



## Daf In Review – Weekly Chazarah

### Maseches Shabbos, Daf קן – Daf קיב

Daf In Review is being sent l'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vl'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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#### V'CHOL HAMIKALKILIN PETURIN

- **R' Avahu** taught a Braisa that said, all destructive actions are patur except for one who makes a wound or burns something. **R' Yochanan** said to him, that is not correct, rather one who makes a wound or burns something is patur as well. The only time one would be chayuv for these actions would be if he makes a wound because he needs the blood for his dog or when he burns something because he needs the ashes (these purposes would deem the actions to be constructive).
  - **Q:** Our Mishna says that all destructive actions are patur?! **A:** The Mishna follows **R' Yehuda** (who holds that a melacha done for a purpose other than its primary purpose is chayuv, therefore we look at the purpose of the action, not the name of the action, and sometimes burning and wounding will be chayuv and sometimes it will not). The Braisa that says wounding and burning are always chayuv follows **R' Shimon** who says it's not about purpose (he holds that a melacha done for a purpose other than its primary purpose is patur) and for the reasons to be discussed, one who performs wounding or burning, although destructive actions, is chayuv.
    - **Q:** Why does **R' Shimon** say that one is chayuv for wounding and burning (since they truly are destructive acts)?! **A:** Since the Torah had to say that it is permitted to perform milah on Shabbos, it must be that one would be chayuv for other wounding. And, since the Torah had to say that we may not burn the daughter of a Kohen on Shabbos (as a punishment for z'nus), it must be that one would be chayuv for other burning.
    - **R' Yehuda** would say that the Torah has to specifically allow milah because it is being done for a constructive purpose (it "fixes" the person), and the Torah had to specifically prohibit burning the daughter of a Kohen, because to do so one must cook lead to put down her throat. Cooking lead is a constructive act because it makes the lead stronger.

#### SHIUR HA'MILABEN...

- **R' Yose** visually showed this shiur by showing the distance between his index and middle fingers and doubling it. **R' Chiya bar Ami** showed this as the distance between his thumb and index finger, which is double the distance between his index and middle fingers.

#### MISHNA

- **R' Yehuda** says, one is chayuv for trapping a bird in a closet (trapping a bird in a house allows for easy escape through windows and is not called "trapping"), and for trapping a deer in a house. The **Chachomim** say, one is chayuv for trapping a bird in a closet, and one is chayuv for trapping a deer even if he traps it in a garden, a courtyard or an enclosed area.
  - **R' Shimon ben Gamliel** says, not all enclosed areas are treated equally. The rule is: if one gets a deer into an enclosed area in which the deer will still have to be "caught", he is not chayuv for trapping. If the deer is brought into an area in which it does not need to be "caught", he is chayuv.

#### GEMARA

- A Mishna says one may not catch fish from a fish pond on Yom Tov (they are not considered to be captured when swimming around the pond, so catching them from there is "trapping") and one may not feed them (because they are muktzeh). However one may catch birds and animals from enclosures on Yom Tov (because they are already considered to be "trapped" in the enclosure) and one may feed them.
  - **Q:** A Braisa says that one may not catch birds, animals or fish from enclosures on Yom Tov and may not feed them?! With regard to animals, we can say the Braisa follows **R' Yehuda** (from our Mishna who says that an animal is not considered to be trapped when in an enclosed area) and the Mishna follows

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the **Rabanan** (from our Mishna who say that an animal is considered trapped in an enclosed area). But, how do we explain the difference in the way that birds are treated in the Braisa and Mishna? You can't answer that the Mishna is talking about a roofed enclosure and the Braisa is talking about an enclosure with no roof, because in our Mishna all agree that a bird is not considered "trapped" in a house although a house has a roof!? **A: Rabbah bar R' Huna** said, our Mishna (where all require a bird to be caught in a closet to be considered "trapped") is dealing with a "d'ror" bird which is very difficult to catch and is therefore only "trapped" in a closet. However, regular birds are considered "trapped" in a house as well. Now we can say that the Braisa discusses an enclosure without a roof and the Mishna discusses an enclosure with a roof.

- Based on making such a differentiation, we can also say that the reason for the different halacha between the Braisa and the Mishna with regard to animals is that the Braisa is talking about a large enclosure, and the animal is not considered "trapped" in a large enclosure, whereas the Mishna is talking about a small enclosure, and the animal is therefore already considered to be "trapped".
  - **Q:** What is "large" and what is "small"? **A: R' Ashi** explains, if he can reach the animal with one movement, it is "small". If not, it is "large". Or, if the enclosure is small enough that the shadows of the walls reach each other, it is small. If not, it is large. Or, if there are many corners, it is considered "large". If not, it is considered "small".

R' SHIMON BEN GAMLIEL OMER...

- **R' Yosef in the name of R' Yehuda in the name of Shmuel** said, the halacha follows **R' Shimon ben Gamliel** (that there are different halachos for different types of enclosures).
  - **Q: Abaye** asked **R' Yosef**, you seem to be saying that there are those who argue. But, we just said above that all agree that there is a difference whether the enclosure is "large" or "small"?! **A: R' Yosef** answered, it could be that no one argues, but my statement is still correct! **Abaye** responded, you can't teach like that, making people think that there are those who argue when in truth they do not.
- A Braisa says, one is chayuv for trapping a blind or sleeping deer, but patur for trapping a lame, old, or sick deer.
  - The difference is that the first group feels a person's presence and will slip away and elude capture, therefore it is not yet "trapped". The others will not.
  - **Q:** A Braisa says that one is chayuv for trapping a sick deer?! **A: R' Sheishes** said, if the deer is sick with a fever, it can still escape so one is chayuv for trapping it. If the deer is sick with weakness and fatigue, one is not chayuv for trapping it because it cannot escape.
- A Braisa says, **R' Meir** says one is chayuv for trapping grasshoppers, wasps and gnats on Shabbos. The **Chachomim** say, one is only chayuv for trapping things that are normally trapped (like the grasshopper for eating), but not typical insects.
- A Braisa says, one who traps grasshoppers when there is dew on the ground is patur (the grasshoppers become blinded from the dew and are therefore already "trapped"). If he does so during the hot summers, he is chayuv (although they are somewhat lethargic then). **Elazar ben M'havai** says, if they were coming in swarms (and therefore easily captured) he is patur for "trapping" them.
  - **Q:** Is **Elazar ben M'havai** explaining the first part, when they are blinded by the dew, and only then is one who catches them from a swarm patur, or is he qualifying the summer months and saying that if they come in swarms, he would be patur for catching them? **A:** A Braisa clearly says that he is qualifying the summer months and saying that one would be patur if they came in swarms.

