

XIV.

BAVLI SHABBAT CHAPTER FOURTEEN

FOLIOS 107A-111B

14:1

- A. The eight creeping things mentioned in the Torah [the weasel, mouse, great lizard, gecko, land crocodile, lizard, sand lizard, and chameleon] —
- B. he who hunts them or wounds them is liable.
- C. And as to all other abominations and creeping things, he who wounds them is exempt.
- D. He who hunts them for use is liable.
- E. [He who hunts them] not for use is exempt.
- F. A wild beast and a bird which are in his domain —
- G. he who hunts them is exempt.
- H. He who wounds them is liable.

- I.1** A. *Since the language is used, he who hunts them or wounds them is liable, it follows that they have a hide. So what Tannaite authority takes that view?*
- B. *Said Samuel, “It is R. Yohanan b. Nuri, for we have learned in the Mishnah: R. Yohanan b. Nuri says, ‘The eight creeping things (Lev. 11:29-30) have hides’ [M. Hul. 9:2H].”*
- C. *Rabbah bar R. Huna said Rab [said], “You may even say that our passage represents the position of rabbis. Rabbis differ with R. Yohanan b. Nuri only with respect to uncleanness, since it is written, ‘and these are they that are unclean to you’ (Lev. 11:29), which encompasses their hides in the classification of their flesh. But as to the Sabbath, even rabbis concur.”*
- D. *So as to the Sabbath do they not differ? And hasn’t it been taught on Tannaite authority: “He who hunts one of the eight creeping things that are mentioned in the Torah, [or] he who wounds them, is liable,” the words of R.*

Yohanan b. Nuri. And sages say, “Only those [107B] whom sages have listed have hides”? *[In this connection, it was asked:] To the contrary, they don’t have hides [since their skin is classified in the category of their flesh], and said Abbaye, “This is the sense of the statement: ‘Only those not listed by sages have a hide that is distinct from the flesh’” [but the ones they list do not, so wounding them involves no liability; thus rabbis differ in regard to the Sabbath, too (Freedman)].*

- E. *Said to him Raba, “But why is the language used, those whom sages have listed [not: those whom sages have not listed]?”*
- F. *Rather, said Raba, “This is the sense of the statement: The hides of those only that sages have enumerated impart uncleanness as do their flesh.”*
- G. *So it follows that R. Yohanan b. Nuri takes the position that those whom sages have not enumerated also impart uncleanness? But lo, the language is used, **R. Yohanan b. Nuri says, “‘The eight creeping things (Lev. 11:29-30) have hides [M. Hul. 9:2H]** and do not impart uncleanness”!*
- H. *Said R. Ada bar Mattenah, “This is how to iron the matter out: And sages say, ‘So far as uncleanness is concerned, those whom sages have listed have no [distinct] hide.’”*
- I. *So as to the Sabbath do they not differ? And hasn’t it been taught on Tannaite authority: He who hunts one of the eight creeping things that are mentioned in the Torah, [or] he who wounds them, is liable, that is, in the case of creeping things that have hides. And what is the definition of a wound that doesn’t heal [such as involves liability]? If the blood becomes clotted, even if it doesn’t exude. R. Yohanan b. Nuri says, “The eight creeping things that are enumerated have hides.” [The distinction as to the wound does not apply; all involve culpability if injured on the Sabbath.]*
- J. *Said R. Ashi, “Then who is the initial Tannaite authority behind the passage just now quoted? It is R. Judah, who invokes touch as the criterion. For so we have learned in the Mishnah: **R. Judah says, ‘The lizard is equivalent to the weasel’ [M. Hul. 9:2E]**. But rabbis who differ from R. Yohanan as to uncleanness with respect to the Sabbath concur with him.”*
- K. *If so, instead of the language, “the words of R. Yohanan b. Nuri,” what we need is, “this is the view of R. Yohanan b. Nuri and those who disagree with him [on another pertinent question]”!*

- L. *So big deal — repeat the Tannaite formulation as: This is the view of R. Yohanan b. Nuri and those who disagree with him [on another pertinent question]!*

I.2 A. *Levi asked Rab, “How on the basis of Scripture do we know the rule regarding a wound that is permanent?”*

