



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

Shabbos Daf Kuf Yud Aleph

MISHNA

- One who has a toothache may not drink vinegar (to rinse his tooth with it) to heal it on Shabbos (since no one drinks vinegar during the week). However, one may dip his bread in vinegar and eat it, since that is done typically, and if that heals the tooth, so be it.
- One who has pain in his loins may not smear wine or vinegar on it on Shabbos, but he may smear oil on it (that is typically done during the week). However, he may not smear rose oil (because that is very expensive and one would therefore only do so for medicinal purposes).
 - Princes may smear rose oil on their wounds on Shabbos (they use it all the time). **R' Shimon** says all Yidden are princes.

GEMARA

- **Q: R' Acha bar Pappa** asked, our Mishna suggests that vinegar is good for the teeth, but a pasuk in Mishlei says that vinegar is bad for the teeth?! **A:** The pasuk is talking about the juice from unripe grapes. Our Mishna is talking about true vinegar. **A2:** If one has a wound, vinegar heals it. If there is no wound, vinegar is bad for the teeth.

LO YIGMAH BAHEN ES HACHOMETZ

- **Q:** A Braisa says one may not drink vinegar and spit it out, but one may drink it and swallow it. Our Mishna is mashma that it is even assur to drink and swallow vinegar!? **A: Abaye** says, our Mishna which prohibits it is talking about drinking and spitting it out. **A2: Rava** says our Mishna may prohibit drinking and swallowing as well. The Braisa allows swallowing because it discusses one who does so before eating (it therefore does not look like he is drinking it for medicinal purposes). The Mishna is discussing where he drank it after finishing the meal (at that point he would only drink it for medicinal purposes).
 - **Q: Rava** says that the logic of "hoi'el" ("since") teaches us that since something is mutar in one instance of Shabbos, it must be mutar in other instances as well. Therefore, if swallowing the vinegar is mutar before meals, **Rava** would say that it is mutar after meals as well!? **A: Rava** retracted from explaining the difference between the Braisa and Mishna as being centered around when he drank the vinegar before or after the meal (so the logic of "hoi'el" is no longer applicable).

HACHOSHESH B'MASNAV...

- **R' Aba bar Zavda** said that **Rav** said the halacha follows **R' Shimon**.
 - **Q:** Rav says elsewhere that one may not force a material stopper into a hole in a barrel on Yom Tov because he may squeeze out wine from the cloth. That does not follow **R' Shimon** who would allow that because it is unintended!? **A:** Even **R' Shimon** would prohibit in that case because forcing the stopper in will inevitably squeeze out wine (it is a "psik reisha").
 - **Q:** We find that **Rav** clearly paskens like **R' Yehuda**. How can we say here that he paskens like **R' Shimon**? **A: Rava and R' Chiya bar Avin** say, **Rav** agrees with **R' Shimon** (that all Yidden may smear rose oil on themselves on Shabbos), but for a different reason than **R' Shimon**. **R' Shimon** said all may do so even if rose oil is uncommon and expensive. **Rav** said all may do so in locales where rose oil is common and inexpensive (which is how it was in **Rav's** locale).

HADRAN ALACH PEREK SHMONAH SHERATZIM!!!

PEREK V'EILU KESHARIM -- PEREK CHAMISHA ASAR

MISHNA

- One would be chayuv for tying or untying the knot of camel drivers and of sailors (which are meant to be permanently tied).
- **R' Meir** says, one would not be chayuv for any knot which can be untied with one hand.

GEMARA

- **Q:** What is meant by the camel drivers' knot and the sailors' knot? **A:** It is referring to the permanent knot that ties the ring to the camel's nose and the ring to the boat (not the temporary knot of the leash to the ring or the anchor to the ring).

R' MEIR OMER, KOL KESHER...

- **Q:** **R' Achdevoi the brother of Mar Acha** asked, according to **R' Meir**, is a tying a bow assur or mutar? Does **R' Meir** say anything that can be opened with one hand is mutar because it can be opened with one hand (and a bow can be opened with one hand as well), or is it because it is generally not tied tight (but a bow is tied tight and will therefore be assur)? **A: TEIKU.**

MISHNA

- Certain knots do not carry a chatas liability with them, unlike the camel drivers' knot and sailors' knot.
 - A woman may tie a type of shawl where the right side gets tied to the left shoulder and visa-versa, the strings of a hat, a girdle, shoelaces and sandal laces, the strings that are used to close leather jugs of wine, and a cloth that is used to cover a pot of meat.
- **R' Eliezer ben Yaakov** says, one may tie a string across the opening of a doorway to prevent an animal from going out.

GEMARA

- **Q:** The Mishna starts off saying that certain knots are patur from a chatas but are still assur to do, and the Mishna then goes on to list a number of knots which are mutar to make?! It would seem that a list of examples which follow the first part of the Mishna should be examples of knots for which one would be patur but are nonetheless assur?! **A:** The Mishna first says there are those that are patur but assur, examples of which would be the knot used to tie the leash to the ring in the nose of the animal or to tie the anchor into the ring in the ship. Then the Mishna goes on to say that there are some knots which are mutar to be done on Shabbos.