

1 Our shiur began with the Gemara continuing to explain the various items mentioned in the Mishnah on ג"ע"ב, with which a woman may go out to the רשות הרבים.

We are up to the following Halacha:

- ובמוך שבאזנה ובמוך שבסנדלה

A woman may go out with a wad in her ear or a wad in her sandal -

The Gemara qualifies and limits this ruling to when they are either tied or tucked in tightly so that they will not fall out.

The Mishnah also ruled that she may go out with a sanitary napkin - ובמוך שהתקינה לנדתה

The Gemara cites a מחלוקת whether it must also be tied, or as the גמרא seems to conclude, that it is not something she would want to take out in public, even if it has a handle.

1

Items a woman is permitted to walk outside with

ובמוך שבסנדלה

ובמוך שבאזנה

Tied or Tucked in tightly

ובמוך שהתקינה לנדתה

Sanitary napkin

Whether it must also be tied מחלוקת

The גמרא concludes...

It's not something she would take out in public

2 We continue with the Mishnah: A woman may go out -

בפלפל - with a peppercorn in her mouth -

לריח הפה which is used to get rid of bad breath.

ובגלגל מלח - and with a lump of salt -

לדורשיני - which heals a toothache.

or anything else she might put in her mouth for therapeutic purposes - such as -

זנגבילא - ginger - or

דרצונא - cinnamon.

All of these remedies are not a משוי - and will not be removed - because of the need for their healing effect.

2

בגלגל מלח

Lump of salt

בפלפל

Peppercorn

לדורשיני

Heal a toothache

לריח הפה

To get rid of bad breath

ובכל דבר שנותנת לתוך פיה

דרצונא

Cinnamon

זנגבילא

Ginger

משוי Not a

3 The משנה next says:
 - שן תותבת שן של זהב רבי מתיר וחכמים אוסרין
 Rebbe permits a false gold tooth, and the חכמים forbid it.
 ר' זירא adds; אבל בשל כסף דברי הכל מותר; all agree she may wear a silver tooth, as Rashi explains, since it's not that valuable, she would not take it out to show it off to a friend.
 רבי however holds that a woman may wear a gold tooth as well, because she will not take it out in and show it, since it's embarrassing to call attention to the fact that she is missing a tooth.
 רביי comments that the following two תנאים agree with Rebbe in this principle that a woman will not take off and show something that will cause embarrassment.
 רבי אליעזר holds she may wear perfumes that conceal body odor since it's embarrassing to draw attention to it, and רבי שמעון בן אלעזר holds she may wear things under her hat since she would never remove them and risk exposing her hair in public.

3



ר' זירא של כסף דברי הכל מותר
 שן תותבת שן של זהב רבי מתיר וחכמים אוסרין
 It's not that valuable
 It's embarrassing that she's missing a tooth
 רביי
 רבי אליעזר May wear Perfumes
 רבי שמעון בן אלעזר May wear things under her hat

4 The next משנה continues with the listing of permitted items.
 - יוצאה בסלע שעל הצינית -
 A woman may wear a coin on a wound for therapeutic reasons. The סלע has three important qualities that aid in healing:
 -1- It is hard, and therefore protects the wound
 -2- It is silver and promotes moisture which makes the wound heal more quickly
 -3- It has an image on it that somehow aids in the healing.

4

Next משנה...

יוצאה בסלע שעל הצינית



1 Hard Protects the wound
 2 Silver Promotes moisture
 3 Image Aids in the healing

5 The משנה continues;
 - הבנות קטנות יוצאות בחוטין ואפילו בקיסמין שבאזניהן
 They would pierce their ears when young, but only wear earrings when older. Therefore they would use thread or splinters to keep the holes open.
 Rashi explains;
 - אורחא בהכי ולא משוי הוא - Since it was customary to do so, it's not considered a burden, and may be worn outside.

