

## OVERVIEW of the Daf

### 1) Portion of sterility (cont.)

The Gemara answers that the potion of sterility could be used by a woman. According to R' Yochanan ben Beroka, who would prohibit even women from drinking a potion of sterility, it could be used by a woman who is too old to have children or if she is barren.

**2) MISHNAH:** The Mishnah continues to discuss medical treatments on Shabbos.

### 3) Sipping vinegar

R' Acha bar Pappa asked R' Avahu: The Mishnah indicates that vinegar is beneficial for teeth but a pasuk indicates that it is not good for teeth.

Two answers are given to resolve this difficulty.

The Mishnah states that it is prohibited to sip vinegar to alleviate tooth pain, but a Baraisa states that it is permitted for a person to sip and swallow vinegar.

Abaye asserts that our Mishnah refers to sipping and spitting out the vinegar which even the Baraisa prohibits.

Rava answers that both sources refer to sipping and swallowing and the distinction is whether it is taking place before or after the meal. Before the meal is permitted; after the meal is prohibited. Rava, however, subsequently retracted this distinction when he adopted the position that there is nothing that could be prohibited for part of Shabbos and permitted for another part.

### 4) Smearing rose oil onto a wound

R' Abba bar Zavda in the name of Rav ruled like R' Shimon who permitted smearing a wound with rose oil on Shabbos.

The Gemara questions whether Rav indeed rules like R' Shimon when Rav has stated explicitly that he follows the opinion of R' Yehudah regarding an unintentional melacha and we assume that Rav ruled consistently like one opinion.

Rava answered that Rav ruled like R' Shimon but not for the same reason. R' Shimon permitted the use of rose oil even in a place where rose oil is not common whereas Rav permitted the use of rose oil only when it is common.

הדרן עלך שמנה שרצים

**5) MISHNAH:** The Mishnah discusses liability for tying and untying different types of knots.

### 6) Clarifying the Mishnah

The Gemara identifies the camel and sailors' knot.

R' Achdavo the brother of Mar Acha asked whether R' Meir would permit untying a bow on Shabbos. Is his reasoning based upon knots that could be untied with one hand or is his reasoning based upon the knot being tight? תיקון.

**7) MISHNAH:** The Mishnah presents examples of non-permanent knots which do not carry liability

### 8) Clarifying the Mishnah

The Mishnah, on the one hand, implies that the knots listed in the Mishnah violate Rabbinic decree and yet on the other hand the Mishnah uses language that indicates that these knots are completely permissible.

The Gemara explains how in fact the Mishnah refers to different types of knots and the contradiction is thereby resolved. ■

## Gemara GEM

### All Jews are Royalty

בני מלכים סכין שמן ורד על גבי מכותיהן

A responsa of the Rashba (Vol. 4, No. 230) features a question which was advanced regarding the guidelines laid out in our Gemara governing the use of oil on a wound on Shabbos. On the one hand, the Gemara disallows using regular oil or wine to be placed upon a wound on Shabbos, but there is one exception made, where we do allow placing rose-oil upon a wound. The question is why is this substance different, and why is it allowed?

Rashba explains that rose-oil was regularly used by members of the royal family to smear on their skin. They did this for enjoyment and to benefit from its fragrance, and not necessarily for its therapeutic benefit which was applied to wounds. Therefore, these individuals who use this substance regularly would be allowed to use this special oil and rub it even on wounds, because for them this would not appear as they are doing it specifically for medicinal reasons. People who do not use rose-oil on a regular basis would not be allowed to use it on their wounds on Shabbos, because for them it would be obvious that their objective is for medical reasons.

Rabbi Shimon, who considers the entire Jewish people as princes therefore allows all Jews to use this rose-oil on wounds on Shabbos, because they are fit to indulge and use this oil commonly for enjoyment. One who uses it on Shabbos is no longer obviously intending for therapy and healing. Hot water and regular oil may not be placed on a wound, because they are usually not used to be placed upon the skin for luxury or extravagance. They may be placed around the affected area, and then be allowed to drip on to the wound, because they are sometimes used to splash upon oneself. ■

## REVIEW and Remember

1. Is a woman permitted to make herself sterile  
\_\_\_\_\_
2. When does vinegar alleviate tooth pain?  
\_\_\_\_\_
3. According to Rav, why is it prohibited to smear rose oil onto a wound if the rose oil is uncommon?  
\_\_\_\_\_
4. Which words of the Mishnah indicated a contradiction regarding the permissibility of tying non-permanent knots?  
\_\_\_\_\_

# HALACHAH Highlight

## *P'sik Reisha (Inevitable consequence)*

האי מסוכרייתא דנזייתא

### The basic premise

Any situation in which a melacha will unintentionally, but inevitably occur as a direct result of a non-melacha act, is classified as a P'sik Reisha.

