

1 Our Shiur began with the Gemara continuing the discussion about the evil spirit which rests on the hands before washing them in the morning.

רבי נתן teaches - ומקפדת עד שירחוץ ידיו ג' פעמים - the evil spirit will not leave until one washes his hands 3 times.
 אומר ר' יוחנן פוך מעביר בת מלך - A certain type of mascara can heal the eye of damage caused by בת מלך - which is the name of the evil spirit resting on the hands in the morning.

The Gemara goes on to list several eye medications, one, כוסברתא, which is not only ineffective but damaging even to רב יוסף who was blind, and one, גרגירא, that worked so well it even helped רב ששת who was blind.

1 **The EVIL SPIRIT...**
 Which rests on the hands in the morning

רבי נתן...
 ומקפדת עד שירחוץ ידיו ג' פעמים

אמר ר' יוחנן...
 פוך מעביר בת מלך
 Type of mascara heals eye damage caused by

"בת מלך"
 the EVIL SPIRIT resting on the hands

3x

2 - אמר רב חסדא שריקא טויה שרי
 It is permissible to baste a roast after it's been cooked, and it's not a violation of תיקון מנא - fixing something. Rashi points out, as long as the meat isn't רותח where there might be a concern of בישול.

The Gemara tells the story of זעירי's wife basting a roast for one of זעירי's students, חייא בר אשי, but he refused to eat it. She told him

- לרבך עביד ליה ואכל ואת לא אכלת
 I did this for your Rebbe - my husband זעירי - and he ate it, and you refuse to eat it?

The Gemara explains that זעירי held that this type of basting is permitted

- כיון דמיתכל הכי לאו מידי קעביד
 Since the roast is edible without being basted, the basting does not significantly improve it. חייא בר אשי disagreed and held that it's forbidden because it is considered a significant improvement.

2 אמר רב חסדא...
 שריקא טויה שרי
 permissible to baste

~~תיקון מנא~~
 As long as there is no concern of בישול

THE WIFE OF זעירי BASTED A ROAST FOR HIS STUDENT חייא בר אשי

He refused to eat it!

She said:
 לרבך עביד ליה ואכל - ואת לא אכלת!

~~חייא בר אשי~~
 Basting is a significant improvement

זעירי
 כיון דמיתכל הכי לאו מידי קעביד
 Edible without basting

3 ואמר מר עוקבא מי שנגפה ידו או רגלו צומתה ביין ואינו חושש - If somebody injured his hand or foot, he may treat the swelling with wine since wine is not an effective treatment anyway, and not considered רפואה.

The Gemara adds two limitations:

- 1- רב כהנא said that vinegar may not be used for this purpose, because vinegar IS an effective treatment.
- 2- רבא said that בני מכוזא may not use wine either because they are very sensitive and will be healed even with wine.

3 ואמר מר עוקבא... מי שנגפה ידו או רגלו ואינו חושש צומתה ביין ופואה

Wine is **NOT** an effective treatment
And not considered a רפואה

Two limitations

1 רב כהנא	2 רבא
<p>X VINEGAR IS an effective treatment</p>	<p>X בני מכוזא Very sensitive will heal even with wine</p>

4 However, we learn from a story where a donkey stepped on אשׁי גב היד וגב הרגל שאני - injuries to the back of the hand or foot are different - כמכה של חלל ומחללין עליהן את השבת - They are considered like internal injuries and life-threatening, for which one may be מחלל שבת.

4 We learn from... A donkey stepped on אשׁי גב היד וגב הרגל שאני

כמכה של חלל
Considered like internal injuries

ומחללין עליהן את השבת

5 The Gemara next discusses bathing in various waters for therapeutic purposes. Here too, it's forbidden only where it's obviously being done for therapeutic purposes.

5 Bathing in various waters for therapeutic purposes

X Where it's obvious

6 The Gemara cites a contradiction between two ברייתות whether a person may bathe in ים הגדול - the Mediterranean Sea. After two unsuccessful answers, the גמרא finally resolves it - it is מותר to bathe in its clean waters, because healthy people would also bathe there. - it is אסור to bathe in its dirty waters, because it's obviously for therapeutic purposes.