- B. *“Can the Ethiopian change his skin or the leopard his spots’ (Jer. 13:23).”*

I.3 A. *What is the meaning of “his spots”? Should I say, it means that it is covered with spots? Then what it should say is not the leopard his spots, but rather, the leopard his colors! Rather, it is like the Ethiopian: Just as the skin of an Ethiopian cannot revert, so a wound of consequence is one that does not revert.*

II.1 A. **And as to all other abominations and creeping things, he who wounds them is exempt:**

- B. *Lo, he who kills them is liable. Now who is the Tannaite authority who takes that position?*

C. *Said R. Jeremiah, “It is R. Eliezer. For it has been taught on Tannaite authority: Said R. Eliezer, ‘He who kills a louse on the Sabbath is as though he killed a camel.’”*

D. *Objected R. Joseph, “But rabbis differ from R. Eliezer only in the case of a louse, which doesn’t multiply and increase, but as to other creeping things and abominations, which do multiply and increase, they would not differ. And both derive the rule from the analogy of rams [Freedman: killed for the sake of their hides, which were dyed red and used in the Tabernacle; thus killing as a labor for the tabernacle and hence generative]. R. Eliezer regards it as comparable to the case of rams: Just as the work with rams involved the taking of life, so whatever involves the taking of life is culpable. And rabbis regard it as comparable to the case of rams: Just as they multiply and increase, so whatever multiplies and increases is subject to the same rule.”*

E. *Said to him Abbaye, “Well, then, don’t lice multiply and increase? And didn’t a master say, ‘The Holy One, blessed be He, sits and nourishes the whole world from the horned buffalo to the eggs of lice.’ [This means, the progeny of lice.]”*

F. *That refers to a species called eggs of lice.*

G. *But hasn’t it been taught on Tannaite authority: certain small insects and the eggs of lice?*

- H. *That refers to a species called certain small insects.*
- I. *And lo, there is the case of the flea, which multiplies and increases, and yet it has been taught on Tannaite authority: He who catches a flea on the Sabbath — R. Eliezer imposes liability, R. Joshua exempts.*
- J. *Said R. Ashi, “Are you contrasting catching and killing? R. Eliezer and R. Joshua differ only because one master holds, if the species is not ordinarily hunted, one is liable [but if it is, he is not], and the other master holds, he is exempt; but so far as killing is concerned, R. Joshua would concur in that matter.”*

III.1 A. He who hunts them for use is liable. [He who hunts them] not for use is exempt:

- B. *Which Tannaite authority stands behind this rule?*
- C. *Said R. Judah said Rab, “It is R. Simeon, who has said, ‘For performing on the Sabbath an act of labor that is not required for its own purpose one is liable.’”*

D. *There are those who repeat this issue with regard to the following:*

E. **He who cuts open an abscess on the Sabbath — if it is to make an opening for it, he is liable. But if it is to draw out the pus from it, he is exempt [M. Ed. 2:5B-D] —**

F. *Which Tannaite authority stands behind this rule?*

G. *Said R. Judah said Rab, “It is R. Simeon, who has said, ‘For performing on the Sabbath an act of labor that is not required for its own purpose one is liable.’”*

H. *There are those who repeat this issue with regard to the following:*

I. **And concerning him who traps a snake on the Sabbath — if he got involved with it so that it would not bite him, he is exempt. But if it was for purposes of healing, he is liable [M. Ed. 2:5E-G] –**

J. *Which Tannaite authority stands behind this rule?*

K. *Said R. Judah said Rab, “It is R. Simeon, who has said, ‘For performing on the Sabbath an act of labor that is not required for its own purpose one is liable.’”*

III.2 A. Said Samuel, “He who takes a fish out of the sea, as soon as a part of the fish the size of a sela dries up, is liable [for taking life; it can’t live after that].”

B. *Said R. Yosé bar Abin, “That must be located between the fins.”*

C. Said R. Ashi, “Don’t think that it has actually to be dried up, but even if it forms [Freedman:] slimy threads.”

III.3 A. Said Mar bar Hammeduri said Samuel, “He who pokes his hand into the innards of a beast and removed an embryo inside her is liable.”

