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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

More Ancient Cures

For external fever he should take three seah-measures of date pits and three seah-measures of eder leaves and boil each separately while sitting between them and put them in two basins and bring a table and set them on it and sit first over one and then over the other until the vapor enters his body, and then he should bathe himself in them, and in drinking afterwards he should drink only of the water of the eder leaves but not of the date pits, as they cause sterility.

For internal fever he should take seven fistfuls of beets from seven beds and boil them with their earth and eat them and drink eder leaves in beer or grapes from a vine trailed on a palm tree in water.

For a skin disease (*moist outside and dry inside*), he should take seven plump wheat stalks and roast them over a new hoe and smear himself with the oil that exudes from them. Rav Shimi bar Ashi used this remedy for a certain idolater for “something else” (*leprosy*), and it cured him.

Shmuel said: If a man has been wounded by a Persian spear there is no hope for him. All the same, however, he should be given fatty meat roasted on coals and strong wine, as this may keep him alive long enough to enable him to give his last instructions.

Rav Idi bar Avin says: Someone who swallows a hornet will not live. As long as he is alive, however, he should be given a *revi’is* of strong vinegar, as perhaps this will enable him to live long enough to arrange his will.

Rabbi Yehoshua ben Levi says: If someone eats ox meat with turnip and sleeps in the moonlight on the night of the

fourteenth or fifteenth in the summer season, he will get *achilu* (see definition below). The *Baraisa* states: If he fills his stomach completely with anything, he will get such an infection. Rav Pappa says: This is even if he eats a lot of dates.

The *Gemora* asks: This is obvious!?! The *Gemora* answers: One would think that being that the master said that dates are filling, heat the body, loosen the bowels, give strength, and do not cause one to be finicky (*though they are sweet*), this would not apply to dates. Rav Pappa therefore said that this applies to dates as well.

The *Gemora* asks: What is *achilu*? Rabbi Elozar says: Fire in the bones. What does that mean? Abaye says: It is bone fire.

The *Gemora* asks: What is the cure? Abaye answers: (*My adoptive*) Mother said to me all drinks given for healing are taken for either three, seven, or twelve days. However, for this sickness, one drinks until he is better. All other medications are taken on an empty stomach, but this should be taken after eating, drinking, going to the bathroom and washing one’s hands. He should then be brought a fistful of *shtisa* (*a food made out of lentil flour and salt*) and old wine. He should mix it together and eat it. He should then wrap himself in a blanket and sleep. Nobody should disturb him until he wakes up on his own. When he rises, his blanket should be taken away from him. Otherwise, the sickness may come back to him. (69b3 - 70a1)

Good Habits

Eliyahu said to Rabbi Nosson said: Eat one third (*of your capacity*) and drink one third and leave one third empty. This



is in order that if you get angry, you will be full (*instead of bursting*).

Rav Chiya taught: If someone does not want to have a stomach ailment, he should be accustomed to dipping his bread (*in vinegar or wine*) both in summer and winter. If you have a meal that is one of your favorites, you should take your hand away from it (*lest you eat too much*). Ensure that you do not delay when you need to relieve yourself.

Mar Ukva said: Someone who drinks bad clear wine will be seized with weakness.

Rav Chisda says: There are sixty types of wine: The best among them is a fragrant red wine; the worst among them is a bad clear wine.

Rav Yehudah says: One who sits before a fire on a Nissan morning, rubs ointment on himself, and then goes and sits in the sun will be seized with weakness.

The *Baraisa* states: If someone has bloodletting done to him and soon afterwards has marital relations, he will have children who are weak (*if the woman conceives from these relations*). If both of them had bloodletting done beforehand, they will have children who are exceptionally weak. [*Rashi says that such children will have an insect in their brain.*] Rav Pappa says: This is only if they did not taste anything since the bloodletting. If they did, the above does not apply.

Rabbah bar Rav Huna states: If someone comes from the road and he has marital relations, he will have weak children.

The *Baraisa* states: If someone comes from the bathroom, he should not have marital relations until after waiting the amount of time it takes to walk one half *mil*. This is because the demon in charge of bathrooms is still with him until then. If he has relations within this time, he will have epileptic children.

