



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

Avodah Zarah Daf Chuf Ches

- **Rabbah bar bar Chana in the name of R' Yochanan** said, for any condition for which we can be mechalel Shabbos to save a person, such a condition may not be treated by goyim. **Others** say that **Rabbah bar bar Chana in the name of R' Yochanan** said, for any internal condition, we may not have it treated by a goy.
 - **Q:** What is the difference between these two versions? **A:** The difference would be an injury on top of the hand or foot. **R' Ada bar Masna in the name of Rav** said that such injuries are life threatening and may therefore be treated on Shabbos. According to the first version we could not allow a goy to treat this wound. According to the second version we could.
 - **R' Zutra bar Tuvia in the name of Rav** said, any condition which requires us to assess whether the person will survive, may be treated on Shabbos. **R' Shemen bar Abba in the name of R' Yochanan** said, a burning fever is considered to be like an internal condition and may therefore be treated on Shabbos.
 - **Q:** From what point on the body is a condition called "internal"? **A: R' Ami** explained, it is from the lips and inward.
 - **Q: R' Elazar** asked, what about a condition of the teeth? Do we say that since they are hard the condition would be considered an external condition, or do we say that since it is inward from the lips it is considered to be an internal condition? **A: Abaye** said, a Mishna said, if someone has soreness in his teeth he may not rinse his mouth with vinegar on Shabbos to relieve this condition. This suggests that for simple soreness this may not be done, but for a more severe pain it could be done, which would prove that it is considered to be an internal condition.
 - The Gemara says this is no proof. It may be that the Tanna refers to a more severe pain as "soreness".
 - **Q:** Maybe we can answer from the following. **R' Yochanan** once had a tooth 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 spend the high prices that this woman was charging for the service). We see that he was ready to take the medicine on Shabbos, which means that a tooth ailment is considered to be an internal condition! **A: R' Nachman bar Yitzchak** said, it may be that **R' Yochanan's** particular ailment was different, because it had a tendency to move on to the intestines if left untreated.
 - The Gemara then discusses what the medicine for **R' Yochanan's** ailment actually consisted of.
 - **Q:** How could **R' Yochanan** have allowed a non-Jewish woman to heal this for him? We have learned that **Rabbah bar bar Chana in the name of R' Yochanan** said, for any condition for which we can be mechalel Shabbos for to save the person, such a condition may not be treated by goyim!? **A:** A prestigious person (like **R' Yochanan**) is different, because the goyim would be afraid to harm him.

- The Gemara says, eating cress before bloodletting is dangerous, bloodletting when one has a fever is dangerous, and bloodletting when suffering from an eye condition is dangerous. One may go for bloodletting the second day after eating fish, and one may eat fish the second day after bloodletting. However, doing so on the third day would be dangerous.