



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

- **Shmuel** said, when the Mishna prohibits a woman from wearing a “kavla”, it refers to the badge worn by a female servant.
  - **Q: Shmuel** says elsewhere that a servant may go out on Shabbos with a badge around his neck, but not on his clothing!? **A:** When the master made the badge, it is mutar to wear it outside, because the servant is afraid to remove it. When the slave made the badge, he cannot wear it outside, because the master doesn't care as much if he removes it and he may therefore come to carry it.
  - **Q:** If the case where **Shmuel** allows it to be worn outside is where the master made the badge, why is it only mutar around his neck, but not when it is on his clothing? **A:** We are afraid that the badge will fall off, and out of fear of the master, the slave will carry his coat and fold it over the place of the missing badge so that it should not be seen. Carrying in that way from one reshus to another, or 4 amos in reshus harabim, would be an issur D'Oraisa.
    - Like **Shmuel** said to **R' Chinina bar Shila**, “The **Rabanan** of the house of the Reish Galusa may not go out with their badge (issued by the Reish Galusa) on their coats (because if it falls off, they may decide to carry the coats to avoid angering the Reish Galusa). You, however, may go out with the badge, because the Reish Galusa would not be angered if you walked around without the badge.”
- **Shmuel** said, a slave may go out with a badge around his neck, but not on his clothing. A Braisa says the same thing.
  - **Q:** Another Braisa says, a servant may not go out with a badge around his neck or on his clothing, and neither type of badge is mekabel tumah. Should we say that the first Braisa discusses where the master made it and the second where the slave himself made it (so he may end up removing it and carrying it)? **A:** It could be they both discuss where the master made the badge. The first Braisa is discussing a badge made of clay (so if it falls, he will not carry it home), and the second Braisa deals with a badge made of metal (if it falls, he will carry it home).
    - A proof is that the second Braisa says it is not mekabel tumah. Why would we think it is? It must be because we are discussing metal badges.
- The Braisa said, a slave may not go out with a bell around his neck, but can go out with a bell attached to his clothing. The reason the Braisa permits the bell when attached to the clothing is, because we are discussing where it was attached by a professional so there is no reason to be goizer that it will fall off and be carried.
- The Braisa said an animal may not go out with a badge around its neck or on its clothing, or with a bell around its neck or on its clothing, and neither badge or bell is mekabel tumah.
  - **Q:** A second Braisa says that the bell of an animal IS mekabel tumah!? **A:** The first Braisa is discussing a bell with the clapper, so it is mekabel tumah. The second Braisa discusses a bell without the clapper, so it is not. We find this concept where **R' Shmuel bar Nachmeini in the name of R' Yonasan** says, that a metal keili that is made to make noise is mekabel tumah.
  - **Q:** The earlier part of the Braisa said that a slave may not go out with a bell around his neck, but may go out with bells on his clothing, and both of them are mekabel tumah. If,

like we just said, the Braisa is discussing a bell without a clapper, why are these bells mekabel tumah? **A:** A bell that is made for sound is only mekabel tumah if it has a clapper. The bells on an adult person are made for decoration and are therefore mekabel tumah even without a clapper.

- The Braisa said, a bell that lost its clapper can still be mekabel tumah. **Abaye** explains, since one doesn't need to be an expert to fix it, it retains its din as a keili.
  - **Q: Rava** asked, a Mishna says that a bell and its clapper are considered attached for tumah purposes. This means that the clapper is an integral piece of the bell. Therefore, if the clapper is removed it should lose its din as a keili!? This Mishna can't mean that they are considered attached even if they are not physically attached, because a Braisa we learned earlier says that the pieces of a pair of scissors and a carpenter's tool are considered attached for tumah only when they are physically connected!? **A: Rava** says, since the bell can make noise by hitting it against something even when the clapper is not attached, it retains its din as a keili.