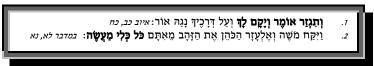
2.6.3

59a (פדחתה) → 60a (ולא בעיר של זהב)



- I. Discussion of "עיר של זהב" (prohibited in משנה)
 - a. Meaning (ר' יוחנן): a golden ornament depicting אירושלים של זהב made for his wife
 - b. עיר של זהב 3 opinions about עיר של זהב
 - i. ה"מ if she wears it out חייבת חטאת (he holds it to be a משארי)
 - ii. חכמים she may not wear it, but no liability (precaution she may take it off to show to her friends)
 - iii. **"7. she may wear it out (only rich women have them they won't take it off to show)
 - c. Tangent: dispute שמואל about wearing a כלילא (type of crown); דב forbade, שמואל permitted
 - i. Agreement: if made of metal, all agree it is prohibited
 - ii. Dispute: if it is woven, with part of metal woven in

 - 2. שמואל weave is main thing (→מותר)
 - iii. ז' אשי learned that they agreed to permit if wove, only disagreed if metal
 - 1. 27. she may take it off to show to friends and carry it
 - 2. שמואל only a rich woman has one, it isn't a rich woman's style to take it off in public
 - iv. Note: evidence that בי also permitted (ייסף taught that way
 - v. "5. publicly taught that it was permitted
 - 1. Tangent: story about לוי leaving א"י for בבל (v. 1)
 - d. Related discussion: שמואל ruling permitting a woman to wear a קמרא golden belt
 - i. *Some say*: it is a woven belt, with gold woven in
 - 1. יספרא just like a golden טלית
 - ii. Others say: it is a pure metal belt
 - 1. יכי ספרא: just like a belt worn by royalty
 - iii. *Question (רבינא לר' אשי)*: may she wear a קמרא over her belt?
 - 1. ד' אשי prohibited that is "2 belts" (top one considered a משאוי)
 - 2. 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
 - a. קטלא. a choker worn around the neck
 - b. נזמים: refers to earrings
 - c. Rings: implication if she wears a ring with a seal, חייבת (see משנה ג implying that it is not considered מכשיט
 - i. Challenge: כלים יא:ת rules that all chokers and rings are מקבל טומאה (→ מקבל טומאה)
 - 1. Including: noserings, earrings, finger rings without and without a seal
 - 2. Answer (ר' זירא): that follows חכמים follows משנה our משנה follows
 - a. Per: כלים יג:: if the base is metal and the seal/setting is coral כלים יג::
 - i. ממא that is also טמא
 - ii. *Per*: י"ז'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 1.: מכמים. all follow the מעמיד
 - 3. Answer (סרצא): separate rules: if it has a seal, תכשיט for men (only); if none תכשיט for women (only)
 - 4. Answer (שבת :(רנב"י) and טומאה have different parameters:
 - a. שומאה determined by v. 2 must be כלי מעשה and with or without seal, it's a כלי
 - b. שבת consideration is משאוי without a seal, it's a משאוי; with a seal משאוי
 - d. Needle: question what is a needle without an eye good for?
 - i. יוסף a woman uses it to tie up her hair (hair-pin)
 - 1. Challenge (אביי): should be like בירית טהורה (holds up socks) → מותר (per מותר, won't undo it in public)
 - ii. *ד' אדא לר' יוסף* a woman uses it to part her hair
 - 1. Question: what is it fit for on שבת? (when combing hair is forbidden)
 - 2. *Answer*: she has a small gold plate on her head (with this needle at the edge)
 - a. Uses: בחול she uses it to part her hair, on שבת, she leaves it hanging near her forehead (as jewel)