

## 2.14.4

111a (משנה ד) → 111b (סיום הפרק)

6. כחמץ לשנים וקעשן לעינים כן העצל לשלחיו: משלי י, כו

## I. שבת: coping with various pains on משנה ד

- a. *Toothache*: may not put on vinegar, but he may dip his food in vinegar as usual and if he is healed – so be it
- i. *Challenge*: implication is that vinegar is helpful for teeth – but v. 1 indicates the opposite
    1. *Resolution*: fruit vinegar is bad for teeth; wine vinegar is helpful
    2. *Alternate resolution (both are wine vinegar)*: if there is a wound – helpful; if not, loosens teeth
  - ii. *Challenge*: **ברייתא** rules that he may use vinegar as long as he doesn't spit it out
    1. *Answer (אבני)*: our **משנה** is referring to a case where he spits it out
    2. *Answer (רבא)*: even if he swallows it – if before eating, permitted; if after – אסור
      - a. *Challenge*: why doesn't **רבא** apply "הואיל" and permit even after טיבול
      - b. *Per*: his ruling that anything permitted on שבת is permitted on יוה"כ
        - i. *Answer*: indeed, he recanted his position on טיבול בחומץ
        - ii. *Question*: perhaps he renanted his position on הואיל
          1. *Block*: **ברייתא** rules that טיבול חייבי טבילות (i.e. גזירות חכמים) are consistent (שבת::יוה"כ)
- b. *Sideache*: may not rub wine or vinegar, but he may rub oil – but not rose essence
- c. *Princes*: may rub rose essence on their wounds, as they do so during the week as well
- i. ר"ש all of בני ישראל are princes
  - ii. ר"ש הלכה דב
    1. *Challenge*: **רב** doesn't accept ר"ש's leniencies re: שבת
      - a. *Per*: his ruling - may not tighten the garment over the spigot of a barrel on יום טוב (→ סחיטה)
      - b. *Defense*: ר"ש would agree, per אבני ורבא that ר"ש concedes that דבר שאינו מתכוין is אסור if רישיה if פסיק רישיה
    2. *Challenge*: **רב** explicitly rules like יהודה (דבר שאינו מתכוין אסור) ר' יהודה rules like ר"ש
    3. *Defense (רבא)*: what **רב** meant was that הלכה follows ר"ש but not for his reason
      - a. *Suggestion*: ר"ש holds that even though rose essence heals, it is מותר **רב** holds that it doesn't heal
        - i. *Rejection*: clear from **משנה** (practice of royalty) that it does heal
      - b. *Rather*: ר"ש ruled that even if it isn't commonly used in that area, permitted
        - i. *But* **רב** held that only if commonly used is it permitted – and in סורא it was common