MISHNA

- If a deer goes into a house and one closes the door, he is chayuv. If 2 people close the door, they are patur. If one couldn't close it alone, they are chayuv. R' Shimon says they are patur.

GEMARA

- **R' Yirmiya bar Abba in the name of Shmuel** says, one is not chayuv for "trapping" a lion unless he gets it into a cage that can contain it.

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## MISHNA

- If a deer is in a house and one sits in the doorway to block its exit, but doesn't totally block the exit, and another person sits next to him thereby blocking the exit, the second person is chayuv for trapping.
- If the first person totally blocked the exit and a second person comes and sits next to this person, blocking the exit as well, only the first person is chayuv. Even if the first person walks away leaving only the second person to block the exit, only the first person is chayuv. This is like a deer that is trapped in a house (e.g. it is tied down) and then one goes and closes the door, he would not be chayuv because it was already trapped at the time of his action. [Even if the deer breaks out of the rope and it turns out that the only thing trapping him now is the door, still he is patur because at the time of the action, he did not effectuate a trapping.]

## GEMARA

- **R' Abba in the name of R' Chiya bar Ashi in the name of Rav** said, if a bird gets trapped in someone's clothing, he need not create an exit for it to escape. He can just stay the way he is until after Shabbos.
  - **Q: R' Nachman bar Yitzchak** asks, the second case of the Mishna said that if he didn't actively trap the animal (i.e. the second person) is patur, which implies that it is not mutar!? **A:** The Mishna actually means it is patur and mutar. A proof to this is that the Mishna then says that this case is like one who closes his door on an already trapped animal. That is surely mutar, so this must be mutar as well.
  - Some say that **R' Nachman bar Yitzchak** made a statement that our Mishna is a proof to **Rav**, because our Mishna's second case says that the second person is patur, and that must mean patur and mutar!
    - **Q:** The Gemara asks, maybe the Mishna means patur but assur?! **A:** The Gemara says, the Mishna says that case is like one who closes his door on an already trapped animal. That is surely mutar, so this must be mutar as well.
- **Shmuel** says, whenever the halacha says that doing something on Shabbos is "patur", it means it is patur but assur, except for 3 cases which are patur and mutar: 1) our Mishna, 2) one who pops a hole into a puss-filled pimple with the intent that the current puss be removed, but not that it should remain open, is patur and mutar, 3) if one traps a snake to prevent himself from getting bitten, it is patur and mutar.

## HADRAN ALACH PEREK HA'OREG

### PEREK SHMONAH SHERATZIM – PEREK ARBA'AH ASSAR

## MISHNA

- One is chayuv for trapping or bruising any of the 8 sheratzim that are listed in the Torah (which give off tumah when they are dead). With regard to other "crawling animals" ("sh'katzim v'rimsim"), one who bruises them is patur (their skin is not considered "skin" because it is thin and doesn't permanently bruise). With regard to trapping them, one is chayuv for trapping them if doing so to use them for a purpose (not just to remove them from an area).
- One is patur for catching animals or birds in one's possession (and control), but he would be chayuv for bruising them.

## GEMARA

- By saying that one is chayuv for bruising the 8 sheratzim, that means that they are considered to have a thick skin. **Shmuel** says, that would mean the Mishna only follows **R' Yochanan ben Nuri** who says that with regard to tumah, the skins of the 8 sheratzim are not considered flesh (they are thick) and are therefore not metameh like flesh. The **Rabanan** say that some of the sheratzim have thick skins and some don't **Rabbah bar R' Huna in the name of Rav** says, the **Rabanan** only argue regarding tumah, because an extra word in the pasuk tells us to treat the skins like flesh. But, for purposes of Shabbos, they agree that all 8 have thick skin and one who bruises any of them is therefore chayuv.

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- **Q:** A Braisa says that the **Rabanan** respond to **R' Yochanan ben Nuri** and say, for purposes of wounding only the 4 sheratzim listed in the Mishna in Chullin have skin separate from their flesh. Now, this can't be right, because the listed sheratzim are actually the ones that are thought NOT to have separate skins! **Abaye** explains that the Braisa means to say that the sheratzim NOT listed in the Mishna are the ones that have separate skins. We see that the **Rabanan** argue for purposes of Shabbos as well?! **A: Rava** said, that can't be right, because the words of the Braisa are "the sheratzim LISTED in the Mishna", not the ones NOT listed there! Rather, the Braisa means, the **Rabanan** say that the sheratzim listed in the Mishna do not have thick skins and the skins are therefore tamei like the flesh. But, with regard to Shabbos, all agree that all 8 sheratzim have thick skins.
  - **Q:** Based on **Rava's** approach, the **Rabanan** are saying "only 4 of them have skins that are tamei". If this is their response to **R' Yochanan ben Nuri**, it must be that they heard from him that all sheratzim have skins that are tamei. A Mishna says that **R' Yochanan ben Nuri** says all sheratzim do not have skins that can become tamei!? **A: R' Ada bar Masna** says, the **Rabanan** responded that "the sheratzim listed by the Mishna do NOT have "skins", and therefore the skins that they do have are tamei like their flesh". This response would mean that they heard **R' Yochanan ben Nuri** say that all 8 sheratzim have skins that are not tamei like their flesh.
- **Q:** A Braisa says that one who bruises the sheratzim which have "skin" for tumah purposes would be chayuv on Shabbos. **R' Yochanan ben Nuri** says he is chayuv for bruising *any* of the 8. We see that they argue with regard to Shabbos as well!? **A:** The **T"K** of that Braisa is **R' Yehuda**, not the **Rabanan**. The Braisa should say "**R' Yochanan ben Nuri** and his disputants (the **Rabanan**) say that he is chayuv for bruising any of the 8".
- **Q: Levi asked Rabbi**, how do we know that a "bruise" means a permanent bruise? **A:** A pasuk compares a bruise to a black man to say that just like a black man is permanently black, so too a bruise is one of a permanent nature.

