

1 - A woman may not go out to the רשות הרבים with a כבול.  
At the end of the previous daf, רבי אבהו defines כבול as כיפה של צמר - a woolen cap worn by women under the hat.  
כבול also has another definition - אבילת דעבדא - An emblem which is sometimes sewn onto the clothing of a slave, or worn on the neck to identify him or her as a slave. It's also called a חותם.

Now, according to רבי אבהו that the Mishnah forbids כיפה של צמר - woolen cap - certainly אבילת דעבדא - an emblem on a slave would also be אסור out of concern that the slave will take it off and carry it. Our daf continues this discussion with

– ושמואל אמר כבלא דעבדא תנן

Shmuel holds that the Mishnah forbids only a slave woman from going out with the identifying emblem, but the woolen cap is מותר - is permissible, because it is less likely that a woman wouldn't remove her cap for fear of exposing her hair.

After a brief discussion, the גמרא comes to the following conclusions about שמואל's opinion:

If the slave wears an emblem around his neck, he may go out with it if it was made by the master because he would be afraid to remove it. He may NOT go out with it if he made it for himself because he might remove it.

The גמרא goes on to clarify that even if his master made it, it is permitted only if made of clay, but if it is made of metal the servant may NOT go out with it, because

– דבר המקפיד עליו רבו אין יוצאין בו

The servant may not go out with anything that has value and the master would not want it lost, because if it falls off the servant will pick it up and carry it home.

If the slave wears the patch on his clothing, he may not go out with it even if it was made by his master, because if it falls off מירתת ומיקפיל ליה, he will be afraid and fold his clothing over the area of the patch to hide the fact that it's missing. Wearing clothing that is folded in an unusual way is considered carrying on שבת.

1

ולא בכבול לרה"ר  
A woman may not go out with a כבול

ר' אבהו שמואל

כיפה של צמר אסור  
כבלא דעבדא אסור

כיפה של צמר מותר  
כבלא דעבדא אסור

...won't take it off for fear of exposing her hair

...might take it off and carry it

שמואל

Master made it ✓ Clay ✗ Metal  
He made it for himself ✗  
Even if made by master ✗

Because...  
דבר המקפיד עליו רבו אין יוצאין בו

Because...  
מירתת ומיקפיל ליה

2 The גמרא goes on to analyze a ברייתא that speaks about bells worn by people and by animals.

The ברייתא says:

– ולא בזוג שבצוארו אבל יוצא הוא בזוג שבכסותו

The servant may not go out with a bell around his neck because if it falls off he will likely pick it up and carry it, but he may go out with a bell attached to his clothing because, and ר' גורו לא גזרו, the Chachamim did not forbid anything woven into the garment, because we are not concerned that it might fall off since it is sewn in.

The ברייתא also said that an animal may not go out שבצוארה לא בזוג שבכסותה. Rashi quotes the gemara above דף נ"ד ע"ב because it appears as if he's taking the animal to the market.

2

ולא בזוג שבצוארו  
אבל יוצא הוא בזוג שבכסותו...

Servant Animal

✗ Around his neck ✓ Woven into garment ✗ לא בזוג שבצוארה ולא בזוג שבכסותה

If it falls off he will likely pick it up & carry it

כל שהוא ארוג לא גזרו

רש"י

דמתחזי כמאן דאזיל להינא

3 The above mentioned Braisa also discussed whether the emblems and bells of a slave or animal are מקבל טומאה.

After a lengthy discussion in the גמרא, the conclusion is as follows:

The חותם of an עבד - whether worn on his neck or clothing - in not מקבל טומאה, because it is not a כלי - utensil, or a מלבוש - a garment, or a תכשיט - an adornment.

The emblem of an animal is of course not מקבל טומאה for the same reason.

t  
The זוג - bell of an עבד - whether worn on his neck or clothing - is מקבל טומאה because it's considered a תכשיט - an adornment.

The bell of an animal is מקבל טומאה only if דאית ליה עינבל - it has the clapper inside, because then it's a כלי - a useful utensil, to be משמיע קול - to make noise. However, דלית ליה עינבל - if it has no clapper, it is not מקבל טומאה because it's not useful. It also is not מקבל טומאה as a תכשיט - an adornment, as Rashi explains, דאין תכשיט לבהמה - There is no Halacha of תכשיט for an animal.

However, regarding the bell of an עבד, it is מקבל טומאה even if it has no clapper, because it's still considered a תכשיט since the appearance is the same.

3

ברייתא

 

**Emblems & Bells**  
of Slaves or Animals

מקבל טומאה

חותם / Emblem 

Slaves or Animals

כלי מלבוש תכשיט

מקבל טומאה

Bell - זוג 

דלית ליה עינבל 

דאית ליה עינבל 

עבד

תכשיט

Animal

דאין תכשיט לבהמה

כלי משמיע קול

4 The final סוגיא on today's דף is an analysis of the line in the ברייתא that says:  
 - ניטלו עינבליהן עדיין טומאתן עליהן  
 If the clappers were removed from the bells, they still remain טמא.  
 The גמרא questions - why? - considering that these bells were made for noisemaking and no longer have any function as a noisemaker.

Two of three possible explanations are mentioned in today's דף:  
 - אמר אביי הואיל שההדיוט יכול להחזירו  
 Since the clapper can easily be replaced by a layman - it does not require a craftsman, the temporary removal of the clapper does not affect the bell's טומאה status.

With regard to אביי for we have an explicit ברייתא with regard to מספורת של פרקים, a two part scissor, or איזמל של היטני, the blade of a carpenter's plane - which states - שלא בשעת מלאכה אינו חיבור ולא להזאה - while they are not in use and are separated they are not considered connected at all, even though they can easily be reconnected?  
 Therefore, Rava gives another reason why it retains its טומאה.  
 - אמר רבא הואיל וראוי להקישו על גבי חרס  
 Since it can still be used as a noisemaker - a semblance of its original function - by banging it on pottery, it retains its טומאה status.  
 This discussion will continue and carry through the entire 'עמוד of the next דף.

4

ניטלו עינבליהן  
 עדיין טומאתן  
 עליהן

?

*They no longer have any function as a noisemaker?*

אביי

הואיל שההדיוט יכול להחזירו

?

רבא  
 כריתתא:  
 שלא בשעת מלאכה  
 אינו חיבור  
 לא לטומאה ולא להזאה

רבא

הואיל וראוי  
 להקישו  
 על גבי חרס

Semblance of its original function