



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

### Shabbos Daf Nun Tes

- **R' Yochanan** says, the reason that a bell without a clapper is mekabel tumah is because it can be used to give water to a child (so it is a keili).
  - **Q: R' Yochanan** says that if something cannot be used for its primary, original function, it loses its tumah status. If so, why is this bell tamei if it can no longer be used as a bell?!  
**A:** Switch the shitas and say that **R' Yochanan** is the one who said that the bell retains its status because it can make noise when hit against another object (and it therefore can be used for its original, primary function).
  - **Q:** Why don't we switch the shitas of the second statement of **R' Yochanan** and say that he is the one who says that if a keili retains any usable function it remains tamei, even if it is not its original, primary function?! **A:** We can't say that because we find elsewhere that **R' Yochanan** requires an original, primary use of a keili for it to retain its tumah. **R' Yochanan** says that an animal's shoe is mekabel tumah because it can be worn by a person when running away during a war. We see that **R' Yochanan** paskens like this only because it is being used in its original and primary function – as a shoe.

V'LO B'IHR SHEL ZAHAV

- **Rabbah bar bar Chana in the name of R' Yochanan** explains that this is a golden accessory engraved with or carved in the shape of the city of Yerushalayim (like **R' Akiva** had made for his wife).
  - A Braisa says, **R' Meir** says, a woman who wears this accessory outside on Shabbos is chayuv a chatas, because this piece has a din of a "burden". The **Chachomim** say, it is assur for a woman to wear it outside on Shabbos, but there is no chatas liability, because this piece has a din of a "tachshit" and cannot be worn outside D'Rabanan because the woman may take it off to show someone and carry it. **R' Eliezer** says, a woman may (l'chatchila) walk out wearing this on Shabbos because only wealthy women have this and wealthy women would not remove it to show anybody.
- **Rav** says a woman may not walk out wearing a tiara. **Shmuel** says that she may.
  - The Gemara says, they would both agree that a tiara made of gold cannot be worn outside because she may take it off and carry it. The machlokes is regarding a tiara of material that is studded with gold and jewels: **Rav** says that gold and jewels are the main component and it is therefore assur, because she may come to remove it and carry it. **Shmuel** says that the material is the main component and there is no reason to believe that she will remove it to show anyone.
  - **R' Ashi** says they would both agree that a tiara of material is mutar to wear outside. The machlokes is regarding a tiara of gold. **Rav** says she may not wear it outside because she may come to carry it. **Shmuel** says only wealthy women have this item and wealthy women would not remove them and thereby come to carry them outside.
    - **R' Shmuel bar bar Chana** said to **R' Yosef**, "You told us that **Rav** allows a tiara" (which is a proof to **R' Ashi's** way of understanding the machlokes).
    - It was told to **Rav** that **Levi** came to Bavel and allowed the wearing of a tiara outside on Shabbos. **Rav** said, if **Levi** came to Bavel, it means that **R' Afes** passed away and **R' Chanina** became Rosh Yeshiva, because **Levi** would sit with **R' Chanina** and learn and it must be that **R' Chanina** was no longer available for that. **Rav** said it couldn't mean that **R' Chanina** passed away, because if that

happened, **Levi** would have stayed in the yeshiva under **R' Afes**. Also, on his deathbed **Rebbi** said that **R' Chanina** will be the Rosh Yeshiva, so it's not possible that **R' Chanina** died before he became Rosh Yeshiva.

- When **Levi** allowed the wearing of tiaras in Nahardah, 24 tiaras were taken out and worn on Shabbos. When **Rabbah bar Avuha** allowed wearing tiaras in Mechuza, 18 tiaras were taken out and worn in one mavoi.
- **R' Yehuda in the name of Shmuel** said, a belt studded with jewels and gold may be worn outside on Shabbos (no one will remove their belt to show other people and have their pants fall down).
  - **Some say** this refers to a studded, material belt and **R' Safra** explains that it is mutar just like a gold studded cloak. **Others say** it refers to a belt of hammered gold, and **R' Safra** explains that it is mutar just like the golden belt of a king.
  - **Ravina** asked **R' Ashi**, may one wear this fancy belt on top of a regular belt? **R' Ashi** said it is prohibited
  - **R' Ashi** said, a person may wear a piece of clothing that is meant to be very tight around his body if it has strings which can be tied tightly and won't let it fall off.

#### V'LO B'KATLA

- This is a fancy bib that was tied tightly around the neck and prevented the wearer from getting dirty from the food she was eating.

#### NIZAMIM

- This refers to nose rings (earrings would be mutar to wear on Shabbos, because it is difficult to remove and show off).

#### V'LO BITABA'AS SHE'EIN ALEHA CHOSEM

- A ring without a seal is only assur D'Rabanan. This suggests that a ring with a seal is assur even D'Oraisa, because it is not considered to be a "tachshit".
  - **Q:** A Braisa says that a ring, with or without a seal, is considered to be a tachshit for a woman?! **A1: R' Zeira** said, our Mishna follows **R' Nechemya**, who says that the status of a signet ring follows the seal portion of the ring (and therefore, a ring with a seal is considered a "burden" and not a tachshit), and the Braisa follows the **Chachomim** who argue on **R' Nechemya** and say that even a ring with a seal is a tachshit (they say that all rings follow the status of the bottom part of the ring and therefore, even a ring with a seal is considered a tachshit). **A2: Rava** said, our Mishna is talking about a woman. A ring with a seal is not considered to be a tachshit for a woman. The part of the Braisa that says that a ring with a seal is mekabel tumah is referring to a man, not a woman. A ring with a seal is considered to be a tachshit for a man. **A3: R' Nachman bar Yitzchak** said, you are asking from a Braisa about tumah to a Mishna about Shabbos. This is not a good comparison. For tumah purposes, with or without a seal, it has a din of a keili and is therefore mekabel tumah. For Shabbos, it depends on whether it is a tachshit, not just a keili.