### *The meaning of the term "P'sik Reisha"*

The term "P'sik Reisha" literally means "severing the head", referring to the case (in the Talmud) of one who requires the detached head of a chicken, although he does not need the animal to die. Of course, this cannot be accomplished without also killing the chicken, a fact that might prompt the incredulous remark that encapsulates the Talmudic maxim; *פסיק רישא ולא ימות* - can one sever its head without it dying?"

### *Examples of P'sik Reisha*

1. Dragging a heavy chair on moist soil, whereby a scrape mark will inevitably occur; the sole act of dragging the chair is not of itself any form of melacha, while the inevitable secondary act of scraping the soil is Choraish.
2. Plugging a leaky barrel (or sink) containing liquid, with a wet cloth; the act of plugging the drain (to retain the liquid) is not a melacha, whereas the pressure required to accomplish this task inevitably squeezes out liquid absorbed in the cloth, and is a melacha (S'chitah)

### *A P'sik Reisha is a fully liable Shabbos act*

P'sik Reisha is the most serious of the m'leches machsheves categories: One who performs a melacha under the conditions of P'sik Reisha is fully culpable for a melacha m'deoraissa.

The commentaries explain the reason as follows: A melacha done in a P'sik Reisha manner is a fully punishable Shabbos transgression, *because the inevitability of the melacha act is equivalent to full Halachic intent for the melacha*. Performing an act with the knowledge that there will be an inevitable result, constitutes to some degree, an acceptance of that result. This acceptance is considered, Halachically,

a form of intent (כוונה). Hence, if the inevitable result will be a melacha, then we must say that the melacha was done with intent.

In light of what has been explained, a melacha act performed through P'sik Reisha lacks none of qualifications of a melacha m'deoraissa.

### *P'sik Reisha D'lo Nicha Lei*

This is a situation in which the inevitable secondary act (i.e. melacha) is not desired or needed. According to some Poskim, this form of P'sik Reisha is permitted on Shabbos, but most Poskim rule that it is at least Rabbinically prohibited. However, when there is a halachically acceptable combination of factors, it may sometimes be permitted. This can only be determined by Halachic authorities.

### *Examples of P'sik Reisha D'lo Nicha Lei*

- Walking in wet socks, or on a wet carpet

One whose shoes and socks became soaked in the rain, etc. may continue to walk without concern for the fact that the wet socks are inevitably becoming pressed and squeezed with every step. This is because the wearer is completely oblivious to the squeezing and has no thought or need for cleansing his socks. Moreover, the moisture that becomes extracted with each step becomes instantly re-absorbed into the fabric of the sock, making this form of S'chitah halachically irrelevant. Similarly, one may walk on a wet carpet without concern for S'chitah.

- Tying and untying wet shoelaces

One whose wet shoelaces became untied may gently tie them in a somewhat loose bow-knot in order to continue walking. This is permitted because any squeezing is neither deliberate nor inevitable. However, the laces must not be tugged tightly while tying them (as is normally done when tying shoes), and the bow-knot must not be made very tight, otherwise the action would be considered a P'sik Reisha, and forbidden.

Similarly, one may gently untie the wet laces to remove the shoes. However, here too, care must be taken to avoid tugging hard at the laces or exerting other pressure that would inevitably cause moisture to be squeezed out. ■

1 The 39 Melachos, by Rabbi Dovid Ribiat, pages 181-184. Used with permission of the author.

# Distinctive INSIGHT

## *The Permanent Knot*

במשנה: ואלו קשרים... ואלו קשרים...

Tying a knot is one of the 39 forbidden melachos of Shabbos. The Gemara describes the "knot" in this context as a permanent knot—a קשר של קיימא. If the person securing this knot intends to untie it, then by definition the knot is not permanent, and he is not liable for tying it. The Avnei Nezer (O.C. Vol. 1, #180:10) discusses this rule of what makes a knot permanent, and why this is used as a criteria in the context of this melacha. The truth is that this guideline is quite

peculiar. For example, if someone transfers an object from his yard to the public domain, he is liable even if he intends to bring it right back in. Also, if a person writes two letters, he is liable even if he intends to erase them immediately. Why is making a knot different?

We might say that a knot which is intended to be released is not considered a connection even while it is tied. Yet, this is not true. The halacha of the knot of tefillin is required based upon a הלכה למשה מסיני. Yet there is an opinion of ר' אליהו that the knot must be retied anew each day. This proves that a knot which is to be loosened daily is definitely considered to be a valid knot. We must therefore try to understand

why the rule of tying a knot on Shabbos is a function of the intention for it to be permanent.

We must say that as far as the laws of Shabbos are concerned, a knot is only significant for is it is done with the objective to be tied indefinitely. It is only then that this knot establishes a true connection between the two items being fastened. However, in regard to tefillin, we do not require that the knot be made to last forever. For tefillin, a knot which will last for a day is a completely valid knot. The purpose of the tefillin knot is not to connect two things together, so the nature of the knot has a different character than it does in the realm of the halachos of Shabbos. ■