B. *How come?*

C. Said Raba, “Bar Hammeduri explained it to me: ‘Didn’t R. Sheshet say, “One who picks cuscutha from shrubs and thorns is liable on the count of uprooting something from where it is growing”? Here, too, he is liable on the count of uprooting something from the place where it is growing.”

III.4 A. Said Abbaye, “One who picks [108A] fungus from the handle of a pitcher is liable on the count of uprooting something from where it is growing.”

B. Objected R. Oshayya, ““He who picks something from a pot with a hole is liable, and from one that has no hole is exempt.””

C. “There that is not the natural place for growing, but here it is the natural place for growing.”

IV.1 A. **A wild beast and a bird which are in his domain — he who hunts them is exempt. He who wounds them is liable:**

B. Said R. Huna, “They may write phylacteries on the hide of clean fowl.”

C. Said R. Joseph, “What is he telling us? That their skin is classified as hide? We have learned that in the Mishnah: ...wounds them is liable!”

D. Said to him Abbaye, “In point of fact, he is telling us a number of things. For if it were solely from the Mishnah passage that we had to derive our information, we might have supposed that since it has holes all over [holding the feathers], it would not qualify; so we are informed that it does qualify as hide. That is in line with what they say in the West: ‘Any hole over which ink can pass is not classified as a hole.’”

E. Objected R. Zira, ““And he shall rend it by the wings thereof” (Lev. 1:17) — indicating that the hide is fit [for burning on the altar, the bird not having to be skinned]. But if you imagine that it is a distinct hide, how can Scripture encompass it [without having it removed before burning]?”

F. Said to him Abbaye, “It is in fact a hide, but Scripture has encompassed it [under the present rule, distinguishing it from the hide of a beast].”

G. There are those who say: Said R. Zira, “So, too, we have learned as a Tannaite statement: ‘And he shall rend it by the wings thereof’

(Lev. 1:17) — indicating that the hide is fit [for burning on the altar, the bird not having to be skinned]. *Now if you say that it is a hide, that is why it was necessary for Scripture to encompass it [and distinguish it from the hide of beasts], but if you say it is not a hide, then why was it necessary for Scripture to encompass it?"*

H. Said to him Abbaye, *"In point of fact, I shall say to you: It is not a hide, but it was necessary to make particular reference to it nonetheless. For it might have entered your mind to say, since it is covered with all kinds of splits, it is disgusting. So we are informed to the contrary."*

Topical Appendix on Materials Used for Phylacteries

IV.2 A. Mar b. Rabina asked R. Nahman bar Isaac, "What is the law on writing phylacteries on the skin of a clean fish?"

B. He said to him, "So if Elijah comes and says...."

C. *What is the meaning of "So if Elijah comes and says..."?*

D. *Should I say, he will say whether it has a separate hide or not? But we see that it has a perfectly distinct skin! Moreover, we have learned in the Mishnah: **These utensils afford protection with a tightly stopped-up cover:...[vessels made from] bones of the fish, and its skin; bones of an animal which is in the sea [mammals] and its skin [M. Kel. 10:1A-C]!** Rather, "So if Elijah comes and says whether its stink goes away or not."*

IV.3 A. Samuel and Qarna were in session on the bank of the Royal Canal. They saw the water rising and becoming discolored. Said Samuel to Qarna, *"An eminent authority is coming from the West, who has stomach trouble, and the water is rising to welcome him. Go, smell his [wine] bottle, [examining his knowledge]."*

B. He went and came across Rab. He said to him, "How on the basis of Scripture do we know that they write phylacteries only on the hide of a clean beast?"

C. He said to him, “...that the Torah of the Lord may be in your mouth’ (Exo. 13: 9) — it must be something that is permitted for your mouth.”

D. “And how on the basis of Scripture do we know that blood is red?”

E. “And the Moabites saw the water over against them as red as blood’ (2Ki. 3:22).”

F. “And how on the basis of Scripture do we know that circumcision is done in the place where it is done?”

G. “Here we find reference to ‘his uncircumcision’ (Gen. 17:14), and elsewhere, ‘its uncircumcision’ (Lev. 19:23) — just as in the latter case, it speaks of something that produces fruit, so here, too, it must be something that produces fruit [thus the penis].”