The *Baraisa* states: If someone has marital relations standing, his muscles become tense. If he does so sitting, he becomes sick with *delarya*. If she is on top and he is on bottom, he will get *delarya*. What is *delarya*? Rabbi Yehoshua ben Levi says: the medicine for *delarya* is *dardara*. What is *dardara*? Abaye says: It is saffron that grows in thicket fences. Rav Papa says: He should chew it and then swallow it. Rav Papi says: He should chew it and spit it out.

Abaye says: One who does not have strength to have marital relations should take three *kapizi* (*a vessel containing three revi'iyos*) of saffron grown in ground that is fertilized by sheep dung, grind them finely, cook them together with wine, and drink it. Rabbi Yochanan says: This brought me back to my youth (*and I was able to have relations again*).

Three things weaken a person's strength: Fear, traveling, and sin. This is true regarding fear, as the verse states, "*My heart is worried, my strength has left me.*" This is true regarding traveling, as the verse states, "*He afflicted my strength through traveling.*" This is true regarding sin, as the verse states, "*My sin weakened my strength.*"

Three things weaken a person's body: Eating standing, drinking standing, and having marital relations standing. Five people are closer to death than life: One who eats, drinks, blood lets, sleeps, or has marital relations, and stands up immediately afterwards.

Six actions done together cause a person to die immediately afterwards: One who is worn out from traveling who proceeds to blood let, goes to the bathhouse, gets drunk, sleeps on the ground, and has marital relations (*will die immediately afterwards*). Rabbi Yochanan says: Only if he does so in this order. Abaye says: If he does so in this order, he will die; if he does so out of order, he will become very weak.

The *Gemora* asks: Is this true (*that one must do all six in this order in order to die*)? Didn't Meuras do this to her servant,



and he died after just three steps? The *Gemora* answers: He was weak to begin with and therefore died after three steps.

There are eight things that too much of them are bad, but a small amount is good. They are: Traveling, marital relations, wealth, work, wine, sleep, hot water (*for both washing and drinking*), and bloodletting.

Eight things reduce the semen: Salt, hunger, *tzaraas*, crying, sleeping on the ground, coriander, out of season hops (*see below*). The last, bloodletting down below (*in the body, see later*), takes away twice as much. The *Baraisa* states: Just as bloodletting on the lower parts of the body takes away twice as much, bloodletting on the higher parts is twice as good (*as things that produce more semen*). Rav Pappa says: Below (*in the body, stated above*) refers to below the testicles, and above means above the testicles.

The *Baraisa* states: Just as hops that are out of season are difficult for semen production, so too ones that are in season are good for semen production. Rav Papa says: "In season" is in Tamuz, and "out of season" refers to Teves. Hops from Tishrei or Nissan do not help and do not hinder. (70a1 – 70b1)

Do We Wait for Recovery?

The *Mishna* had stated: If he said, "Write a *get* for my wife," and then he was seized with *kurdiakos*, and he retracted and said, "Do not write the *get*," his last words mean nothing.

Rabbi Shimon ben Lakish says: We write and give the *get* immediately. Rabbi Yochanan says: We only write the *get* when he is sane again.

The *Gemora* asks: What is Rish Lakish's reasoning? The *Gemora* answers: It is because the *Mishnah* had stated that his last words mean nothing.

Rabbi Yochanan understands that this merely means that when he becomes sane again the *get* can be written and there is no need to consult him about it.

The *Gemora* asks: What is the crux of their argument? Rish Lakish compares the case to someone who is sleeping, and Rabbi Yochanan compares the case to someone who is insane.

The *Gemora* asks: Why doesn't Rabbi Yochanan compare it to someone who is sleeping? The *Gemora* answers: A person who is sleeping is not lacking an action (*to awaken him*), but in this case there is a lack of action (*he needs to take the appropriate cure (see below) before he will get better*).

The *Gemora* asks: Why doesn't Rish Lakish compare the case to that of someone who is insane? The *Gemora* answers: We do not have a cure for an insane person, while we do have a cure for this person. The cure is non-fatty meat that is cooked over coals, and heavily diluted wine.

