

**Daf Review: Shabbos 111**

Compiled by Binyomin Edinger

- *Gemara* asks how can one accept the risk of sterilization when taking a remedy for jaundice as mentioned earlier in the *Gemara*? *Gemara* answers that taking the risk of sterilization is only acceptable when it is a byproduct of a remedy to an ailment but intentional sterilization is prohibited. The *Gemara* also offers that the risk is only acceptable to one who is already sterile. The *Gemara* counters this with an argument from *Korbanos* that cannot be castrated after already being castrated (additional physical changes cannot be made to an animal that it already deformed) so too one who is already sterile cannot take the risk of “additional” sterility. The *Gemara* provides other options that the person is older, a woman (no *P'iryah V'Rivyah*), or an older or barren woman.
- *Mishnah* – one who has tooth pain can't sip vinegar on *Shabbos* (completely for *Refuah*) but can dip food in vinegar. One who has stomach pain can't apply wine or vinegar to the area but can apply oil but not rose oil since it was only used by royalty. R' Shimon says all *Bnei Yisroel* are considered royalty. These remedies that can be taken are normative acts that can be done on *Shabbos* that have side medicinal benefits.
- *Gemara* asks that vinegar is typically harmful to the teeth? Answer is that only vinegar from underdeveloped grapes is detrimental. Another answer is that vinegar is only beneficial when a wound is present. The *Gemara* clarifies that vinegar sipping is only prohibited with sipping and then spitting it out since that is clearly for *Refuah*. *Rava* says can even do it if it's before the meal since you will be dipping food in vinegar anyway. The *Gemara* asks that the *Mishnah* should express this clearly (acceptable in the beginning of the meal)? *Rava* then retracts the position that one can sip vinegar before the meal because of this question.
- *Gemara* says that *Rav* says the *Halacha* is like R' Shimon and everyone can apply rose oil on *Shabbos*. *Gemara* asks that does *Rav* really agree with *Reb Shimon*? We have a case where *Rav* says one cannot use a cloth as a barrel stopper on *Yom Tov* because of squeezing or cleaning. This is a *Davar Sh'Eino Miskavein* and R' Shimon would say this is permissible? *Gemara* answers that this cloth barrel stopper would be a *Psik Raishah* and even R' Shimon would agree that it is prohibited. *Gemara* asks that there is another instance where *Rav* says the *Halachah* follows R' Yehuda that *Davar Sh'Eino Miskavein* is prohibited? *Gemara* answers that *Rav* said the *Halachah* is like R' Shimon that rose oil can be applied but for a different reasoning – *Mishnah* is referring to an instance where rose oil is readily available (not because all of *Bnei Yisroel* are considered royalty).
- *Mishnah* – these are the knots that are prohibited to tie on *Shabbos*: a camel knot and a boat knot. Untying these knots also carries liability. R' Meir says if one can untie a knot with one hand there is no liability.
- *Gemara*- What is a camel and boat knot? Is it a rope around the nose ring of camel or a rope around a docking ring of a boat– these are not durable knots? *Gemara* answers that the *Mishnah* is referring to knots that keep the nose ring in the camel's nose and the boat ring on the boat.
- *Gemara* asks about a tying bow – is one liable? Do we say that according to R' Meir it can be untied with one hand so no liability or do we say that since a bow is a durable knot even though it can be undone with one hand there is liability? *Teiku*.
- *Mishnah* – there are other knots that carry no liability like the camel or boat knot. The knot of a blouse, hat, girdle, shoestrings, sandal straps, wineskin, oilskin, or a cloth pot cover. R' Eliezer says one can tie a rope before of an animal so it cannot leave.
- *Gemara* asks that the *Mishnah* makes it sound that these knots are ones that are not *Assur M'doraisah* but would be *Assur M'Drabanan* and then the *Mishnah* says one may actively tie these knots which makes it sound that these knots are completely permissible? *Gemara* answers that the boat and camel knots are *Assur M'doraisah*, the knots that are tied to the camel and boat rings are *Assur M'Drabanan*, and the knots listed in the latest *Mishnah* (blouse, hair, etc.) are completely permitted.

**Halachah** – tying a bow on *Shabbos* is permissible. It is not considered a durable know.