



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

Yuma Daf Pey Daled

MI SHENASHCHO KELEV SHOTEH...

- A Braisa says, 5 things were said about a mad dog: its mouth stays open, its saliva drips out, its ears droop, its tail lays on its legs, and it walks on the side of the road. Others say it also barks and no sound is heard.
 - **Q:** What does this come from? **A: Rav** says that it comes from women practicing kishuf on it. **Shmuel** says that it comes from an evil spirit resting on it.
 - The practical difference between these reasons is, that if it is because of an evil spirit, one should not get close to it and should kill it from far away (with an arrow or knife).
 - A Braisa seems to say like **Shmuel**. The Braisa says that one should kill a mad dog from far away. One who is pushed by the dog is in danger, and one who is bitten by it will die.
 - If one is pushed by it, he should remove his clothing, throw it in front of the dog, and run away.
 - **Abaye** said, if one is bitten by it, he should take the skin of a certain animal and write a particular incantation on it. He should then remove his clothing and bury them in a cemetery for a year, after which time he should burn them and spread the ashes at a crossroads. During that year, when he drinks water he should only drink with a straw.

V'OHD AMAR R' MASYA

- **R' Yochanan** once got this life threatening throat ailment. He went to a non-Jewish woman who knew how to make a medicine for a cure. He explained that he wouldn't be able to come back on Shabbos and asked for the formula so that he could make the medicine himself if he still needed it. She didn't want to disclose her secret formulation, but **R' Yochanan** persuaded her to do so. He then went and disclosed it to all so that they shouldn't have to pay the high price that this woman was charging for the service.
 - **Q:** What was the formulation? **A: R' Acha the son of R' Ami** said, it was yeast water, olive oil, and salt. **R' Yeimar** said, it was yeast, olive oil, and salt. **R' Asi** said, she smeared the fats of the marrow of a wing bone of a bird, onto his forehead. **Abaye** said, the only thing he found to work was taking pits from olives that had not grown a third, burning them on a new shovel, and putting the ashes on his teeth.
 - **Q:** What does this sickness come from? **A:** From eating very hot wheat bread, or fish fried in its own oil with flour that was left overnight.
 - The symptoms are that when one eats he bleeds from the entire row of teeth.
 - **R' Yochanan** made his medicine for this on Shabbos. This was permitted because it becomes a life-threatening disease.
 - **Q: R' Chiya bar Abba** asked **R' Yochanan**, by permitting this, you obviously must hold like **R' Masya ben Charash** and not like the **Rabanan**, because they seem to argue with him in our Mishna and do not permit medicine to be made on Shabbos for this sickness!? **A:** He answered, the **Rabanan** only argue regarding his first point, of eating the liver of a mad dog. They agree regarding his halacha of making the medicine for this sickness on Shabbos.

- We can bring a proof from a Braisa that the **Rabanan** agree with **R' Masya** regarding his second point. The Braisa says that **R' Masya** allows eating non-kosher to cure one with jaundice or one bitten by a mad dog. He then says that he allows the medicine for the throat ailment to be made on Shabbos. The **Chachomim** say “these don’t provide a cure” and are therefore not allowed. Presumably they are arguing on the first two points and are agreeing with the third!
 - It may be that they are arguing on all 3 and are agreeing with a 4th point from another Braisa, where **R' Masya** allows letting blood on Shabbos to cure a particular disease. Therefore, it is unclear as to what point they argue.
- A Braisa says that **R' Masya** says, a pregnant woman who has a craving on Yom Kippur may be given to eat, a person bitten by a mad dog may eat its liver, and medicine for the throat ailment may be made on Shabbos. The **Chachomim** say they agree with “this” (meaning one of them). This must refer to the making of medicine, because it is obvious that all agree to the case of the pregnant woman. Therefore, this Braisa is a proof to **R' Yochanan**.
- **R' Ashi** said, our Mishna is a proof as well. If the **Rabanan** argue on both points, the points should have been combined and the **Rabanan** should have argued afterwards.

MIPNEI SHESAFEK NEFASHOS HU...

- **Q:** Why does the Mishna need to say “and a risk to life overrides Shabbos”? This is obvious from the previous part of the Mishna!? **A: R' Yehuda in the name of Rav** explains, the Mishna is teaching that a Shabbos is overridden even to prevent a risk of life on a different Shabbos.
 - A Braisa clearly says this as well, and says that when Shabbos must be overridden for this purpose, it should be done by adult Yidden (we don’t need to look for a goy, a minor or a woman to do it).
 - A Braisa says, we get involved in matters to save lives on Shabbos even if Shabbos will have to be overridden, and the one who rushes to do these things is praiseworthy, and he need not ask permission from Beis Din to do what must be done. For example, if one sees a child fall into the river, he may save him with a net even though he will catch fish in the process as well. Or, if one sees a child fall into a pit (even though the child is not in as immediate a danger as the last case), he may break away at the area around the pit to allow access, even though he is thereby building steps. Or, if a child gets locked into a room (the danger is even less in this case), he may break open the door even if he does so very carefully so that the wood can be used for another purpose. Also, one may extinguish or block a fire (even one that is not yet in his chatzer), even if the coals become useful for cooking in the process.
- **R' Yosef in the name of R' Yehuda in the name of Shmuel** said, we do not follow the majority when it comes to saving a life (even if most people there are goyim, if it is possible that a Yid is at risk, we do what must be done to save him).
 - **Q:** If the case is where there are 9 goyim and 1 Yid, it is obvious that we would do what must be done, because of the concept of “kol kavu’ah k’mechtza ahl mechtza dami”, and it is therefore considered as if there are half goyim and half Yidden!? **A:** The case is where the people moved to another chatzer, in which case we normally say “kol d’paresh mei’ruba paresh”. He teaches that we do not follow the majority, and therefore we override Shabbos and do what must be done to save him.
 - **Q:** We find that **Shmuel** explained a Mishna to mean that we only remove rubble on Shabbos to save someone whose identity is unknown, if the majority of people are Yidden!? **A: Shmuel** was actually explaining an earlier part of the Mishna. Based on this understanding, **Shmuel** says that we remove the rubble even when most people are goyim.