



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Ches

- **Mar Ukava in the name of Shmuel** said, "alin" (a type of grass) may be eaten on Shabbos as a "refuah" for the eyes, because they actually provide no refuah. **R' Yosef** said, "kusbarta" has no healing effect on the eyes. **R' Sheishes** said "kishus" has no healing effect on the eyes.
 - **R' Yosef** (who was blind) said "kusbarta" is even harmful for my eyes. **R' Sheishes** (who was blind) said, "gargira" is even beneficial for my eyes.
- **Mar Ukava in the name of Shmuel** said, eating all types of "kishus" on Shabbos is mutar (even if eaten for refuah, since people eat it for regular food as well), except for "teruza" (which is only eaten for refuah purposes).
- **R' Chisda** said, it is mutar to smear a dressing on a roasted meat (it is not like "fixing" the meat, and is mutar as long as the meat is not hot enough to cook the dressing). However, it is assur to whisk eggs (because it looks like you are doing so to put into a pot to cook).
 - **Zeiri's** wife prepared a roasted meat for **Chiya bar Ashi** (**Zeiri's** talmid) and applied a dressing to it. He refused to eat it. She said, for your Rebbi it is good, but not for you?!
 - **Zeiri** allowed it because he holds if something can be eaten as is, a preparation done to it is not considered "fixing it".
- **Mar Ukva** said, if one injures his hand or foot, he may apply wine to it to reduce the swelling. **R' Kahana** said that vinegar may not be applied to reduce the swelling. **Rava** said, the people of Mechuza, who are more sensitive may not even apply wine because on them it would have an effect and is a refuah.
 - **Ravina** saw that **R' Ashi's** foot was stepped on by a donkey and **R' Ashi** was applying vinegar to reduce the swelling. **Ravina** said, we have learned that vinegar may not be applied? **R' Ashi** answered, a wound on top of the hand or foot is very dangerous and one may even be "machalel Shabbos" for that.
 - **Others** say that **R' Ashi** was applying wine and **Ravina** said, since **R' Ashi** is more sensitive, he should not be allowed to apply wine to the wound. **R' Ashi** answered a wound on top of the hand or foot is very dangerous and one may even be "machalel Shabbos" for that.
- A Braisa says, one may wash on Shabbos in the waters of Gerar, Chamsan, Asya, or Teveria (although they are salty and provide some refuah), but not in the waters of the "Yam HaGadol" or water in which flax was soaked (no one would wash with that unless it was for refuah) or in the waters of the Sea of Sodom (it is so salty that one only washes in it for refuah purposes).
 - **Q:** Another Braisa says that one may wash in the waters of the Yam HaGadol?! **A:** **R' Yochanan** says the Braisa that permits it follows **R' Meir** who says that the Yam HaGadol is like all other seas (with regard to its status as a mikvah) and therefore, just as one may wash in the other waters, he may also wash in the water of the Yam HaGadol. The Braisa which prohibits it follows **R' Yehuda** who says that the Yam HaGadol is treated differently than all other seas (presumably because it is more salty) and therefore one may not wash in it on Shabbos.
 - **Q:** **R' Nachman bar Yitzchak** asks, maybe **R' Meir** and **R' Yehuda** only argue with regard to the Yam HaGadol's status as a mikvah. Who says they argue with regard to Shabbos as well?! **A:** He therefore answers, the Braisa that prohibits washing in it is talking about one who stays in the water for a while (doing so is evident that he is washing for refuah purposes). The Braisa that permits it is where one does not stay in the water for a while.
 - **Q:** If the Braisa that permits it is talking about where he did not stay in the water long, why does that Braisa prohibit washing in water in which flax was soaked? Another Braisa says that if one doesn't stay there long

it is mutar!? **A:** The 2 original Braisos that discuss Yam HaGadol both refer to where he does stay in the water for a while. The Braisa that permits it discusses the fresher parts of the Yam HaGadol, where people typically wash even during the week. The Braisa that prohibits it discusses washing in the other parts of the Yam HaGadol. With regard to the water in which flax was soaked, the one that allows it discusses where he does not stay in it for a while, and the Braisa that prohibits it discusses where he does stay in it for a while.