### U'SHI'AR SHEKATZIM...

- It seems that bruising other sheratzim is patur, but killing them would be chayuv. **R' Yirmiya** says, this follows **R' Eliezer** who says that killing lice on Shabbos is like killing a camel. (The **Rabanan** argue and say that killing lice is patur).
  - **Q: R' Yosef** asks, the **Rabanan** argue regarding lice because they don't reproduce, however they would agree that one would be chayuv for killing sheratzim, which do reproduce?!
  - The **Rabanan** and **R' Eliezer** learn the issur of killing from the Mishkan, where they killed rams for their skins. **R' Eliezer** says, one is chayuv for taking any life, just like they took the lives of the rams. The **Rabanan** say, just like rams reproduce, so too one is only chayuv for killing something that reproduces.
    - **Q: Abaye** asks, we learned that Hashem sustains "from the horns of "re'eimim" to the eggs of lice". We see that lice reproduce?! **A:** That refers to a species called "Eggs of Lice".
    - **Q:** A Braisa says that **R' Eliezer** says one is chayuv for trapping (and presumably killing) a flea (which reproduces) and **R' Yehoshua** says he is patur. We see they argue regarding something that reproduces as well?! **A: R' Ashi** said, they are only arguing regarding trapping (**R' Yehoshua** says it is not typical to catch a flea and he is therefore patur) but all would agree that he would be chayuv if he were to kill it.

### HATZADAN L'TZORECH CHAYUV...

- **R' Yehuda in the name of Rav** said, this follows **R' Shimon** who says melacha not done for its primary purpose is patur. Therefore, trapping it to remove it (but not to actually use it) will be patur.
  - Some say that **Rav** said this on the case of one who pops a hole into a puss-filled pimple with the intent that the current puss be removed, but not that it should remain open, he is patur. **Rav** says this follows **R' Shimon** who says melacha not done for its primary purpose is patur.
  - Some say that **Rav** said this on the case of one traps a snake to prevent himself from getting bitten, he is patur. **Rav** says this follows **R' Shimon** who says melacha not done for its primary purpose is patur.

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- **Shmuel** says, if one takes a fish out of the sea and it gets a dry spot the size of a “selah”, he is chayuv for killing the fish. **R’ Yose bar Avin** adds, this is when the dry spot is between its fins. **R’ Ashi** explains, it does not need to be totally dry. Even if it becomes sticky so that the sticky film sticks to his finger after he touches it, he is chayuv.
- **Shmuel** says, if one sticks his hand into a pregnant animal and detaches the embryo, he is chayuv. **Rava** explains, he is chayuv because he uprooted something from the place of its growth.
  - **Abaye** says, one who detaches mold from a pitcher is chayuv for this as well. This is different than a plant in a flower pot without a hole (for which one is not chayuv for ripping it out) because this is the usual place for the growth of mold.

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CHAYA V’OIF...

- **R’ Huna** says one may write tefillin on the skin of kosher birds.
  - **Q: R’ Yosef** asked, is he teaching us that birds have “skin”? Our Mishna says that one who bruises them is chayuv, so we already know birds have “skin”?! **A: Abaye** said, **R’ Huna** is teaching us that although bird skin has holes in it (from the feathers) it still may be used for tefillin, because the holes are so small that the ink doesn’t even sink into it.
  - **Q: R’ Zeira** asked, the skin of a korbbon olah bird gets burned on the Mizbe’ach, unlike the skin of an animal. It must be because the skin of a bird is not considered to be “skin”?! **A: Abaye** explains, it is considered “skin”, but the Torah said that skin of a bird should be burned.
    - Some say that **R’ Zeira** used this as a proof. If the Torah must teach us that the bird’s skin gets burned on the Mizbe’ach, it must be because it is considered skin, because if not, why do we need a special word to teach that to us. To that **Abaye** said, even if it is not skin we need to be taught that it gets burned, because the skin of a bird is full of holes and therefore may be thought to be disgusting to burn on the Mizbe’ach.
- **Q: Mar the son of Ravina** asked **R’ Nachman bar Yitzchok**, may tefillin be written on kosher fish skin? **A:** He answered, Eliyahu will tell us when he comes.
  - **Q:** What does Eliyahu have to tell us? We know there is skin on fish! **A:** He has to tell us if the stench of the fish leaves to the point that it is proper to use it for tefillin.
  - **Shmuel** and **Karna** were by a river and noticed its water was rising and cloudy. **Shmuel** said, this means that a great man is heading this way from Eretz Yisroel and he has stomach issues, and the water is rising to greet him. He told **Karna** to go test this man to see if he was a true Talmid Chochom. **Karna** went and saw that it was **Rav**. He asked **Rav**, how do we know that tefillin can only be written on the skin of a kosher animal? **Rav** answered, the pasuk says the Torah must be “b’ficha” – in your mouth, which means that it must be written on something that may be put in your mouth (kosher animals). He then asked, how do we know that blood which makes a woman tamei must be red? **Rav** answered from a pasuk that says the water looked “red like blood”. He then asked, how do we know that milah is performed on the place that it is? **Rav** said, the pasuk says “orlaso” by milah and by a newly planted tree. Just like the tree produces, we learn that the milah must be done in the place that produces. **Karna** asked, maybe it refers to the heart or the ears because a pasuk says “orlas” about the heart and another says “areila” about the ears? **Rav** answered, milah and trees both say “orlaso”, so we learn it out from there. **Rav** then asked him, what is your name. He answered “**Karna**”. **Rav**, realizing that **Karna** was just testing him all along, said “Hashem should put a “horn” (“keren”) in your eye”.
    - **Shmuel** took **Rav** to his house and gave him barley bread, a fish dish and beer (all with the intent to help cure **Rav’s** stomach ailment). He also didn’t show him the bathroom, because he wanted to prevent him from going to the bathroom (again, to help the stomach condition). **Rav** (not realizing that **Shmuel** was helping him) cursed him and said **Shmuel** will not leave over any surviving sons (this came true as **Shmuel** only had daughters).
  - There is a machlokes Tanna’im as to how we know that milah is done on the place that it is. **R’ Yoshiya** says we learn it from a gezeirah shava of “orlaso” from trees. **R’ Nosson** says we learn it from the pasuk that says “Oreil zachar”. It is telling us that the place is what distinguishes a male from a female.

