

## This knife; what did it touch

## האי סכין דנגע במאי –

### OVERVIEW

רבא explained that the reason ר"ע did not mention כלים because there is no cause for the knife to become טמא even if there would be (ממשקין) in the מקדש (as he goes on to explain). Our תוספות clarifies רבא's assumption.

וסבירא ליה דמיירי בלא משקין<sup>1</sup>:

And רבא assumed that the משנה (of טהור וכו' הסכין וכו' טהור) is discussing a case where there were **no liquids** (that were טמאין) which came in contact with the knife.

### SUMMARY

The knife presumably did not come in contact with משקין.

### THINKING IT OVER

1. Why indeed did רבא assume that the סכין did not come in contact with משקין טמאין?

2. If indeed the knife did not come in contact with משקין and a כלי cannot be מקבל from אוכלין or כלים as the גמרא explains, why did the משנה need to mention at all that the סכין is טהור; it could not have been even possible that it should be טמא?!<sup>2</sup>

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<sup>1</sup> Otherwise if there were משקין טמאין which came in contact with the knife it could become טמא for the דבר י"ה דבר decreed that כלים are מקבל from טמאין משקין (even if they are not an הטומאה) out of concern of זב וזבה (which are an הטומאה and are כלים). (מטמא כלים).

<sup>2</sup> See דבר שמואל and ר"ן ד"ה ונימא.