

2.14.2

108a (משנה ב) → 109b (דלא אישתהי)

7. וַיִּקְרָא אֱלֹהִים לַיְבֹשֶׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי טוֹב: בְּרֵאשִׁית א, י.

- I. **שבת ב**: preparation of salt water (for medicinal purposes) on **שבת ב**
- ת"ק** may not prepare the **הילמי** (concentrated salt water) but he can make "regular" salt water, dipping bread into it and putting it into his cooked food
 - ד' יוסי**: either way it is "הילמי" and prohibited; rather, he puts oil into either salt or water first, then adds the other
- II. Explanation of **משנה ב**
- ת"ק שמואל** ruled that he may not make a lot of salt water, just a little
 - Question**: is **ר' יוסי** being lenient or stringent?
 - Answer1 (רב יהודה)**: must be lenient, else it would have been worded "**ר' יוסי אוסר**"
 - Challenge (רבה)**: from **ר' יוסי**'s words – **מי מלח המותרין** → he was forbidding what **ת"ק** permitted
 - Answer2 (רבה)**: he forbids (so **ר' יוחנן** and **ברייתא**)
- III. Related rulings of **ר' יהודה בר חביבא**
- Making salt water**: may not make "strong" salt water on **שבת**
 - Definition (רב יוסף)**: if an egg floats in it (**אביי**: 2/3 salt to 1/3 water – made for salting fish)
 - Salting eggs and radishes**: forbidden on **שבת** (**אביי** permitted salting eggs, but not radishes)
 - ד' נחמן**: originally would salt radishes, reasoning that it kills the sharpness (→ not a **תיקון**)
 - But then**: when he heard that in **א"י** they salt (on **חול**) piles of them, limited himself to dipping in salt
 - radishes and eggs**: if it weren't for outside peel, they'd never leave the digestive tract
- IV. Using Dead Sea water **ר' דימי** reported that even people don't sink there)
- רפואה**: **ר' ירמיה** still permitted washing there on **שבת** (no concern that it seems like **רפואה**)
 - However**: re: opening eyes in water, parallel to **איסור** of putting wine or spit on eye (clear that it is for **רפואה**)
 - Note**: unclear which of those was prohibited by **שמואל**'s father, which by **לוי**
- V. Rulings of **שמואל**
- he permitted soaking them before **שבת** for use on eyes on **שבת**
 - However**: per **מר עוקבא**, he didn't allow intensive therapy with them
 - מר עוקבא**: quoted **שמואל** - a drop of water in the morning and washing with warm water at night is better
 - ברייתא**: quotes **ר' יהודה**, confirming the above and listing body parts the hand should not touch
 - Tangents**: regarding "**בת מלך**" (foul spirit on hands in morning) and how to get rid of it
 - Leaves**: do not constitute **רפואה** for eyes
 - רב יוסף (who was blind)**: corianader accomplishes nothing for eyes (yet he was hurt by it)
 - ד' ששת**: who was blind, was "helped" by **רגיר**
 - ד' ששת**: hops are not a **רפואה** for eyes; **שמואל** allowed eating any sort of hops except for **טרזוא** (only eat as **רפואה**)
- VI. **מר עוקבא**'s ruling about using wine/vinegar for wound
- Hand or foot**: if bleeding, may stanch flow with wine; not with vinegar, as that is obviously **רפואה**
 - exception**: people in **מחוזא**, who are "spoiled" use wine as **רפואה** → **בשבת**
 - ד' אשי**: used vinegar (or, perhaps, he used wine) to stanch flow of blood from the back of his foot
 - Defense**: a wound on back of hand or foot is potentially life-threatening, all is permitted
- VII. **ברייתא** to bathe in springs at **גרת**, **חמתן**, or **עסיא** or Tiberius – but not Mediterranean, laundry water or Dead Sea
- Challenge**: **ברייתא** rules that it is permitted in Tiberius and Mediterranean, but not laundry or Dead Sea
 - Resolution to הגדול ים (ר' יוחנן)**: **ר' יהודה** vs. **ר"מ** in **ח:ח** in **ר"מ**
 - ד' מ**: all seas like a **מקוה**; **ר' יהודה** only regards **ים הגדול** like **מקוה**, per v. 1 – must have various waters there
 - ד' יוסי**: all seas are **מטהר** as **זוחלין** (even if flowing) but not for **מצורעים** (**מיים חיים**) (who require **מיים חיים**)
 - Challenge (רנב"י)**: they only disagree re: **טומאה** ו**טהרה**, not **שבת**
 - Resolution (רנב"י)**: if he doesn't linger, permitted; only prohibited if he lingers in **ים הגדול**
 - Challenge**: if he doesn't linger, even **מי משרה** is permitted (even if he has obvious wounds) per **ברייתא**
 - Resolution**: **ים הגדול** – only if he bathes in the "unpleasant" waters;
 - And**: **מי משרה** – only permitted if he doesn't linger