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- A Braisa says, tefillin may be written on skins of kosher animals, whether slaughtered or not. A Halacha L'Moshe M'Sinai teaches that the tefillin may be wrapped in the hair of these animals and sewn with the veins of these animals. Tefillin may not be written on skins of non-kosher animals, whether slaughtered or not, and the tefillin may not be wrapped with their hair or sewed with their veins. A Baisusi (a heretic) asked **R' Yehoshua HaGarsi**, how do you know that tefillin may not be written on the skin of non-kosher animals? He answered, the pasuk says "B'ficha" – from what is permitted to put in your mouth. The heretic asked, so why is it mutar to write tefillin on an animal which had not been slaughtered? **R' Yehoshua** answered, those animals are at an even higher level, because their life was taken by Hashem Himself, rather than through a human, so it can surely be used for tefillin. The heretic asked, if so, we should be allowed to eat it as well? He answered, the pasuk specifically says one may only eat a slaughtered animal. The heretic said, you have answered well.

### MISHNA

- One may not make heavy salt water ("hilmi") on Shabbos, but one may make regular salt water and dip his bread into it or add it to his cooked dish. **R' Yose** says, what difference would it make if a lot of salt or a little salt was added? Rather, the way to make salt water on Shabbos is to add oil to the water or the salt before the salt and water are put together.

### GEMARA

- **R' Yehuda in the name of Shmuel** explains, the Tanna means to prohibit making salt water with a lot of salt, but permit it when made with a smaller amount of salt.

### OMAR R' YOSE, V'HALOI HU HILMI BEIN MERUBIN BEIN MU'ATIN

- **Q:** Does **R' Yose** say that both salt waters are permitted or that both are prohibited? **A: R' Yehuda** says he permits both. This can be seen from the fact that the Mishna doesn't say "**R' Yose** prohibits". **Rabbah** says he prohibits it. This can be seen from the fact that he provides a permissible method of making salt water. **R' Yochanan** and a Braisa agree with **Rabbah**.
- **R' Yehuda bar Chaviva** said:
  - One may not prepare strong salt water on Shabbos. This is explained to mean enough salt content to cause an egg that is placed in it to float. **Abaye** explains this as a mixture of which 2/3 is salt and 1/3 is water. It is typically made to pickle fish.
  - One may not salt a few pieces of radish or eggs together on Shabbos, because they become hard and improved through that. **R' Chizkiya** says to do so to a radish is assur, but to an egg is mutar. **R' Nachman** said, initially he would salt radishes because he thought it made them worse by removing their sharpness. After he heard that **Ulla** said that in Eretz Yisrael they would salt mounds of radishes, he stopped salting them, but would still dip them into salt.
  - If an esrog, radish and egg didn't have outer shells, they would never be digestible and would stay in the stomach.
- **R' Dimi** said, no person ever sank in the Sea of Sodom.
  - **Q: R' Yosef** asks, is he saying that people haven't sunk, but planks of wood have? **A: Abaye** explained, he was saying that not only does wood not sink in it (wood never sinks), even people don't sink in it (due to the heavy salt content).
  - It is important to know that there is such high levels of salt as can be demonstrated by the following story. **Ravin** was walking behind **R' Yirmiya** on the bank of the Sea of Sodom and he asked, may one wash with this water on Shabbos? **R' Yirmiya** said it is permitted. **Ravin** then asked, may one blink when washing his face with it so that the salt water enter his eyes (for medicinal purposes)? He answered, I did not hear an answer to this question, but I heard an answer to a similar question. **R' Zeira** said that **Levi** and the father of **Shmuel** each said a halacha. One said putting wine in the eye is prohibited on Shabbos (it is strictly for refuah) but putting it over the eyelid is permitted (even with slight blinking because people will not notice that he is doing it for refuah purposes). The other one said that raw saliva (from one who has not eaten that day) is prohibited to place even on the eyelid.

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- The Gemara tries to bring a proof as to who said which halacha from the fact that **Shmuel** allows placing wine soaked bread over the eye. It must be that he heard that from his father, so the first halacha must be from **Shmuel's** father. The Gemara then shows that **Shmuel** said the second halacha as well, so there is no proof which was from his father and which was from **Levi**.
- **Mar Ukva in the name of Shmuel** said, one may soak an eye medicine before Shabbos and place it over his eye on Shabbos (since it looks like wine, people will not assume he is doing this for medicinal purposes, they will say he is washing his face with wine – Rashi).
  - **Mar Ukva** saw **Bar Levai** using the eye medicine and blinking it into his eye. **Mar Ukva** said, **Shmuel** allowed placing over the eye, not blinking it into the eye.
  - **R' Yannai** asked **Mar Ukva** to send him some eye medicine prepared by **Shmuel** (who was known as a doctor). He said, I will send you some, but **Shmuel** said, a drop of cold water on the eyes in the morning and washing one's hands and feet with warm water at night is better for the eyes than any eye medicine in the world.
    - A Braisa brings **R' Mona** who says the same thing. **R' Mona** then says, a hand that touches an eye before the hand is washed in the morning should be cut off (a "sheid" that is on the hands in the morning damages the eye). The same is for a hand that has not been washed that touches the nose, mouth, ear, wound, milah, rectum, or a barrel of beer.
    - **R' Nosson** says the "sheid" does not leave the hands until they are washed 3 times.
    - **R' Yochanan** says, "puch" (something applied to the eye) can remove the effects of this sheid, it also stops tears and promotes growth of the eyelashes.

