

## When the tools of his trade are in his hand – בשכלי אומנותו בידו

### OVERVIEW

לא reconciled the view of the רבנן in the ברייתא of אני כהן (where they maintain חיישינן לגומלים) and the רבנן in the משנה of החמרין (where they maintain חיישינן לגומלים); that one of these is in a case where כלי אומנתו בידו. According to רש"י the answer was that the case of the חמרין is where the one who deprecated his wares was nevertheless holding on to his tools of the trade; indicating that in the next city the two חמרין will reverse their claims. תוספות offers an alternate explanation.

פירש רבינו חננאל זה שאומר עליו שהוא כהן יש בידו כלים שמשמשין בהן בטהרה<sup>1</sup> –  
The ר"ה explains that בשכלי אומנתו בידו means that **this person, on whom he is testifying that he is a כהן, has in his possession the types of utensils that are used when one desires to conduct himself בטהרה** -

כגון כלי גללים כלי אבנים כלי אדמה שאין מקבלין טומאה –  
For instance **מקבל כלים from dung, stone כלים, or earthen כלים, which are not מקבל טומאה** -

שכל הרואה כלים הללו בידו מתרחק ממנו מלטמאותו ודומה שהוא כהן ולכך האמינוהו חכמים:  
So that whoever sees these כלים in his possession distances himself from him in order not to be מטמא him,<sup>2</sup> and it is likely that he is a כהן, therefore the חכמים believed him (to say וחברי כהן).

### SUMMARY

The case of שכלי אומנתו בידו is when אני כהן וכו' נאמן.

### THINKING IT OVER

Are the רבנן concerned for גומלים or not?<sup>3</sup>

<sup>1</sup> According to the ר"ה the answer of שכלי אומנתו בידו is referring to the ברייתא of אני כהן and explains why there he is believed (not like רש"י explains that כלי אומנתו בידו is referring to the חמרין and explains why they are not believed). See 'Thinking it over'.

<sup>2</sup> The חכמים would especially use these types of כלים that are not מקבלין טומאה (so that the chance of being טומא is lessened and also) so that when people notice that they are using these utensils, the people will realize that these people are conducting themselves בטהרה and they will avoid coming in contact with them, lest they make them טמא.

<sup>3</sup> See footnote # 1. See פרדס יצחק אות כא.