6 **Bathing in the Mediterranean Sea**

X ← ? → ✓

✗ **ברעים שבו**
Dirty waters
Obviously for therapeutic purposes

✓ **ביפין שבו**
Clean waters
Healthy people also bathe there

7 We also have a סתירה between two ברייתות whether a person may bathe in מי משרה - water that flax was soaked in. The Gemara resolves the סתירה by saying - it's forbidden to remain in the flax water for a while, because it's obvious. - it is permissible to bathe in it if he does not remain too long, because others may also go into these waters to cool off.

7 **Bathing in מי משרה**
Water that FLAX was soaked in

X ← ? → ✓

✓ **דלא אישתהי**
Does not remain too long
Others also cool off in these waters

✗ **דאישתהי**
Remains in the water for a while
Obviously for therapeutic purposes

8 משנה the זאגט: - אין אוכלין איזביון בשבת לפי שאינו מאכל בריאים - One may not eat איזביון on שבת, because it's not eaten by healthy people. Rashi adds; - ומוכחא מילתא דלרפואה אכיל ליה - And it's obvious that he's eating it for therapeutic purposes. After identifying the difference between the איזביון mentioned in the Torah and איזביון mentioned in the משנה, the גמרא explains that איזביון is used to treat intestinal worms by eating it together with seven black dates.

8 **אין אוכלין איזביון בשבת לפי שאינו מאכל בריאים**

One may not eat איזביון

רש"י

ומוכחא מילתא דלרפואה אכיל ליה Obviously for therapeutic purposes

שבת קודש

✗ **איזביון**
Mentioned in the Torah

✓ **איזביון**
To treat intestinal worms
When eaten with 7 BLACK DATES

9 - אבל אוכל הוא את יעור
 A person suffering from worms in the liver - which usually come from eating a variety of foods ריקנא - on an empty stomach, may use יעור - which is eaten with seven white dates - for treatment. The גמרא also suggests three more remedies for this illness, if יעור doesn't work.

9 **אבל אוכל הוא את יעור**
A person suffering from worms in the liver may use יעור

It's eaten with seven white dates 

!
The גמרא suggests three more remedies, if יעור doesn't work

10 The Mishnah continues;
 כל האוכלין אוכל אדם לרפואה וכל המשקין שותה - One is permitted to eat and drink all normal foods and drinks that healthy people eat, even if his intention is to eat it for therapeutic reasons. Foods that are not eaten by healthy people, and generally only used for medicinal purposes may not be used on Shabbos because it is obvious that he's only eating it for its therapeutic value.

10 **כל האוכלין אוכל אדם לרפואה וכל המשקין שותה**

 Foods & Drinks EATEN BY healthy people מותר <i>Even when intended for therapeutic purposes</i>	 Foods & Drinks NOT EATEN BY healthy people אסור <i>Obviously for therapeutic purposes</i>
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11 The דף concludes with a discussion of treating snake related illnesses.
 ושותין אבוברואה - a person who drank מים מגולים water that was left exposed and may have snake venom in it, should drink אבוברואה. If that doesn't work, the גמרא suggests four other possible remedies for this.

11 **Treating snake related illnesses** 

ושותין אבוברואה
One who drank מים מגולים and may have Snake Venom Should drink אבוברואה!

!
The גמרא suggests four more possible remedies

12 האי מאן דבלע חוייא - If somebody swallowed a snake he should eat hops with salt and run a distance of three מיל. In fact there was a story where רב שימי בר אשי either used this treatment on somebody or had אליהו הנביא do this treatment on him, and it killed the snake that he had swallowed, ונפק מיניה גובי גובי, and the snake came out in pieces.

12 האי מאן דבלע חוייא...

Remedy

- Eat hops with salt
- Run three מיל

רב שימי בר אשי *or* אליהו הנביא

Treated *or* Used this treatment on somebody

רב שימי בר אשי

It killed the snake

ונפק מיניה גובי גובי!
The snake came out in pieces!

13 האי מאן דטרקיה חוייא - If somebody was bitten by a snake, he should tear open an embryo of a white donkey that is not a טרפה and sit on it.

13 האי מאן דטרקיה חוייא...

If one was bitten by a snake...

He should tear open an embryo of a white donkey *That isn't a טרפה*

...and sit on it