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- **Mar Ukva in the name of Shmuel** said, "alin" (a type of grass) may be eaten on Shabbos as a "refuah" for the eyes, because they actually provide no refuah. **R' Yosef** said, "kusbarta" has no healing effect on the eyes. **R' Sheishes** said "kishus" has no healing effect on the eyes.
  - **R' Yosef** (who was blind) said "kusbarta" is even harmful for my eyes. **R' Sheishes** (who was blind) said, "gargira" is even beneficial for my eyes.
- **Mar Ukva in the name of Shmuel** said, eating all types of "kishus" on Shabbos is mutar (even if eaten for refuah, since people eat it for regular food as well), except for "teruza" (which is only eaten for refuah purposes).
- **R' Chisda** said, it is mutar to smear a dressing on a roasted meat (it is not like "fixing" the meat, and is mutar as long as the meat is not hot enough to cook the dressing). However, it is assur to whisk eggs (because it looks like you are doing so to put into a pot to cook).
  - **Zeiri's** wife prepared a roasted meat for **Chiya bar Ashi** (**Zeiri's** talmid) and applied a dressing to it. He refused to eat it. She said, for your Rebbi it is good, but not for you?!
    - **Zeiri** allowed it because he holds if something can be eaten as is, a preparation done to it is not considered "fixing it".
- **Mar Ukva** said, if one injures his hand or foot, he may apply wine to it to reduce the swelling. **R' Kahana** said that vinegar may not be applied to reduce the swelling. **Rava** said, the people of Mechuza, who are more sensitive may not even apply wine because on them it would have an effect and is a refuah.
  - **Ravina** saw that **R' Ashi's** foot was stepped on by a donkey and **R' Ashi** was applying vinegar to reduce the swelling. **Ravina** said, we have learned that vinegar may not be applied? **R' Ashi** answered, a wound on top of the hand or foot is very dangerous and one may even be "machalel Shabbos" for that.
  - **Others** say that **R' Ashi** was applying wine and **Ravina** said, since **R' Ashi** is more sensitive, he should not be allowed to apply wine to the wound. **R' Ashi** answered a wound on top of the hand or foot is very dangerous and one may even be "machalel Shabbos" for that.
- A Braisa says, one may wash on Shabbos in the waters of Gerar, Chamsan, Asya, or Teveria (although they are salty and provide some refuah), but not in the waters of the "Yam HaGadol" or water in which flax was soaked

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(no one would wash with that unless it was for refuah) or in the waters of the Sea of Sodom (it is so salty that one only washes in it for refuah purposes).

- **Q:** Another Braisa says that one may wash in the waters of the Yam HaGadol?! **A: R' Yochanan** says the Braisa that permits it follows **R' Meir** who says that the Yam HaGadol is like all other seas (with regard to its status as a mikvah) and therefore, just as one may wash in the other waters, he may also wash in the water of the Yam HaGadol. The Braisa which prohibits it follows **R' Yehuda** who says that the Yam HaGadol is treated differently than all other seas (presumably because it is more salty) and therefore one may not wash in it on Shabbos.
  - **Q: R' Nachman bar Yitzchak** asks, maybe **R' Meir** and **R' Yehuda** only argue with regard to the Yam HaGadol's status as a mikvah. Who says they argue with regard to Shabbos as well?! **A:** He therefore answers, the Braisa that prohibits washing in it is talking about one who stays in the water for a while (doing so is evident that he is washing for refuah purposes). The Braisa that permits it is where one does not stay in the water for a while.
    - **Q:** If the Braisa that permits it is talking about where he did not stay in the water long, why does that Braisa prohibit washing in water in which flax was soaked? Another Braisa says that if one doesn't stay there long it is mutar!? **A:** The 2 original Braisos that discuss Yam HaGadol both refer to where he does stay in the water for a while. The Braisa that permits it discusses the fresher parts of the Yam HaGadol, where people typically wash even during the week. The Braisa that prohibits it discusses washing in the other parts of the Yam HaGadol. With regard to the water in which flax was soaked, the one that allows it discusses where he does not stay in it for a while, and the Braisa that prohibits it discusses where he does stay in it for a while.

### MISHNA

- One may not eat “eizovyon” on Shabbos, because people only eat that for a refuah, but one may eat “yo’ezer” and drink “abuvro’ah”.
- One may eat any normal food, even if he eats it for a refuah purpose and may drink any normal drink even if he drinks it for a refuah purpose, except for water of palm trees, or water into which was mixed herb roots, because one only drinks these as a refuah for jaundice. However, a person may drink this to quench his thirst and may anoint himself with root oil if he is not doing so for a refuah.

### GEMARA

- **R' Yosef** said, the “Eizov” mentioned in the Torah refers to the “abarsa bar hamag”. The “Eizovyon” in our Mishna refers to the “abarsa bar hing”. **Ulla** says the “eizov” is the white “marveh”. **R' Pappi** says “eizov” is “shumshuk”.
  - **R' Yirmiya M'Difti** brings a proof to **R' Pappi's** view. A Mishna says that the “eizov” has 3 stems, each having 3 small offshoots. A “shmushuk” has this.
- “Eizovyon” is eaten to heal worms in the stomach. It is eaten with seven black dates. The worms come from eating barley flour that is 40 days old.

### AVAL OCHEL HU ES YO'EZER

- “Yo’ezer” is “posnak”. It is eaten to heal worms in the liver. It is eaten with 7 white dates. The worms come from eating water and meat on an empty stomach, or fatty meat on an empty stomach, or ox meat on an empty stomach, or nuts on an empty stomach, or shoots of “tilsan” on an empty stomach, and then drinking water after eating any of these.
  - If one doesn't have this (or he ate it and it didn't help), he should eat white “tichlei”.
  - If he doesn't have this (or it didn't help), he should fast and then get fatty meat and put it on burning coals and suck the fat out of the meat and drink vinegar. Some say not to drink vinegar because that is bad for the liver.
  - If he doesn't have this (or it didn't help), he should get the bark of a bush that was peeled off from top to bottom. If he takes bark peeled from bottom to top, the worms will end up being expelled through his



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mouth. He should cook the bark in beer “bein hash’mashos”. The next day he should close his nostrils (so that he does not smell it) and he should drink it. When he then relieves himself he should do so on the tree from where the bark was peeled.

