

30.1.20

24b (משנה ו) → 25b (פרט לעופות)

1. וְכֹל לֵלִי תִרְדֵּשׁ אֲשֶׁר יִפֹּל מֵהֶם אֶל תּוֹכוֹ כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֹתוֹ תִּשְׁבְּרוּ: וַיִּקְרָא יֵא, לֵן
2. וְכֹל לֵלִי פְתִיחַ אֲשֶׁר אֵין צֶמֶד פְּתִיל עָלָיו טָמֵא הוּא: בַּמִּדְבָּר יֵט, טו
3. וְכֹל בִּגְדָּ וְכֹל כְּלֵי עוֹר וְכֹל מַעֲשֵׂה עֵצִים וְכֹל כְּלֵי עֵץ תִּתְחַטְּאוּ: בַּמִּדְבָּר לֵא, כ

- I 30 extended areas of טומאה in חרס vs. those in other כלים – disjointed series
- a טהור – כ"ח in טמא is כלים other; טהור – כלים in other טמא is כ"ח, the air-space of a **זרייתא**
- b **זרייתא**: background to מאויר v. 1 – טומאת כ"ח מאויר, even if it didn't touch
- i **Per**: (מטמא) #1 **תוכו** with #2 (מטמא) **ר' יונתן בן אבטולמוס**
- 1 Just as: it is טמא food without touching, so too it becomes טמא by having a source of טומאה in its air-space
- 2 Background: **ר' יונתן** – the תורה directed that anything inside becomes טמא, even if it's filled with mustard seeds
- (a) Explanation: even those seeds which aren't touching the walls are טמא; they can't be טמא due to contact
- (i) Reasons: no seed is big enough to transmit טומאה, food isn't מטמא food, inside ones are too many degrees separated from original טומאה to be affected (without אויר)
- c Challenge (to **זרייתא**): כל חרס should be vulnerable to טומאה from its back, ק"ו from other כלים (which don't have אויר)
- i Deflection: v. 2 must be referring to חרס, כל חרס, which has טומאת אויר; yet if it has צמיד פתיל – not טמא
- d Challenge: other כלים should be vulnerable to טומאת אויר, via ק"ו from חרס (which doesn't have גבן)
- i Answer: **תוכו** (v. 1) is exclusive – only כ"ח has "תוכו", no other כלים
- 1 Challenge: we already used **תוכו** – one for its essential information, one for גז"ש (above)
- 2 Answer: we read **תוכו** 4 – (could have said "תוך" in each case)
- (a) One: for essential information
- (b) One: for גז"ש (above)
- (c) One: only כ"ח has טומאת "תוכו"
- (d) One: only **תוכו** – but not **תוך** – and even כלי שטף (other כלים) "protect" if inside כ"ח and טומאה is in them
- e Challenge: other כלים should not have טומאת גבן – only be vulnerable to contact טומאה from the inside
- i Argument: ק"ו from חרס, כל חרס, which has טומאת "תוכו" but not גבן
- ii Answer: v. 2 limits צמיד פתיל's protection to חרס; other כלים won't be "saved" with צמיד פתיל → they have גב
- II 41 כל מתכות vs. כלי עץ: משנה 41
- a בית קבול are vulnerable to טומאה on their "raw" forms (even if not finished); aren't vulnerable to טומאה without קבול
- i Definition of "raw": if he still intends to sand, inlay stones, paint, score, plaster, add a handle or lip
- 1 But not: if he intends to enlarge the קבול – e.g. if he intended to make it 100 cc and it was only 50 cc
- b **כלי מתכות** are not vulnerable to טומאה until finished; are vulnerable to טומאה even if flat
- i Definition of "raw": if he intends to inlay stones, score, decorate, hammer out, or is missing a handle, lip etc.
- 1 But: if it is missing a cover, already מקבל טומאה
- c Defense of distinction (between **כלי עץ/מתכות**):
- i **ד' יוחנן**: metal vessels are made for כבוד → not "finished" until they are properly decorated
- ii **ד' נחמן**: metal vessels are expensive → not "finished" until they are properly decorated
- 1 Split the difference: bone vessels
- (a) **ד' יוחנן**: would equate them to עץ (for purposes of גולמים only), they aren't made for כבוד
- (b) **ד' נחמן**: would equate them to מתכת, as they are expensive
- (i) Consistency: **ר"נ** explicitly ruled that כלי עצם
- 2 Challenge: bone vessels should not be vulnerable to טומאה at all
- (a) Defense: they are, per **ר' ישמעאל בנו של ריב"ר**'s interpretation of v. 3 – מעשה עזים refers to horns, claws
- (i) And: we extend to all animals per כל
- (ii) But: עזים excludes avians