

2.6.3

59a (פדחתה) → 60a (ולא בעיר של זהב)

1. ותגזר אומר ויקם לך ועל דרכיך נגה אור: איוב כב, כח
 2. ויקח משה ואֵלֶעֶזֶר הַלֵּהֶן אֶת הַזָּהָב מֵאֵתָם כֹּל קָלִי מַעֲשֵׂה: במדבר לא, נא

- I. Discussion of "עיר של זהב" (prohibited in משנה)
- Meaning (ר' יוחנן): a golden ornament depicting של ירושלים של זהב, as ר"ע made for his wife
 - עיר של זהב 3. תוספתא שבת דו
 - מ"מ: if she wears it out – חייבת חטאת – (he holds it to be a משאוי)
 - חכמים: she may not wear it, but no liability – (precaution – she may take it off to show to her friends)
 - א"א: she may wear it out (only rich women have them – they won't take it off to show)
 - Tangent: dispute שמואל רב about wearing a כלילא (type of crown); רב forbade; שמואל permitted
 - Agreement: if made of metal, all agree it is prohibited
 - Dispute: if it is woven, with part of metal woven in
 - אסור → דב: maintains that the metal is the עיקר (→ אסור)
 - שמואל: weave is main thing (→ מותר)
 - אשי ד' learned that they agreed to permit if wove, only disagreed if metal
 - דב: she may take it off to show to friends and carry it
 - שמואל: only a rich woman has one, it isn't a rich woman's style to take it off in public
 - Note: evidence that רב also permitted (ר' יוסף taught that way)
 - לוי publicly taught that it was permitted
 - Tangent: story about לוי leaving א"י for בבל (v. 1)
 - Related discussion: שמואל's ruling permitting a woman to wear a קמרא – golden belt
 - Some say: it is a woven belt, with gold woven in
 - ד' ספרא: just like a טלית golden
 - Others say: it is a pure metal belt
 - ד' ספרא: just like a belt worn by royalty
 - Question (רבינא לר' אשי): may she wear a קמרא over her belt?
 - ד' אשי: prohibited – that is "2 belts" (top one considered a משאוי)
 - ד' אשי: a small scarf may only be worn if it has strands to tie it together
- II. Analysis of more items listed in the משנה –
- קטלא: a choker worn around the neck
 - גזמים: refers to earrings
 - Rings: implication – if she wears a ring with a seal, חייבת (see משנה ג) – implying that it is not considered תכשיט
 - Challenge: תכשיטים rules that all chokers and rings are (→ תומאה)
 - Including: noserings, earrings, finger rings without and without a seal
 - Answer (ר' זירא): that follows משנה ר', our נחמיה follows חכמים
 - Per: יג: כלים – if the base is metal and the seal/setting is coral – טמאה; if reversed – טהורה
 - ד' נחמיה: that is also טמא
 - Per: ר"ג's rule – rings' status determined by seal; yoke's status – by nails put in to strengthen it; hangar's – by its nails, ladder's – by its rungs; scale's – by its chains
 - חכמים: all follow the מעמיד (main structural piece)
 - Answer (רבא): separate rules: if it has a seal, תכשיט for men (only); if none – תכשיט for women (only)
 - Answer (רבינא): שבת and תומאה have different parameters:
 - ד' אשי: determined by v. 2 – must be מעשה – and with or without seal, it's a כלי
 - שבת: consideration is משאוי – without a seal, it's a תכשיט; with a seal – משאוי
 - Needle: question – what is a needle without an eye good for?
 - ד' יוסף: a woman uses it to tie up her hair (hair-pin)
 - Challenge (אביי): should be like בירית טהורה (holds up socks) → מותר (per צניעות, won't undo it in public)
 - ד' אדא לר' יוסף: a woman uses it to part her hair
 - Question: what is it fit for on שבת? (when combing hair is forbidden)
 - Answer: she has a small gold plate on her head (with this needle at the edge)
 - Uses: בחול – she uses it to part her hair, on שבת, she leaves it hanging near her forehead (as jewel)