### V'SHOSIN ABUVRA'AH

- “Abuvra’ah” is “chumti’raya” which is a tree that grows without any branches. This heals the effects of drinking water that was left uncovered.
  - If one doesn’t have this (or he ate it and it didn’t help), he should get 5 roses and 5 cups of beer and cook them together until there is an “anpak” (an amount equal to a quarter of a log) and then drink it.
  - **R’ Achdevoi bar Ami’s** mother prepared for one who drank water that was left uncovered, one rose with one cup of beer cooked together. She gave it to him to drink. She then lit an oven, removed the coals and put a brick down for him to sit on. All this caused the poison to come out like a green leaf of a palm branch.
  - **R’ Avya** said he should drink a quarter log of milk from a white goat.
  - **R’ Huna bar Yehuda** said, he should get a sweet esrog, make a hole in it, fill the hole with honey, put it in the burning coals to cook, and then eat it.
- **R’ Chanina** says, urine that is 40 days old: one should drink a small cup of it for a wasp sting, a revi’is for a scorpion sting, a half of a log if he drank uncovered water, a full log to combat the effects of “kishuf”.
  - **R’ Yochanan** says, water in which “binigri” grass or beets or balsam have been cooked is effective against drinking uncovered water and “kishuf”.
- If one swallows a snake he should eat “kishusa” with salt and then run 3 “mil”.
  - **R’ Simi bar Ashi** saw someone swallow a snake. **R’ Simi** appeared to him as a person of authority and made him eat “kishusa” with salt and then made him run 3 mil. The snake then came out of him in pieces.
  - **Others** say **R’ Simi bar Ashi** swallowed a snake and Eliyahu appeared to him as a person of authority and made him eat “kishusa” with salt and then made him run 3 mil. The snake then came out of him in pieces.
- If one is bitten by a snake, he should tear open the embryo of a white donkey and put it on the bite. This works if the donkey was not found to be a “treifah”.
  - An officer of Pumbedisa was bitten by a snake and tried to use this remedy using 13 donkeys, but all 13 donkeys were found to be treifos. There was one on the other side of the town, but before he could get it, a lion ate it. **Abaye** said, maybe he went against the words of the **Rabanan** and therefore deserved to die from a snake bite. The talmidim said that is correct, because when **Rav** died, the **Rabanan** were gozer to tone down weddings as a sign of aveilos, and this officer did not listen to the gezeirah. Therefore, he was bitten by a snake and died.

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- If a snake wraps itself around a person, the person should go into water, take a basket and put it slowly upside down over the head of the snake (to separate the snake from himself and try to get the snake off of himself and onto the basket), and when the snake goes onto the basket, he should throw it into the water and run away.
- If a person is being chased by an angry snake who is following his scent, he should have a friend carry him for 4 amos (so that the snake loses the trail). If he has no one else with him, he should jump over a ditch of water. If he can’t do that, he should cross a river. That night he should stand his bed on 4 barrels (to make the snake lose the scent) and he should sleep under the stars (if he sleeps under a roof, the snake may go on top of the roof and throw itself down on him). He should get 4 cats and tie them to the 4 legs of the bed. He should take branches and put them around his bed, so that if the snake approaches, the cats will hear it and eat it.
- If a snake is chasing someone, he should go run in the sand (the snake has trouble moving there and will retreat).
- If a woman realizes she was seen by a snake and is not sure if the snake now has the desire to be “mezaneh” with her, she should remove her clothing and throw them in front of the snake. If the snake wraps itself around

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the clothing, that means it wants to be mezaneh with her. If not, not. To get rid of this snake, she should have tashmish with her husband in front of the snake.

- Others say that would surely increase the snake's desire! Rather, she should take some hair and fingernails, throw it at the snake and say, "I am a niddah".
- If a snake entered a woman's private area, she should spread apart her legs and sit on 2 barrels (partly on one and partly on the other to cause her womb to open). She should take fatty meat and put it in coals to roast (to create an aroma). She should take a basket of "tichli" and wine with a strong smell and mix the "tichli" and the wine. She should hold tongs in her hand so that when the snake smells the aroma and comes out of her, she can grab it and throw it into the fire. If she doesn't do that, it will reenter her.

### KOL HA'OCHLIN...

- This comes to include one who eats spleen to cure his teeth or "karshinin" for the intestines.
- "Kol hamashkin" comes to include one who drinks water in which the fruit of a "tzlaf" tree has been soaked, together with vinegar.
  - **Q: Ravina** asked **Rava**, may one drink urine on Shabbos? **A:** He answered, people don't typically drink urine and it is therefore assur (since he is clearly drinking it for refuah purposes).

### CHUTZ MIM EI DIKALIM

- A Braisa says "chutz mimei *dikarim*" (water that makes a hole).
  - The one who says "dikarim" is because these waters cause a hole in the gall bladder. The one who says "dikalim" is because it comes from in between 2 palm trees.
    - **Rabbah bar Bruna** explains, there are a certain 2 date trees in Eretz Yisrael with a spring of water coming from between them. The first cup of this water that one drinks causes his stomach to loosen. The second cup causes his stomach to empty. The third cup comes directly out looking exactly the same as when it went in.
    - **Ulla** said, he drank beer of Bavel and it was more effective than this water (but this is only true if someone hasn't drank this beer for 40 days).
    - **R' Yosef** says "mei dikarim" is "Zeisom Hamitzri", which is one third barley, one third "karkom", and one third salt. **R' Pappa** says it is 1/3 wheat, 1/3 "karkom" and 1/3 salt.
      - To be effective, he must drink this between Pesach and Shavuos. If he is constipated it relieves that, and if he is too loose, it relieves that.

### V'KOIS IKARIN

- **R' Yochanan** says this is made from the weight of a zuz of sap from a tree of Alexandria, a zuz weight of "alum", and a zuz weight of "karkom" that grows in the garden, which is then all ground together.
  - For a woman whose flow of blood is too much, all these 3 things are mixed with wine and drinking it will not make her unable to have children. For jaundice, one should mix 2 of these items with beer, and drinking it will make him unable to have children.
    - If this doesn't help the woman with the abnormal flow of blood, one should take 3 "kefizi" (a keili that holds 3 lugin) of onions from "Paras" and cook them in wine and give it to her to drink. They should then say to her "stop you abnormal flow".
    - If that doesn't work, she should sit at a crossroads and hold a cup of wine. A person should come up from behind her, scare her, and tell her "stop your abnormal flow".
    - If that doesn't work, one should take a fistful of cumin, "karkom" and fenugreek, cook it in wine, give it to her to drink and say to her, "Stop your abnormal flow".
    - If that doesn't work, one should take 60 barrel seals, soak them in water and smear them on her and say to her, "Stop your abnormal flow".
    - If that doesn't work, one should take a type of grass that grows on the ground (doesn't grow up), cook it in wine, smear it on her and say, "Stop your abnormal flow".
    - If that doesn't work, one should take a type of grass that grows near the "romisa" bush, burn it, take its ashes in a linen cloth in the summer or in a cotton cloth in the winter (and presumably smear it on her).

