

30.1.20

24b (משנה 31) → 25b (פרט לעומות)

1. וְכָל כְּלֵי חָרֶשׁ אֲשֶׁר יִפֹּל מֵהֶם אֶל תּוֹכוֹ כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֵתוֹ תִּשְׁבְּרוּ: וְיִקְרָא יָא, לֵג  
 2. וְכָל כְּלֵי פְתוּחַ אֲשֶׁר אֵין צְמִיד פְּתִיל עָלָיו טְמֵא הוּא: בְּמִדְבַר יֵט, טו  
 3. וְכָל בְּגָד וְכָל כְּלֵי עוֹר וְכָל מַעֲשֵׂה עֲזִים וְכָל כְּלֵי עֵץ תִּתְחַטְּאוּ: בְּמִדְבַר לֵא, כ

- I 31 extended areas of טומאה in כלי חרס vs. those in other כלים – disjointed series
- a **ברייתא**: the air-space of a כ"ח is טמא, in other כלים – טהור; the back of other כלים is טמא, in כ"ח – טהור
- b **ברייתא**: background to מאוירו ל"ח – טומאת ל"ח מאוירו – v. 1 – תוכו, even if it didn't touch
- i *Per*: (מיטמא) #2 with (מיטמא) #1 תוכו, comparing 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 טמא food, inside ones are too many degrees separated from original טומאה to be affected (without אויר)
- c *Challenge (to רבא)*: כלי 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 כלי 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 כלי חרס (which doesn't have גבן)
- i *Answer*: (v. 1) תוכו 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 4 תוכו – (could have said "תוך" in each case)
    - (a) *One*: for essential information
    - (b) *One*: for גז"ש (above)
    - (c) *One*: only כ"ח has "תוכו" טומאת
    - (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 כלי חרס, which has "תוכו" טומאת but not גבן
- ii *Answer*: v. 2 limits צמיד פתיל's protection to כלי חרס; other כלים won't be "saved" with צמיד פתיל → they have גב טומאת
- II 41 כלי מתכות vs. כלי עץ: משנה 41
- a **גלי עץ**: 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 בית קבול – e.g. if he intended to make it 100 cc and it was only 50 cc
- b **גלי 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 טומאה מקבל
- c *Defense of distinction (between מתכות/גלי עץ)*:
- 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"ג explicitly ruled that כלי מתכות::כלי עצם
  - 2 *Challenge*: bone vessels should not be vulnerable to טומאה at all
    - (a) *Defense*: they are, per של ריב"ב'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