The *Gemora* asks: Does Rabbi Yochanan really say this? Didn't Rav Yehudah say in the name of Shmuel that if a man's trachea and esophagus were cut, or if the majority (*of their width*) was cut, and he hinted and said, "Write a *get* for my wife," they should write and give the *get*!? The *Baraisa* additionally states: If they saw that he was cut up in pieces or hung on a gallows, and he hinted and said, "Write a *get* for my wife," they should write and give the *get*. [Therefore, how could Rabbi Yochanan say that we have to wait to write and give the *get* until he gets better, when in these cases we write and give the *get* even though he is getting weaker and closer to death every moment (*see Tosfos*)?]

The *Gemora* answers: In these cases the person is sane, and he is merely becoming weaker. Here the person is insane.

The *Gemora* asks: Did Shmuel indeed say this? Didn't Rav Yehuda say in the name of Shmuel that if a man's trachea and esophagus were cut, or if the majority (*of their width*) was cut, and he then ran away (*from the witness*), it is still possible to testify that he is dead? If he has the status of being alive, how can a witness testify he is dead? The

Gemora answers: They said: He is alive at the time, but he is clearly going to die (*and therefore the witness may testify*).

The *Gemora* asks: If this is true, someone who kills him should go to *galus* (a city of refuge where people who have killed someone accidentally must go). Why, then, does the *Baraisa* state: If a man's trachea and esophagus were cut, or if the majority (of their width) was cut (*and someone proceeded to accidentally kill him*), the accidental killer does not go to *galus*?

Rav Hoshiya answers: This is because we suspect that the wind killed him. Alternatively, he answers: We suspect that it was his own thrashing that killed him.

The *Gemora* asks: What is the difference between these answers? The difference is if someone slaughtered him in a marble house (*where wind does not come in*) and he was thrashing around. Alternatively, the difference would be where he was slaughtered outside and we see he did not thrash around. (70b1 – 70b3)

The Mishnah had stated: If he became mute and they say to him, "Shall we write a get for your wife," etc.

The *Gemora* asks: But is there not a possibility that he was seized [just then] with an involuntary nodding of the head in a negative or a positive sense? — Rav Yosef bar Manyumi said, in the name of Rav Nachman: [We suppose that] we question him at intervals. But perhaps the involuntary nodding seized him at the same intervals? — We suppose that we ask him two [questions requiring a] negative [answer] and one [requiring an] affirmative [answer], or two [requiring an] affirmative and one a negative [answer].

In the school of Rabbi Yishmael it was taught: They talk to him about the requirements of the summer season in the rainy season and of the rainy season in the summer season. What is referred to here? Shall we say winter coat and

summer coat? Perhaps just then he was seized with a shiver or a perspiration? — The proper way is to ask him about [seasonal] fruit.¹ (70b3 – 71a1)

DAILY MASHAL

Healing an Idolater

For a skin disease (*moist outside and dry inside*), he should take seven plump wheat stalks and roast them over a new hoe and smear himself with the oil that exudes from them. Rav Shimi bar Ashi used this remedy for a certain idolater for "something else" (*leprosy*), and it cured him.

Tosfos asks from the *Gemora* in Avodah Zarah (26b) which states that it is forbidden to heal an idolater. The *Gemora* rules that one may not assist an idolater woman giving birth, even for payment, for she will raise the child to serve idols!?

Tosfos answers that Rav Shimi was permitted to heal the idolater, for this would help him perfect his medical skills, and thus enable him to heal other Jews.

Tosfos in Avodah Zarah adds that Rav Shimi was not an expert practitioner at all, and he was training when he cured the idolater.

Furthermore, in cases where the idolater knows that the Jew has the ability to cure him, it would be permitted to heal him, for otherwise, it would propagate hatred from them to us.

Alternatively, there may be a distinction between a child being born, who will serve idols, and one who already worships idols.

The Geresh Yerachim asks: How was Elisha permitted to heal Naaman from his leprosy? He answers that Elisha knew that Naaman would not serve idols any longer, and therefore, it was permitted.

¹ I.e., whether he wants freshly plucked fruit when they are out of season.