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- If that doesn't work, one should dig 7 holes, burn young "arlah" branches into the holes, have her hold a cup of wine and have her sit in each hole and then get up and move to the next hole. Every time she gets up he should say, "Stop your abnormal flow".
- If that doesn't work, one should take fine flour and smear it on the bottom half of her body and tell her, "Stop your abnormal flow".
- If that doesn't work, one should burn an ostrich egg and take its ashes in a linen cloth in the summer or in cotton cloth in the winter (and presumably smear it on her).
- If that doesn't work, she should always drink large amounts of wine.
- If that doesn't work, one should take barley that was found in the waste of a white donkey and give it to her. If she holds it one day the flow will stop for 2 days. If she holds it for 2 days, the flow will stop for 3 days. If she holds it for 3 days, the flow will stop forever.
- "For jaundice, one should mix 2 of these items with beer, and drinking it will make him unable to have children."
  - If that doesn't work, one should take the head of a salted "shibuta" fish, cook it in beer and have him drink it.
  - If that doesn't work, one should take grasshopper juice, if that is unavailable one should take the juice of a type of small bird, take it into the bathhouse and smear it on the person. If there is no bathhouse, have him stand between the oven and the wall and smear it on him there. **R' Yochanan** says, if one wants to warm the person, he should wrap him in his sheets (or the sheets of another person with this condition – Rashi).
    - **R' Kahana** healed **R' Acha bar Yosef** with this method.
  - If that doesn't work, one should bring 3 "kefizi" of dates of Paras, and 3 "kefizi" of wax that overflowed from a honeycomb, and 3 "kefizi" of red aloe, cook them in beer and drink it.
  - If that doesn't work, one should bring a foal from a donkey, shave the middle of the person's head, take blood from the animal's forehead and pour it on the shaved part of the person's head. He must be careful not to let it in his eyes, because it could blind him.
  - If that doesn't work, one should take a ram's head that was pickled, cook it in beer and drink it.
  - If that doesn't work, one should bring a spotted pig, tear it open and put it on the person's heart.
  - If that doesn't work, he should bring "karti" from the middle of the row.
  - An Arab had this sickness. He said to the gardener, take my coat as payment and give me a row of "karti". He got the "karti" and ate it. The Arab asked the gardener to lend him the coat to sleep in. As he slept in it, his body became heated and the coat fell apart.
- **Q:** How is he allowed to make that he can't have children? We find that it is assur!? **A:** It is assur when done directly, but taking this medicine makes it happen indirectly. Like **R' Yochanan** says, one may remove the crown from a rooster thereby causing that it cannot reproduce.
  - **Q:** **R' Ashi** asked, when the rooster loses its crown, it refuses to mate, but the person doesn't actually effect its ability to reproduce!? **A:** We are referring to one who already can't have children.
    - **Q:** **R' Yochanan** says that one may not do an act that would cause someone not to have children even on one who can't have children!? **A:** We are discussing an old man, who this may be done to.
    - **Q:** **R' Yochanan** says even an old man may be able to return to having children, so its assur to do to him as well!? **A:** We are referring to a woman, who one is allowed to cause to not be able to have children.
    - **Q:** **R' Yochanan ben Broka** says that a woman is also commanded to have children, so how can we do that to a woman?! **A:** We are discussing an old woman who can no longer have children, or a woman who otherwise cannot have children. For such a woman there is no issue.

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## 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.

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## 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.

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## MIFTACH CHALUKAH

- **Q:** This is obviously mutar since it is opened daily!? **A:** There are 2 straps, so we may think that one of them remains permanently tied and should therefore be assur. The chiddush is that it is mutar because we assume that both straps will be opened daily.

## V'CHUTEI S'VACHA

- **Q:** This is obviously mutar since it is untied after every use?! **A:** The chiddush is where a woman wears a hat which is loose on her, we may say that she leaves it tied and removes it without untying it. The chiddush is that a woman would not do that for fear that she may pull out some hair. Therefore, she will always untie it before removing it.

## U'RITZUOS MINAL V'SANDEL

- **Q:** Regarding one who unties shoes and sandals, one Braisa says he is chayuv, one says he is patur but it is assur, and one says it is totally mutar?
  - **A:** With regard to shoes, the Braisa that says he is chayuv is talking about the knot made by the shoemaker to keep the laces from falling out, which is a permanent knot. The Braisa that says he is patur but it is assur is referring to knots made by the Rabanan in their shoes, which they sometimes leave tied for long periods of time (they slip their feet in and out of their tied laces). The Braisa that says it is mutar is referring to people who untie their laces every day.
  - **A:** With regard to sandals, the Braisa that says he is chayuv refers to the knots made by the shoemakers who tie the straps of the sandal to the sandal, meant to stay that way permanently. The Braisa that says he is patur but it is assur refers to knots made by the wearer of the sandals to hold the straps. Those knots stay in for a while, but are not quite permanent. The Braisa that says it is mutar refers to sandals that are shared by 2 people, so the knots are always untied and retied to fit whoever is wearing it.

