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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

***Bitten or Chased by a Snake***

If one is bitten by a snake, he should procure an embryo of a white donkey, tear it open, and put it on the bite; providing, however, that it was not found to be *tereifah*.

A certain officer of Pumbedisa was bitten by a snake. Now there were thirteen white donkeys in Pumbedisa; they were all torn open and found to be *tereifah*. There was another on the other side of Pumbedisa, but before they could go and bring it, a lion devoured it.

Abaye observed to them: Perhaps he was bitten by a “snake of the Rabbis” (*as a punishment for violating a Rabbinic law*), for which there is no cure, as it is written: *and he who breaches a fence, a snake shall bite him?*

They answered: Yes, my teacher, for when Rav died, Rav Yitzchak bar Bisna decreed that no one should bring myrtles and palm branches to a wedding feast to the sound of bells; yet he went and brought myrtle and palm branches at a wedding to the sound of bells. A snake bit him and he died.

If a snake winds itself around a person, let him go down into water, put a basket over its head and push it (*the snake*) away from himself, and when it goes on to it (*the basket*), he should throw it into the water, ascend and flee.

If a man is scented by a snake (*and it is pursuing him*), if his companion is with him, he should ride on him for four cubits; if not, he should jump over a ditch (*of water*); if not,

he should cross a river. At night, he should place his bed on four barrels and sleep under the stars. He should bring four cats and tie them to the four legs of his bed. Then he should fetch twigs and throw them there (*on the floor around his bed*), so that when they hear a sound (*of the snake*), they (*the cats*) will devour it.

If a man is chased by one (*a snake*), he should run into sandy places (*where it is difficult for the snake to follow; it will eventually turn back*).

If a woman sees a snake and does not know whether it has turned its attention (*desire*) to her (*for cohabiting purposes*) or not, let her remove her garments and throw them in front of it; if it winds itself around them, its mind is upon her; if not, its mind is not upon her. What can she do? She should cohabit (*with her husband*) in front of it. Others say: that will even strengthen its desire. Rather, she should take some of her hair and nails and throw them at it, and say, “I am menstruous.”

If a snake enters a woman, let her spread her legs and place them on two barrels. Fatty meat must be brought and cast on the burning coals. A basket of cress must be brought together with fragrant wine and placed there (*on the ground under where she is sitting*). The wine and the cress should be mixed together. She should take a pair of tongs in her hand, for when it smells the fragrance it will come out, so that she can seize it and burn it in the fire, as otherwise it will return to her. (109b – 110a)

***Remedies***



The *Mishna* had stated: A man may eat any kind of food as a remedy, and drink any beverage etc.

The *Gemora* notes: “Any” food includes spleen, which is a cure for one’s teeth, and vetch as well, which is a cure for one’s intestines. The *Gemora* notes further: “Any” beverage includes water that capers were soaked in (*and taken*) together with vinegar. [*All these are permitted to take on Shabbos, as they are consumed by healthy people as well.*]

Ravina said to Rava: Is one allowed to drink urine (*which has some medicinal purpose*) on *Shabbos*? He said to him: We have learned in our *Mishna*: One may drink any beverage, and since people do not drink urine (*it cannot be regarded as a beverage*).

The *Mishna* had stated: except water of palm trees.

The *Gemora* cites a *braisa*: Except water that pierces (*Egyptian beer*).

The *Gemora* notes: He who teaches “water that pierces” (*calls it that*) because it pierces the gall bladder (*thus removing the extra bile*), and he who says “water of palm trees” (*calls it that*) because it comes forth from (*between*) two palm trees.

The *Gemora* explains what the water of palm trees is: Rabbah bar Beruna said: There are two *telai* (*a species of palm*) in the west (*Eretz Yisroel*), and a spring of water issues from between them. The first cup (*that one drinks from there*) loosens (*the fecal matter*), and the second (*cup*) causes motion (*emptying the bowels*), and the third passes out just as (*clear as*) it entered.

Ulla said: I myself drank Babylonian beer and it is more efficacious than these waters; provided, however, that one was not accustomed to drinking it for forty days.

Rav Yosef said: Egyptian beer consists of one third barley, one third safflower, and one third salt.

Rav Pappa said: One third wheat, one third safflower, and one third salt.

