

2.10.5

94b (משנה r) → 96a (סיום הפרק)

1. לא יהיה כלי גבר על אשה ולא ילבש גבר שמלת אשה כי תועבת ה' אלהיך כל עשה אלה: דברים כב, ה
2. ויבן ה' אלהים את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם: בראשית ב, כב
3. וינתן לא שמע בהשביע אביו את העם וישלח את קצה המטה אשר בידו ויטבל אותה ביערות הדבש וישב ידו אל פיו ותארנה עיניו: שמ"א יד, כז
4. וכי יפל מנבלתם על כל זרע זרוע אשר יזרע טהור הוא: ויקרא יא, לו

- I. שבות חכמים only consider ר"א about liability for certain מלאכות; in all these cases, ר"א finds liable and חכמים only consider שבות זו
- a. גוזז: if done by hand (e.g. hair) or by teeth (e.g. nails)
- i. ר"א dispute is only if done by hand (or teeth); but all agree that if he used a כלי, he is חייב
- Challenge: this is obvious – the משנה states זו בזו (pulling out one nail with the other)
 - Answer: ר"א סד"א that זו בזו was taught to show the extremity of ר"א's position, but רבנן exempt even בכלי – קמ"ל – בכלי ובכלי
- ii. ר"א dispute is only if he does it to his own nails; but if he takes out another's, all agree that it is פטור
- Challenge: this is obvious – the משנה states צפרניו ("his nails") –
 - Answer: ר"א סד"א that ר"א even rules חייב if done for another, and רבנן taught to show leniency of רבנן – קמ"ל – רבנן taught to show leniency of רבנן
- iii. Pulling out hair: ברייתא – if one pulls out פי הזוג (2 hairs – רב יהודה) כמלא פי הזוג – ברייתא
- Challenge: ר"א adds that for the violation of "balding" (למת) – 2 hairs – (לא תשימו קרחה בין עיניכם למת)
 - Answer: read "similarly, for קרחה, the minimal amount is 2 hairs"
 - Support: ר"א rules that even taking 1 is liable – תוספתא שבת ט:יב
 - However: חכמים agree that if he takes the white hairs out from among the black – חייב for even one
 - Note: this is prohibited even during the week, as a violation of v. 1
- iv. Cutting nails: ר"א – תוספתא (שם) – תוספתא רשב"א – חייב – בכלי, may pull off rest by hand, בכלי and permission to do same by hand
- Challenge: we have no precedent for liability if done בכלי and permission to do same by hand
 - Rather: if most off, מותר if by hand; פטור אבל אסור if by כלי; if most on – אסור by hand and חייב if done בכלי
 - רשב"א דב יהודה: we rule in accord with רשב"א
 - conditions – must be hanging "up" from skin/hand, and must be troubling him
- b. Adornment: braiding hair, putting on blue powder around eyes or red oil on face
- i. ר"א – braiding is אריגה, blue powder is כתיבה, red oil is טויה
- Challenge (students to ר' אבהו): this is not the usual method for any of these מלאכות
- ii. Rather (ריב"ח): the blue is צביעה, the other two are בנין
- Challenge: this isn't the normal form of building either
 - Defense: per v. 2, braiding (and פוקסת) is considered "בנין"
 - חייבת – פטורה (can't be done properly); for another – רשב"א תוספתא שבת ט:יג
 - Ibid: ר"א quotes רשב"א – a woman should not put red color on her face, as it is צביעה
- II. Related ברייתא שבת ט:יג – 6 activities for which ר"א finds liable, רבנן prohibit only as שבות
- a. milk: milking, setting milk to curdle, collecting the cheese (מפרק: ר"א) (ברירה, בנין respectively)
- b. household: sweeping, laying down water on dirt floor (חורש: ר"א) and pulling honey out of honeycomb (ר"א: per v. 3)
- i. note: אמיר permitted laying down water in מחווא, as homes were tiled; no dirt floors
- ii. Note: solution to dusty house is to wash hands in one corner, feet in another etc. and spillage lays down dust
- ברייתא: knows how to "wash floor" (e.g. washes dishes in one corner, cups in another etc.)
 - הלכה: since we rule like ר"ש (re: דבר שאינו מתכוין), washing floor is לכתחילה without ruses
- III. uprooting from planter משנה זו
- a. If: the planter is נקוב (has hole below), חייב, but if it is אינו נקוב (sealed) – פטור
- b. ר"ש exempts in both cases
- i. נקוב::אינו נקוב: challenged רבא with seeming inconsistency in ר"ש's position (equating נקוב and אינו נקוב)
- differentiates between נקוב and אינו נקוב in re: הכשר זרעים (only נקוב are תלוש)
 - Answer: (רבא) הכשר זרעים is unique, per v. 4, where תורה places higher threshold on טהרת זרעים
- ii. Elder: asked ר' זירא how ר"ש would rule if the hole was right near the root (no answer)
- Then: ר"ש himself ruled that ר"ש would be stringent if the planter had a hole big enough to make טהור
 - Challenge: that should be less obvious than the question asked (and he should have affirmed לחומר)
 - Defense: ר"ש's ruling may have been – if there isn't even a רביעית left which is potted, מחובר

IV. טהרת כלי חרס 5 "stages" of רבא

- a. *If*: it has a hole big enough for liquids to come out, it is טהור if it was merely a גיטרא (shard which was still utile)
 - i. *But*: is still valid for use for חטאת מי קידוש
- b. *If*: it has a hole big enough to allow liquid in, it can no longer be used for חטאת מי קידוש
 - i. *But*: it is still a כלי vis-à-vis זרעים
- c. *If*: it has a hole the size of a small root, it is no longer a כלי for purposes of זרעים
 - i. *But*: it is still a כלי – and is מקבל טומאה – since it can hold olives
- d. *If*: it has a hole the size of an olive (olives will fall out), it is no longer a כלי, since it cannot hold זיתים
 - i. *But*: if he decides to use it for רמונים, it is still a כלי, since it has function for that purpose
- e. *And if*: it has a hole so big that a pomegranate will fall through, it is completely טהור
 - i. *But*: if it has the cover on it (and is in המת), it will still protect that which is in it from טומאת מת
 1. *Unless*: a majority of the כלי is open, at which point it can no longer protect from טומאת מת
 - ii. אסי ד' רבא told that he had heard that the שיעור of כלי חרס was "כמוציא רמון"
 1. דבא: perhaps that was only in a case of one covered by צמיד פתיל
 - a. *Challenge*: רבא himself ruled that if covered with צמיד פתיל, the שיעור is רוב
 - b. *Answer*: that is if it is big; if small, the שיעור is רוב
- f. אסי ד' the שיעור for a כלי חרס is משקה; ככונס משקה; כמוציא משקה (smaller) is only for a גיטרא (as per רבא, above)
 - i. *Reason*: we don't use a גיטרא to mend another גיטרא (i.e. if already broken, once it has a hole, we discard it)
- g. אולא – ר' יוסי בר אבין/ר' יוסי בר זבידא – the שיעור is either כמוציא רמון or like a small root (smaller) (mnemonic)
- h. ח' ח' (in אליעזר's name): the שיעור for כלי חרס (טהרת) is זיתים כמוציא זיתים
 - i. מ' קשישא בשם רבא (in אליעזר's name): once it has that size hole, it is like כלי אבנים etc.
 1. *In other words*: it has no טומאה at all, not מה"ת nor מד"ס
 2. *However*: for purposes of protecting something inside if in המת with a cover, until a majority of the כלי is opened up, it still protects from טומאת מת