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- **R' Yehuda** would share his sandals with his child. When **Abaye** was told this, he said it would be mutar to untie those knots.
- **R' Yirmiya** was walking behind **R' Avahu** in a karmelis and his sandal strap broke. He asked **R' Avahu** what to do with the broken sandal. He responded that he should find a soft reed that is fit for animal feed (and therefore not muktzeh) and tie the sandal to his foot with that so that he can bring it into the reshus hayachid.
  - **Abaye's** sandal strap broke (in a courtyard) and he was told by **R' Yosef** to leave the sandal where it was (it was muktzeh since it served no purpose). [The sandals of those times had 2 straps which were each fastened to a holder – one on the inside of the foot and one on the outside. If these holders broke, it would be very noticeable if it was repaired and therefore one would not wear a sandal whose holder on the outside of the foot had broken.]
    - **Abaye's** case was different than **R' Avahu's** case because **Abaye's** case took place in a guarded area, and he was not at risk of losing the sandal, whereas **R' Avahu** was at risk.
    - **Abaye** asked **R' Yosef**, why is it muktzeh? If I want, I can fix the sandal and wear it on the other foot, thereby making the repair to the holder on the inside of the foot. Since it is wearable, it should not be muktzeh?! **A: R' Yosef** said, since we find that **R' Yochanan** explained the view of **R' Yehudah** that when the outer holder breaks it is no longer considered wearable, it must be that we pasken like that and therefore it is muktzeh.
      - A Braisa says, if one strap or holder breaks off of a sandal, it retains its din of tumah. **R' Yehuda** said, if the inner strap holder breaks off it retains its din of tumah, if the outer strap holder breaks off, it loses its din of tuma. **R' Yochanan** said, the same way they argue with regard to tumah, they would also argue with regard to Shabbos (whether it becomes muktzeh when the outer strap holder breaks off), but they do not argue with regard to “chalitza” done on a sandal with a broken outer strap holder.
      - **Q: If R' Yochanan** says they don't argue by chalitza, who is it that says that chalitza is treated differently than tumah and Shabbos? **A: The Rabanan** say that a sandal missing a strap holder on the outside is a keili and therefore retains its din of tumah. That would mean that on Shabbos this sandal is not muktzeh because it is a keili. They would not say that for chalitza it is no longer considered to be a keili, because the halacha is that if the woman removes the left sandal from the right foot, it is a good chalitza, so this sandal should be no different!? **R' Yochanan** must have said that it is **R' Yehuda** who holds chalitza is different than tumah and Shabbos. With regard to tumah, **R' Yehuda** said it is no longer considered to be a keili. That would mean, with regard to Shabbos, he would say that it is muktzeh because it is no longer a keili. If **R' Yochanan** said his statement about **R' Yehuda**, that would mean that **R' Yehuda** says, with regard to chalitza the sandal with the broken strap holder is considered to be a keili, since he can wear it on the other foot and the halacha is that if the woman takes the left sandal off the right foot, it is a good chalitza.
        - **Q: That can't be right, because R' Yehuda** would only apply that halacha for a sandal that is considered to be a keili. However, in this case, it is not considered to be a keili for tumah or for Shabbos, so why would it become a keili now?! **A: R' Yochanan** did not say that **R' Yehuda** would agree with the **Rabanan**. He said that with regard to chalitza, **R' Yehuda** would hold the same way he holds for tumah and Shabbos. Just like it is not considered to be a keili for those halachos, so too for chalitza it is not considered to be a keili. The chiddush is that we don't say that since it can be worn on the other foot it should be good for chalitza. This is where we find that **R' Yochanan** explained the view of **R' Yehuda**, and **R' Yosef** told **Abaye**, it seems that we therefore pasken like **R' Yehuda**.
      - **Q: How can we say that R' Yochanan** paskens like **R' Yehuda**? **R' Yochanan** always paskens like an anonymous Mishna and there is an anonymous Mishna that says that if one strap of a sandal breaks off it retains its status of tumah. The Mishna doesn't

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differentiate as to which strap broke, so it must mean either strap. This is not like **R' Yehuda**? **A:** The Mishna is referring to where the inner strap broke. However, if the outer strap broke, it would lose its tumah status, just like **R' Yehuda** said.

- **Q:** The Mishna says, if the second strap breaks even after the first was repaired, it loses its status of tumah. If the Mishna agrees with **R' Yehuda**, the Mishna should say, if the outside strap broke it loses its status of tumah, why does it need to come onto a case with 2 straps having broken?! **A:** **R' Yitzchok ben Yosef** says, the Mishna is referring to a sandal with 4 straps (2 on each side) and when it says that it loses its status of tumah when 2 straps break, it is referring to the 2 straps on the outer side. The Mishna therefore can agree with **R' Yehuda**, and **R' Yochanan** can hold like the Mishna and **R' Yehuda**.
- **Q:** We find elsewhere that **R' Yochanan** clearly holds NOT like **R' Yehudah**?! **A:** There are 2 Amoraim who argue about what **R' Yochanan** said.
- A Mishna says, a wooden keili loses its status as a keili when it gets a hole the size of a pomegranate.
  - **Q: Chizkiya** asked, what if it gets a hole the size of an olive and the hole is patched, and it gets another hole of that size and then it is patched, and this happens enough times that if all the holes were combined it would be the size of a pomegranate? **A: R' Yochanan** said, we learned the answer in a Mishna (quoted above) that says if a sandal strap breaks and is fixed and then the other strap breaks, it loses its status of tumah. We explained there, that although it was repaired, once you have both straps being repaired, it is no longer the same keili it once was and it loses its tumah status. Same should be here, that enough holes, although repaired, should have it lose its din of a keili.
    - **Chizkiya** then said about **R' Yochanan**, “He is not human” (he is a malach). Others say he said, “A person like this is a great man.”
    - **R' Zeira in the name of Rava bar Zimona** said, if the Chachomim of the earlier generations were malachim, we are considered to be human. If they are considered to be human, we are considered to be donkeys, and not the special donkeys of **R' Chanina ben Dosa** and **R' Pichas ben Yair** (which were at a high level), but rather like ordinary donkeys.

### V'NODOS YAYIN V'SHEMEN

- The Mishna is referring to a jug that has 2 pieces tied down. The chiddush is, we may think that one piece stays permanently tied and is therefore assur to untie on Shabbos. The Mishna teaches that it is not assur since they both typically get untied.

### KIDEIRAH SHEL BASAR

- The Mishna is referring to a pot with a spout. We would think that since there is a spout the cover will never be removed and is therefore tied permanently. The chiddush is that the cover is often removed even if it has a spout and it therefore is not considered to be permanent.

### R' ELIEZER BEN YAAKOV OMER KOSHRIN...

- The Mishna is referring to where 2 ropes are strung across. We may have said that one will stay in place permanently and therefore should be assur to untie on Shabbos. The chiddush is that it is mutar because both ropes are typically untied.
  - **R' Yosef in the name of R' Yehudah in the name of Shmuel** says that we pasken like **R' Eliezer ben Yaakov**. **Abaye** asked, that seems to suggest that some argue on him, but we don't find anyone who does!? **R' Yosef** responded, since no one argues, I am surely correct that we pasken like him, so what's wrong with me saying that? **Abaye** said, it is not proper to teach in this way, to suggest that there is a machlokes when in fact there is none.