



1 Our גמרא began by continuing the discussion of על גזרו טומאה על - כלי זכוכית -
 The רבנן decreed that glassware can become טמא, even though מן התורה it does not become טמא.
 On the previous daf, the Gemara explained the reason as follows;
 הואיל ותחלת ברייתן מן החול שוינהו רבנן ככלי חרס -
 Since it's made from sand, which is from the earth, the רבנן considered it to be like an earthenware vessel, which can become טמא.



2 If so, the גמרא asks,
 מתוכו ולא חרס כלי - One of the rules of חרס is לא ליטמו מגבן - אלא מעתה לא ליטמו מגבן - it only becomes טמא from the inside, but it does not become טמא if a טומאה touches its outer surface. Now, if we compare glass to חרס, the same should be true for glass. But we've learned a משנה which implies that glass can become טמא if טומאה touches its outer surface?



The גמרא answers
 - כיון דכי נשתברו יש להם תקנה שוינהו ככלי מתכות -
 Although glass is similar to חרס - glass also has something in common with כלי מתכת - metal vessels. If you break a glass vessel, you can melt it and remake it again, as you can remake a metal vessel. Therefore, we give it some of the stringencies of metal, in that it becomes טמא from the outside as well.

3 If so,
 - אלא מעתה יחזרו לטומאתן ישנה ככלי מתכות - if we give glass the stringencies of metal, then it should have another one of metal's stringencies. If a טמא metal vessel is broken, then the pieces become טהור. But if you melt it and remake it, it reverts back to its original טומאה, as before it broke. Shall we say that the same holds true for a glass vessel? But we've learned in a משנה that if a טמא glass vessel is broken and then remade, it does not become טמא again?



The גמרא answers
 - טומאת כלי זכוכית דרבנן וטומאה ישנה דרבנן - the fact that glass can become טמא at all is only by Rabbinic decree, as is the rule that a metal vessel that is remade reverts back to its original טומאה. The רבנן only established this second rule regarding טומאה דאורייתא - but they did not impose this rule on a טומאה which is itself only Rabbinic. Therefore glass that is remade, does not get its old טומאה back.



4 The גמרא then gives a different answer to our original question of why glass can become טמא if its outside surface touches something טמא.
 טמא. רב אשי says ונראה תוכו כברו - unlike חרס, glass is transparent, and therefore, we don't treat its exterior any different than its interior. That's why if something טמא touches its outer surface, the glass vessel becomes טמא just like it would if something touched its interior.
 According to this answer all the other questions asked before are avoided because we do not compare glass vessels to metal ones.

5 This גמרא was part of a discussion about a ברייתא on יד', which listed some Rabbinic decrees. The גמרא now discusses another decree mentioned in that ברייתא, which is actually the decree we just mentioned,
 - that if a טמא metal vessel is broken and then remade, the original טמא is restored. The גמרא explains that they decreed this,
 - In order to preserve the procedure of using the mixture of spring water and ashes of the פרה אדומה, the Red Heifer. The regular process of making metal vessels טהור when they touch a dead body takes a week, and involves sprinkling them with ashes of the פרה אדומה. But people realized that if they just break their vessels by punching a hole in them and then repairing it, the vessels become טהור right away.

The רבנן were concerned that if this was allowed to continue, people would never purify these vessels with מי חטאת and the halacha of purifying through מי חטאת would be forgotten. Therefore they decreed that breaking your metal vessels does not make it טהור anymore, so that people would have to purify their כלים with מי חטאת

Now, this reasoning suffices only for כלים that became טמא from a מת, which requires מי חטאת. However, most טמא became טמא from other טומאות which do not require מי חטאת. Why does the decree apply to other types of טמא vessels? The גמרא gives two answers. אמר אביי גזירה שמה - אמר אביי גזירה שמה - He may make a hole that is not large enough to render the vessel unusable. He will think that his vessel became טהור, when in reality it is still טמא.

To avoid this problem the רבנן said making a hole is not a permanent solution, because when you repair the vessel it will revert back to the original טומאה.

The second answer is. רבא אמר גזירה שמה יאמרו טבילה בת יומא - They made this decree because of a mistake people were making. People saw their friends using vessels on the day they purified them by breaking them, and they mistakenly assumed that their friends had purified them by using a מוקה, and a vessel may be used immediately after immersion. However, the Halacha is that one must wait for הערב שמש - until sunset. To avoid this confusion, the רבנן said that breaking a vessel does not help, because when you remake it, it will become טמא again.

4

Why glass can become טמא from the outside

רב אשי

הואיל ונראה תוכו כברו

5

גזר טומאה על כלי מתכות

If a metal vessel is broken and then REMADE The original טומאה is restored

משום גדר מי חטאת נגעו בה מי חטאת would be forgotten

רבא אמר גזירה שמה יאמרו טבילה בת יומא עולה לה

אמר אביי גזירה שמה לא יקבנו בכדי טהרתו

לכל הטומאות

מת טומאות

רבא אמר גזירה שמה יאמרו טבילה בת יומא עולה לה

אמר אביי גזירה שמה לא יקבנו בכדי טהרתו

People assumed a vessel may be used immediately after immersion

He may make a hole not large enough





6 The Gemara next goes back to listing the 18 decrees - the דבר הי"ח. We already listed 9 of them, and now the Gemara continues. ואידך מאי היא - What is another of the 18 decrees? The Gemara quotes a משנה in מקוואות. כלים תחת תחת הצינור לקבל בהן מי גשמים - a person puts under a pipe to collect rainwater. The Gemara explains the scenario as follows. He placed the כלים under the pipe as the clouds were gathering and it looked like it will rain. However, it did not rain - the sky cleared up, and he forgot about the bucket. Later, the clouds gathered again, and it did rain into his bucket. This is the case of the מחלוקת between בית שמאי and בית הלל. According to בית הלל, when the sky cleared up and he forgot about collecting the rainwater, his intention to collect the water was nullified. Therefore, when it did end up raining it's not considered as if he filled the bucket intentionally, and it's not considered מים שאובין. According to בית שמאי, since he never explicitly changed his mind, his original intention still stands. Therefore, when it rains, the bucket is considered to have been filled intentionally and the water is now מים שאובין. This is the tenth of the 18 decrees.

The Gemara adds that according to רבי יוסי, this מחלוקת was not resolved, and therefore cannot be one of the 18 decrees. Rather another Halacha is the tenth decree. The Gemara quotes a Mishnah in Maseches Niddah. בנות כותים נדות מעריסתן - All of the girls from the people known as כותים are considered to be נדות, even when they are very young.

6

ואידך מאי היא? **10** דבר

משנה

המניח כלים תחת הצינור לקבל בהן מי גשמים

והתקשרו וחזרו ונתפזרו ונתקשרו

שהניחם בשעת קישור עבים

בית הלל בטלה מחשבתו מים שאובין

בית שמאי לא בטלה מחשבתו מים שאובין

רבי יוסי

This מחלוקת was not resolved

משנה **10** דבר

בנות כותים נדות מעריסתן