5

הבנות קטנות יוצאות בחוטין ואפילו בקיסמין שבאזניהן



רש"י אורחא בהכי ולא משוי הוא

6 The Gemara relates that אבוב דשמואל - the father of Shmuel was careful about three things:

First - לא שביק להו לבנתיה דנפקי בחוטין - although our משנה allows girls to go out with the strings in their ears, he did not allow his daughters to do so, because their strings were colorful, and therefore more likely that they would take them out to show them off.

Second, ולא שביק להו גניאן גבי הדדי - he would not let them sleep together - not out of any concern of inappropriate behavior, but simply because he did not want them to get in the habit of sleeping in one bed with another person, so they not come to seek the company of a man.

7 Finally, ועביד להו מקואות ביומי ניסן ומפצי ביומי תשרי, - he built מקואות for them during the spring time since the river would be composed of a majority of rain water, and one cannot become טהור in rain water that's flowing.

However, he did allow them to immerse in the river in the fall when the water is from the river itself - but he made mats for them to stand on, so that the mud would not be a חציצה - an interposition between their feet and the water.

8 The Gemara says that there are two recorded versions of the opinion of שמואל himself. According to one version, he did not share this last concern since he believed

נהרא מכיפיה מיברך -

The majority of the increase in the river's water was not from rainwater but from its own natural sources which are kosher for טבילה even when flowing.

6 אבוב דשמואל



לא שביק להו לבנתיה דנפקי בחוטין

They were colorful More likely to show them off



ולא שביק להו גניאן גבי הדדי

Not to get in the habit of sleeping in bed with another person

7 ועביד להו מקואות ביומי ניסן



Rivers are majority rain water One cannot become טהור in rain water that flows



ומפצי ביומי תשרי

Made mats to stand on So the mud would not be a חציצה

8 Opinion of שמואל himself According to one version



נהרא מכיפיה מיברך

Majority of the river's water are from its own natural sources

Kosher even when flowing

9 The *משנה* next discusses somewhat unusual modes of dress - and rules that where it is customary to dress that way, it is considered a *מלבוש* - a valid garment.

ערביות יוצאות רעולות -

The Jewish women of Arabia may go out with their headscarves.

Rashi explains that the women of Arabia would cover their heads and faces - except for the eyes - with scarves.

ומדינות פרופות -

The Jewish women of Modai may go out with their unique buttoning system - as the Mishnah will soon elaborate.

The Mishnah adds;

וכל אדם אלא שדברו חכמים בהוה -

Actually every person may go out that way, provided it's the usual and customary mode of dress for that area.

9

Unusual modes of dress

Where it's customary to dress that way
It's considered a **מלבוש**

ערביות רעולות

מדינות פרופות

וכל אדם... אלא שדברו חכמים בהוה

↓

10 The *משנה* continues; פורפת על האבן ועל האגוז ועל המטבע
A woman may button her garment with a stone, nut, or coin, and wear it outside.

ובלבד שלא תפרוף לכתחלה בשבת -

If she is using a coin she may not use it for the first time as a button on *שבת* since it is *מוקצה* until designated for a use other than currency.

The *גמרא* raises a *שאלה*:

אשה מהו שתערים ותפרוף על האגוז להוציא לבנה קטן בשבת -

May a woman use a nut as a button just so that she can carry it out to her son?

This would be an *ערכמה* - a clever way of circumventing the *איסור* of carrying.

The *גמרא* demonstrates that the answer to this question cannot be linked to a similar *תנאים* later in the *Masechta* whether one may wear several garments one on top of the other to circumvent the limits on the amount of items one may save from a fire. Because, it can be argued both ways - there are reasons to be more stringent - or more lenient in our case, and therefore remains unresolved.

The issues will be dealt with in more detail there on *דף ק"כ*, the primary place of that *sugya*.

10

פורפת

על האבן ועל האגוז ועל המטבע

אשה מהו שתערים ותפרוף על האגוז להוציא לבנה קטן בשבת?

Remains unresolved