MISHNA

- One may not eat “eizovyon” on Shabbos, because people only eat that for a refuah, but one may eat “yo’ezer” and drink “abuvro’ah”.
- One may eat any normal food, even if he eats it for a refuah purpose and may drink any normal drink even if he drinks it for a refuah purpose, except for water of palm trees, or water into which was mixed herb roots, because one only drinks these as a refuah for jaundice. However, a person may drink this to quench his thirst and may anoint himself with root oil if he is not doing so for a refuah.

GEMARA

- **R’ Yosef** said, the “Eizov” mentioned in the Torah refers to the “abarsa bar hamag”. The “Eizovyon” in our Mishna refers to the “abarsa bar hing”. **Ulla** says the “eizov” is the white “marveh”. **R’ Pappi** says “eizov” is “shumshuk”.
 - **R’ Yirmiya M’Difti** brings a proof to **R’ Pappi’s** view. A Mishna says that the “eizov” has 3 stems, each having 3 small offshoots. A “shumshuk” has this.
- “Eizovyon” is eaten to heal worms in the stomach. It is eaten with seven black dates. The worms come from eating barley flour that is 40 days old.

AVAL OCHEL HU ES YO’EZER

- “Yo’ezer” is “posnak”. It is eaten to heal worms in the liver. It is eaten with 7 white dates. The worms come from eating water and meat on an empty stomach, or fatty meat on an empty stomach, or ox meat on an empty stomach, or nuts on an empty stomach, or shoots of “tilsan” on an empty stomach, and then drinking water after eating any of these.
 - If one doesn’t have this (or he ate it and it didn’t help), he should eat white “tichlei”.
 - If he doesn’t have this (or it didn’t help), he should fast and then get fatty meat and put it on burning coals and suck the fat out of the meat and drink vinegar. Some say not to drink vinegar because that is bad for the liver.
 - If he doesn’t have this (or it didn’t help), he should get the bark of a bush that was peeled off from top to bottom. If he takes bark peeled from bottom to top, the worms will end up being expelled through his mouth. He should cook the bark in beer “bein hash’mashos”. The next day he should close his nostrils (so that he does not smell it) and he should drink it. When he then relieves himself he should do so on the tree from where the bark was peeled.

V’SHOSIN ABUVRA’AH

- “Abuvra’ah” is “chumti’raya” which is a tree that grows without any branches. This heals the effects of drinking water that was left uncovered.
 - If one doesn’t have this (or he ate it and it didn’t help), he should get 5 roses and 5 cups of beer and cook them together until there is an “anpak” (an amount equal to a quarter of a log) and then drink it.
 - **R’ Achdevoi bar Ami’s** mother prepared for one who drank water that was left uncovered, one rose with one cup of beer cooked together. She gave it to him to drink. She then lit an oven, removed the coals and put a brick down for him to sit on. All this caused the poison to come out like a green leaf of a palm branch.
 - **R’ Avya** said he should drink a quarter log of milk from a white goat.
 - **R’ Huna bar Yehuda** said, he should get a sweet esrog, make a hole in it, fill the hole with honey, put it in the burning coals to cook, and then eat it.

- **R' Chanina** says, urine that is 40 days old: one should drink a small cup of it for a wasp sting, a revi'is for a scorpion sting, a half of a log if he drank uncovered water, a full log to combat the effects of "kishuf".
 - **R' Yochanan** says, water in which "binigri" grass or beets or balsam have been cooked is effective against drinking uncovered water and "kishuf".
- If one swallows a snake he should eat "kishusa" with salt and then run 3 "mil".
 - **R' Simi bar Ashi** saw someone swallow a snake. **R' Simi** appeared to him as a person of authority and made him eat "kishusa" with salt and then made him run 3 mil. The snake then came out of him in pieces.
 - **Others** say **R' Simi bar Ashi** swallowed a snake and Eliyahu appeared to him as a person of authority and made him eat "kishusa" with salt and then made him run 3 mil. The snake then came out of him in pieces.
- If one is bitten by a snake, he should tear open the embryo of a white donkey and put it on the bite. This works if the donkey was not found to be a "treifah".
 - An officer of Pumbedisa was bitten by a snake and tried to use this remedy using 13 donkeys, but all 13 donkeys were found to be treifos. There was one on the other side of the town, but before he could get it, a lion ate it. **Abaye** said, maybe he went against the words of the **Rabanan** and therefore deserved to die from a snake bite. The talmidim said that is correct, because when **Rav** died, the **Rabanan** were goizer to tone down weddings as a sign of aveilos, and this officer did not listen to the gezeirah. Therefore, he was bitten by a snake and died.