

1 At the end of the previous daf the Gemara taught, 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.

The Gemara now continues;

However, if a person was bitten as punishment for violating a ופורץ גדר - one who breaches a fence shall be bitten by a snake - he will not be able to find a white donkey that is not a טרפה to cure it.

The Gemara relates a story of a person who brought הדסים and palm branches with bells to a wedding in violation of the גזירה of רב ביסנא in the first year after the passing of רב. He was bitten by a snake and unable to find the proper cure.

2 The Gemara then continues with advice on dealing with five different encounters with snakes:

-1- האם מאן דכרכיה חיויא - If a snake wraps itself around a person he should go into water, turn a basket over the head of the snake, ease the snake into a basket, throw the basket into the water, and quickly exit the water.

-2- האם מאן דמקני ביה חיויא - If a snake chases after a person by smelling his footsteps, the person should ride on another person's shoulders or jump over a body of water to break the trail of his footsteps. At night, he should elevate his bed and surround it by twigs and cats who will hear the snake rustling in the twigs and eat the snake.

-3- האם מאן דרהיט אבתריה ליריהיט בי חלתא - If a snake is chasing after a person, he should run in the sand where the snake won't be able to slither quickly.

3 -4- האם איתתא דחויא חיויא ולא ידעה אי יהיב דעתיה עילוה אי לא יהיב - דעתיה עילוה -

If a woman is not certain if a snake has its desire aroused by her, she should see if the snake is interested in her clothing. אי - if it wraps itself in her clothing, one opinion says she should have relations with her husband in front of it, but the other opinion argues having relations will only arouse its desire more, so she should throw some of her hair and nails at it and say דישתנא אנא - I am menstruating. Rashi adds; ולחש בעלמא הוא - this is a merely an incantation.

-5- האם איתתא דעילל בה חיויא - if a snake entered a woman's body through her private area she should sit on two barrels and put roasted meat, wine, and cress under her seat. As soon as the snake is drawn out by the fragrance she should grab it with tongs and throw it in the fire - דאי לא הדר עילוה - because if she does not kill it, the snake will reenter her body.

1

He should tear open an embryo of a white donkey ...and sit on it

But not if he was bitten as a punishment

ופורץ גדר ישכנו נחש

In violation of the גזירה of רב ביסנא

He was bitten by a snake & unable to find the cure

2

1 האם מאן דכרכיה חיויא

Exit the water

2 האם מאן דמקני ביה חיויא

3 האם מאן דרהיט אבתריה ליריהיט בי חלתא

3

4 האם איתתא דחויא חיויא ולא ידעה אי יהיב דעתיה עילוה אי לא יהיב דעתיה עילוה אי מיכרך בהו

She should have relations with her husband in front of it

כל שכן דתקיף ליה יצריה She should throw her hair & nails at it

דישתנא אנא רש"י ולחש בעלמא הוא

5 האם איתתא דעילל בה חיויא

Should sit on two barrels

דאי לא הדר עילוה It will reenter her body

4 The Gemara now returns to that which the משנה said (this paragraph appears in 109) 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.

The Gemara points out that the term כל - always comes to include something additional. In this case: כל האוכלין includes eating spleen to cure teeth and vetch to cure intestines.

כל המשקין includes water that capers were soaked in together with vinegar.

Rashi explains that these foods have some adverse side effects, and therefore, we might think that they are NOT considered מאכל בריאים. The כל - teaches that nevertheless, since some healthy people DO eat them, they ARE considered מאכל בריאים and מותר.

However, this does NOT include מי רגלים, urine, since nobody ever drinks urine other than for medicinal purposes, and it's therefore אסור.

