adult, considered תכשיט even w/o
- c. Note: in that תוספתא, ruled that if the clapper was taken out, still טמא
- i. Question: what is it good for?
- ii. Answer (אב"י): since an amateur could put it back, considered as if it is in
1. Challenge (רבא): פרה יב:ח – the bell and clapper are considered חיבור (for טומאה and הזאה)
- a. Should you suggest: that it means that even when not connected, considered חיבור
- b. Block from תוספתא כלים ב"מ ג:ב (version): a barber's scissors and the blade of a plane are considered connected for טומאה but not for הזאה (each part needs separate הזאה)
- i. observation: this is inconsistent
1. Answer (רבה): מה"ת – it is full חיבור while being used for work and not at all at any other time
- a. דבנן: were on גזרו טומאה even when not in use as a precaution against טומאה while in use
- b. And: on הזאה even when being used as a precaution against הזאה when not being used
- iii. Rather (רבא): it can still be used to bag on some pottery (and will still make noise – i.e. מעין מלאכה ראשונה)
1. Support: ריב"ח had the same answer
2. But: ר' יוחנן saw that it was fit to spoon water to a baby
- a. Question: doesn't ר' יוחנן require that a כלי, to remain טמא after breaking, be able to do its original מלאכה?
- i. ברייתא v. 2 is interpreted as excluding a basket, turned over and sat on, from מושב ומושב
1. ל"א: limits the criterion of מלאכתנו as excluding מושב ומושב – only for מדרס
2. יוחנן: extends it to all טומאה – even מושב ומושב
- b. Answer: indeed – switch positions of אמוראים and ר' יוחנן would require it to be used for sound
- i. Justification: we already know that ר' יוחנן requires מלאכה ראשונה in re: טומאה of metal horseshoe
1. רב ור' חנינא: fit for keeping liquid (רב – water [→if dirty, טהור]; ר"ח – oil [→if dirty, still טמא]) at war
2. ר' יוחנן: fit for putting on feet to run away during war & protect from thorns (→if טהור, טהור)