

2.6.8

64b (משנה ה) → 65b (תיקו)

1. והדנה בגדיתה והזב את זובו לזכר ולנקבה ולאיש אשר ישכב עם טמאה: ויקרא טו, לג

- I. שבת ה: those items which a woman may, לכתחילה, wear on שבת
- a. *Hair*: whether her own, another woman's or an animal's
    - i. *Justification*: from "her own", we wouldn't know "another's" – since it is unseemly (and a different shade), she may remove it; from these, we don't know "animal's", which is another species – קמ"ל
    - ii. *ברייתא*: as long she doesn't wear one which isn't age-appropriate (ילדה בשל ילדה)
      1. *note*: ילדה בשל זקנה is unnecessary – she'd never wear it – it is taught as parallel construction w/ רישא
  - b. *Headdresses*: טוטפת and סרביטין (משנה א, above) if they are sewn on to the cap
  - c. *Hats*: wool cap (כבול) and wig – may wear in חצר (only)
    - i. *דב*: rule – all that is forbidden in רה"ר is also אסור in חצר, except for these two
      1. *בשם ר' ישמעאל ב"ר יוסי* (ר' ענני בר ששון): they may wear anything in חצר (כבול is the model)
      2. *Note*: רב's position fits the language of the משנה better; but רעב"ש is relying on ריב"י, who is also a תנא
        - a. *Reason*: for exceptions (per רב) – so that she won't be disgusting to her husband
          - i. *Per*: review of v. 1's application
            1. *Originally*: she should wear no makeup, no colored clothes etc.
              - a. ד"ע taught that then her husband may divorce her – rather, v. 1 means that she retains her status of נדה until she enters מקוה מי
      - ii. *Tangential ruling* (רב – related to use in חצר): anything אסור due to מראית העין is אסור even in utter privacy
        1. *Challenge*: 2 ברייתות, one allowing an animal with a "silenced" bell in חצר, other forbids
          - a. *Answer*: it is a מחלוקת תנאים – in case of clothes that got drenched in water
            - i. ד"ק allows him to lay his clothes out in sun, but not towards the public
            - ii. ד"א ור"ש prohibit (מראית העין) – that he is doing laundry – extends to all situations
      - d. *מוק* (cotton like stuffing): in her ear, in her shoe or for נדה
        - i. דמי בר יחזקאל in case of ear and shoe – must be tied on; for נדה, no need, as it is מאוס, she won't remove it
          1. *Note*: even if she made a handle for it, as long as it is tied in (to ear) – מותר
            - a. *Note*: ר' יוחנן and ר' ינאי would wear in ear to כרמלית but חכמים were opposed
              - i. *Reason*: even though it wasn't tied in, since it was tight, they felt it was מותר (cf. רש"י)
        - e. *Food*: pepper (for halitosis) salt (for toothache) or anything else she put in her mouth (e.g. ginger or cinammon)
          - i. *Provided*: she does not put it in on שבת
          - ii. *And if*: it falls out on שבת, she may not put it back
        - f. *Teeth*: replacement or gold tooth – רבי permits, חכמים forbid
          - i. *ברייתא* (supported by זירא): only disagree about gold; all agree that silver tooth is מותר
            1. ר' שמעון בן אלעזר and ר' אליעזר, רבי אב"י all hold that she may wear anything that would degrade her to remove
              - a. דב"י: the gold tooth
              - b. ד' אליעזר allows her to wear the vials of perfume and spices
              - c. דשב"א: his rule – anything below the cap is מותר (she won't undo her hair – מגונה)

- II. רה"ר additional items a woman may wear in משנה ו
- a. *שלע*: she may wear a coin over a wound on the foot
- i. *May be*: that it being hard (could use pottery)
1. *Or*: being metal (could use כסף)
  2. *Or*: being minted (could use אסימון)
    - a. *אבי*: this teaches that any of these qualities helps with such a wound
- b. *Young girls*: may go out with strands of string in their hair; may even wear ear-pierce plugs
- i. *Story*: שמואל's father had three special rules for his daughters:
1. *Strands*: wouldn't let them wear strands on שבת
    - a. *Reason*: theirs were colored – perhaps they would show them off and carry them in רה"ר
  2. *Sleeping together*: wouldn't let them sleep in one bed
    - a. *Perhaps it supports*: ר' הונא, who ruled that נשים סוללות (פסולות לכהונה)
    - b. *Or*: he may reject ר' הונא, but was concerned that they shouldn't be accustomed to always having a body with them
  3. *טבילה*: he would make מקוואות for them in spring (wouldn't let them use פרת), but mats in winter (to use פרת)
    - a. *Reason*: in spring, majority of פרת's waters are rain waters, which are not מטהר unless gathered together (מקוה מים)
    - b. *Note*: שמואל is at odds with his father – he rules that a river is blessed from its own source
      - i. *And*: שמואל contradicts himself when he rules that the only river that may be used is the פרת during the fall/winter
- c. *Exotic dress*: Arab women may go out veiled; Medean women in clasped clothes
- III. משנה ז: She may clasp her clothes with a pebble, a nut or a coin
- a. *As long as*: she doesn't set up the clasp on שבת
- i. *Note*: this is a contradiction – פירפת and then לא תפרוף
  - ii. *Answer (אבי)*: the prohibition is only if she is using a מטבע (מוקצה)
    1. *Query (אבי)*: may she act deceptively, using a nut to clasp garment in order to "sneak" a nut out to her son on שבת
    2. *May be asked*: according to the מערימין position or the non-מערימין position
      - a. *In re*: saving items from a fire on שבת
        - i. *מערימין*: may only allow it when there is a concern that he will put out the fire
        - ii. *אין מערימין*: in that case, he is doing full הוצאה; but here, this isn't דרך הוצאה תיקו –