4



כל האוכלין אוכל אדם לרפואה  
וכל המשקין שותה

 <b>Foods &amp; Drinks EATEN BY healthy people</b> <b>מותר</b> <i>Even when intended for therapeutic purposes</i>	 <b>Foods &amp; Drinks NOT EATEN BY healthy people</b> <b>אסור</b> <i>Obviously for therapeutic purposes</i>
<b>כל המשקין...</b> <b>WATER THAT CAPERS</b> <i>were soaked in together with vinegar</i>	<b>כל האוכלין...</b> <b>EATING SPLEEN</b> <i>to cure teeth</i> <b>VETCH</b> <i>to cure intestines</i>
<p>כל...  <i>Since some people eat them they are considered</i> מאכל בריאים</p> <p>  <b>מי רגלים</b>  <b>אסור בשבת</b></p>	

5 The משנה said חוץ ממי דקלים - one may not drink water of palm trees. תנא חוץ ממי דקרים - taught that one may not drink piercing water. The Gemara explains; מי דקלים emerges from a spring between two palm trees in ארץ ישראל and is an excellent laxative, but not as great a laxative as שיכרא דבבלאי, Babylonian beer. מי דקרים is a type of Egyptian beer that pierces the bile of the gall bladder, and loosens constipation, and constipates when one has diarrhea.

5

חוץ ממי דקלים ◀ תנא חוץ ממי דקרים

 <i>It pierces the bile of the gall bladder...</i>	 <i>It's an excellent laxative...</i>
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6 The משנה said not to drink a עיקרין on שבת. It consists of some combination of Alexandrian sap, alum, and saffron. To heal a זבה, these three ingredients should be mixed with wine and will not cause sterility. To heal jaundice, two of these ingredients should be mixed with beer, but it will cause sterility.

6 The משנה said...  
**Not to drink a עיקרין on שבת**  
*Alexandrian Sap Alum & Saffron*

To heal a זבה  To heal Jaundice 

7 The גמרא lists eleven additional cures for a זבה, most of which involve telling her - קום מזוביך - stop your flow - as the final step of the remedy. The final cure is to take an undigested grain of barley from the dung of a white mule. If she holds it in her hand for one day, her flow will stop for two days. If she holds it two days her flow will stop for three days. If she holds it three days her flow will stop forever.

7 קום מזוביך...  
*Take an undigested grain of barley from the dung of a white mule*

In hand... Flow will stop for...

Day 1 → Day 2 Day 3

In hand... Flow will stop for...

Day 1 Day 2 → Day 3 Day 4 Day 5

In hand... ואי נקמה תלתא יומי פסקה לעולם

Day 3 Day 4 Day 5 →

The גמרא records seven additional cures for jaundice, some of which were used effectively to cure רב אחא בר יוסף and another that cured an Arab merchant in a way that the disease was burned out of his body to the point that the clothing he was wearing were destroyed by his perspiration.

8 The דף concludes by questioning - ומי שרי והתניא מניין לסירוס באדם שהוא אסור ת"ל ובארצכם לא תעשו - How can we allow a jaundiced person to drink this potion which will sterilize him if we have a דרשה that teaches us that it's an אסור דאורייתא to castrate a person?

8

ומי שרי והתניא מניין לסירוס באדם שהוא אסור ת"ל ובארצכם לא תעשו

5 4 3 2 1

בזקינה אי נמי בעקרה אלמ באשה ואלמ בזקן אלמ בסריס הכא מעצמו הוא

The גמרא suggests six answers, rejecting the first four:  
 -1- הכא מעצמו הוא - since he is not doing anything directly to the organs, and the effect happens by itself and indirectly when he drinks the potion there is no אסור סירוס.  
 -2- אלמ בסריס - after proving that the אסור applies even to indirect סירוס, the גמרא says we are talking about somebody who is already castrated.  
 -3- ואלמ בזקן - After proving that it is even אסור to castrate somebody who is already mutilated, the גמרא suggests that the person who may drink the עיקרין כוס של is an old person.  
 -4- אלמ באשה - After showing that it is אסור even to be מסרס an old person, the גמרא suggests that a woman may drink the כוס של עיקרין.  
 -5- בזקינה אי נמי בעקרה - After quoting the opinion of רבי יוחנן בן ברוקא that women are also included in the מצוה and therefore may not drink a עיקרין כוס של, the גמרא suggests that we are speaking about an old or barren woman.