



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Tes Zayin

- **Q:** If a glass keili can become tamei through contact on its outside because it is treated like a metal keili (as the previous Gemara said), then it should have tumah like metal keilim in other ways as well?! The halacha is that metal keilim which were tamei and were then broken down and then reconstructed, these "new" keilim retain the tumah status that they had when they were originally keilim. This halacha should apply to a glass keili as well, yet a Mishna says that this halacha does NOT apply to glass keilim!? **A:** This din is only D'Rabanan, and since the din of tumah for glass keilim is altogether only D'Rabanan, the **Rabanan** did not institute this din of tumah on reconstructed glass keilim.
- **Q:** If glass keilim are treated like metal keilim, then just like metal keilim become tamei even if there is no receptacle (i.e. it is a flat piece of metal), glass keilim without a receptacle should be mekabel tumah as well?! **A:** The **Rabanan** wanted to treat glass differently than metal in some respects to make it clear that glass is only tamei D'Rabanan. They wanted to make that clear so that people should not burn terumah that touched a tamei glass, but should rather let that terumah rot.
- **R' Ashi** says that glass is really treated like earthenware keilim (which answers the 2 previous questions), and the reason it becomes tamei through contact on its outside (which is unlike earthenware) is because it is clear and therefore its outside looks like, and is as visible as, its inside.
- The Braisa said, **Shimon ben Shatach** was goizer tumah on metal keilim.
  - **Q:** Metal keilim are mekabel tumah D'Oraisa!? **A:** He was goizer than if they were tamei, then broken (thereby losing the tumah) and then reconstructed, the original tumah status returns to them.
    - The reason for this gezeirah is, if people would take all their tamei keilim and be metaher them in this way, no one would ever need the parah adumah for their keilim anymore and the halachos would be forgotten.
    - **Q:** This reason only applies to things tamei by tumas meis! It doesn't explain why the **Rabanan** were goizer tumah on reconstructed keilim that were tamei with tumah other than tumas meis!? **A:** **Abaye** says, if we allowed keilim to lose their tumah in this way, people would make holes to render the keili useless and tahor, but possibly not make the holes large enough to render them truly useless, thereby not making them truly tahor. **Rava** says, keilim that are toiveled in a mikvah need to wait until nightfall to become completely tahor. If we allow keilim to be tahor through slight reconstruction, people will see the keilim being used the same day they became tahor. People will mistakenly come to believe that keilim toiveled in a mikvah do not need nightfall to become tahor.
      - The difference between these 2 answers would be where the metal was completely flattened and then reconstructed. According to **Abaye**, the gezeirah still exists, but according to **Rava**, there would be no reason for the gezeirah.

### Some More of the 18 Gezeiros Instituted in the Attic of Chananya ben Chizkiya ben Garon

- **Mayim Sheuvim** – if one places a keili under a pipe which carries rainwater and catches the rainwater in the keili, the water becomes sheuvim. If one forgot a keili under the pipe and it caught rainwater, **B"H** said it is not sheuvim (because the water was not intentionally collected)

and **B”S** said it is sheuvim. In the attic of **Chananya** they were goizer like **B”S**. **R’ Yose**, however, says that this machlokes still stands and this was NOT one of the 18 gezeiros of that day.

- **R’ Mesharshiya** said, **B”S and B”H** both agree: if the keili was left under the pipe when the clouds were threatening to rain, and he forgot about his placing it there, and it ultimately rained, that is definitely mayim sheuvim; if he placed the keili there under a clear sky, forgot that he placed it there, and it rained, that is NOT mayim sheuvim. They only argue in a case where he placed it there under a cloudy sky and forgot it there. The skies then cleared without rain. It then became cloudy again and rained. In that case, **B”S** say, his original intention makes it mayim sheuvim. **B”H** say his original intention became batul with the clearing of the skies.
- **Q:** According to **R’ Yose** who says this was not one of the 18 gezeiros, he is missing one to reach the total of 18!? **A: R’ Nachman bar Yitzchak** said, he will replace this gezeirah with the gezeirah that baby girl Cutim have the din of being a niddah (he says that this gezeira was made on that day in the attic of **Chananya**).