The *Gemora* notes: And the mnemonic is *sisanei*. [*Sisanei is a basket made of twigs used to hold dates. Sisanei contains two samechs; thus Rav Yosef (samech) mentioned barley (se’orin – “s” sound), as the samech and sin are interchangeable.*]

The *Gemora* explains further: And it is drunk between Pesach and Shavuot; upon one who is constipated, it acts as a laxative, while one who suffers with diarrhea, it binds. (110a)

### **Remedy for a Zavah and for Jaundice**

The *Mishna* had stated: and a potion of sterility.

Rabbi Yochanan explains this: One should bring the weight of a *zuz* of Alexandrian gum, and a *zuz* weight of liquid alum and a *zuz* weight of garden saffron, and one should grind them together.

If one is healing a *zavah*, all three ingredients should be mixed with wine, and it is efficacious that she shall not become sterile. For healing jaundice, two of those ingredients should be mixed with beer, and he will then become sterile.

For healing a *zavah*, all three ingredients should be mixed with wine, and it is efficacious that she shall not become sterile. If not (*it could not be done, or it did not work*), one should procure three *kefizei* (*a basket which holds three lugin*) of Persian onions, boil them in wine, make her drink it, and say to her, “Cease your flow.” And if not, she should be made to sit at a crossroads, hold a cup of wine in her hand, and a man comes up from behind, frightens her and exclaims, “Cease your flow.” And if not, one should bring a

handful of cumin, a handful of saffron, and a handful of fenugreek. They should be boiled in wine, and she is made to drink it, and they say to her, "Cease your flow." And if not, one should bring sixty pieces of sealing clay of a barrel, and let them smear her with it (*after the clay has been softened with water*), and say to her, "Cease your flow." And if not, one should bring a fern (*a herb that spreads over the ground, and it does not grow upwards*), boil it in wine, smear her with it, and say to her, "Cease your flow." And if not, one should bring a thistle (*charnuga; some type of herb*) growing among *romisa* thorns, burn it, and gather it up in linen rags in summer and in cotton rags in winter. And if not, let one dig seven holes and burn in it a young vine of *orlah* (*in its first three years*), put a cup of wine into her hand, then make her rise from one hole and seat her on the next, make her rise from that and seat her on the following (*and so on*), and at each one he should say to her, "Cease your flow." And if not, one should bring fine flour, rub her from the lower half downwards and say to her, "Cease your flow." And if not, one should bring an ostrich egg, burn it, and wrap it in linen rags in summer and in cotton rags in winter. And if not, one should open a barrel of wine especially for her sake. And if not, one should fetch barley grain which is found in the dung of a white mule: if she holds it (*in her hand*) one day, it (*her discharge*) will cease for two days; if she holds it for two days, it will cease for three days; but if she holds it for three days, it will cease forever.

It was stated above: For healing jaundice, two of those ingredients should be mixed with beer, and he will then become sterile. And if not, one should take the head of a salted *shibuta* (*type of fish*), boil it in beer and drink it. And if not, one should bring brine of locusts. If brine of locusts is not available, one should take brine of *nekiri* (*small birds*), carry him to the bathhouse and rub it on him. If there are no bathhouses, he should be placed between a stove and a wall. Rabbi Yochanan said: If one wishes to make him (*the sufferer from jaundice*) warm, he should wrap him well in his sheet.

The *Gemora* relates: Rav Acha bar Yaakov suffered with this, so Rav Kahana treated him like this and he recovered.

The *Gemora* continues: But if not, one should bring three *kefize* of Persian dates, three *kefize* of dripping wax (*from a honeycomb*), and three *kefize* of red aloes, boil them in beer and drink it. And if not, one should bring a young donkey; then he (*the patient*) shaves the middle of his head, draws blood from the donkey's forehead and applies it to his (*own*) head, but he must take caution regarding his eyes, lest it (*the blood*) blind him. And if not, one should bring a ram's head which has been pickled (*in vinegar*), boil it in beer and drink it. And if not, one should bring a speckled "something else" (*a pig*), tear it open and apply it to his heart. And if not, one should bring leeks from the middle of the row.

The *Gemora* relates: A certain Arab suffered with jaundice. He said to a gardener, "Take my robe and give me some leeks from the middle of the row." He gave them to him and he ate them. Then he (*the Arab*) requested (*from the gardener*), "Lend me your robe and I will sleep in it a little." He wrapped himself in it and slept. As he became heated through and got up, it fell away from him in small pieces. (110a – 110b)