H. “*But might one say it is the heart, as it is written, ‘Circumcise therefore the foreskin of your heart’ (Deu. 10:16)? Maybe it’s the ear: ‘behold their ear is uncircumcised’ (Jer. 6:10)?*”

I. “We draw an analogy from a word, uncircumcision, that is complete [and not awaiting a predicate to complete its sense, for example, foreskin of...] from another such word, and we do not draw an analogy from a word, uncircumcision, that is complete, from a word that awaits a predicate to complete its sense.”

J. *He said to him, “What do they call you?”*

K. “*Qarna [horn].*”

L. “*Let a horn grow out of your eye.*” *A horn grew out of his eye.*

IV.4 A. *Ultimately Samuel brought him to his household. He fed him barley bread and fish pie, with a drink of strong liquor, and he didn’t tell him where the toilet was for relief. Rab cursed him, saying, “This one who torments me — may he never have sons!” And he never did.*

IV.5 A. *There is a Tannaite dispute on the same matter:*

B. How on the basis of Scripture do we know that circumcision is done in the place where it is done?

C. “Here we find reference to ‘his uncircumcision’ (Gen. 17:14), and elsewhere, ‘its uncircumcision’ (Lev. 19:23) — just as in the latter case, it speaks of something that

produces fruit, so here, too, it must be something that produces fruit [thus the penis],” the words of R. Josiah.

D. R. Nathan says, “It is not necessary to prove the proposition in that manner. Lo, Scripture says, ‘And the uncircumcised male, who is not circumcised in the flesh of his foreskin’ (Gen. 17:14) — it is the place at which male gender is differentiated from female.”

IV.6 A. *Our rabbis have taught on Tannaite authority:*

B. Phylacteries may be written on the hide of a clean beast and on the hide of a clean wild beast and on the hide of carrion and terefah beasts of the same classification; they may be tied with their hair and sewn with their tendons.

C. It is a law revealed by God to Moses at Sinai that phylacteries may be tied around with their hair and sewn with their tendons.

D. But they may not be written on the hide of unclean animals or on the hide of unclean wild beasts, and it goes without saying, not on the hide of carrion or terefah beasts of the same classification; nor may they be tied around with their hair or sewn with their tendons.

IV.7 A. This question did a Boethusian ask R. Joshua the Grits dealer, “How on the basis of Scripture do we know that phylacteries may not be written on the hide of an unclean animal? Because it is written, ‘that the Torah of the Lord may be in your mouth,’ meaning, of that which is permitted to your mouth. But if that is the proof, then they also should not be written on the skin of carrion or terefah beasts!”

B. He said to him, “He shall give you a parable: To what may the matter be compared? To two men who were sentenced to be put to death by the government. One of them the king himself put to death, the other, the executioner. Who is the more eminent? You have to say, it is the one whom the king put to death.”

C. “Well, then, let them be eaten!”

D. The Torah has said, ‘you shall not eat any carrion’ (Deu. 14:21) — and you say, ‘let them be eaten’!”

E. He said to him, “Praiseworthy answer!”

14:2

- A. They do not make pickling brine on the Sabbath.
- B. [108B] But one makes salt water and dips his bread in it and puts it into cooked food.
- C. Said R. Yosé, “Now is that not pickling brine, whether it is large quantity or small quantity?”
- D. “What is the sort of salt water which is permitted? One first puts oil into water or into salt [and then mixes the salt with the water].”

I.1 A. [They do not make pickling brine on the Sabbath. But one makes salt water and dips his bread in it and puts it into cooked food:] *What is the sense of the opening statement?*

- B. Said R. Judah said Samuel, “This is the sense of the opening statement: They may not prepare a large volume of salt water, but one may prepare a small volume of salt water.”

II.1 A. Said R. Yosé, “Now is that not pickling brine, whether it is large quantity or small quantity? What is the sort of salt water which is permitted? One first puts oil into water or into salt [and then mixes the salt with the water]”:

- B. *The question was raised: Is the upshot of R. Yosé’s statement to forbid or to permit doing so?*
- C. Said R. Judah, “It is to permit, since the Tannaite formulation does not state explicitly, R. Yosé forbids.”
- D. Said to him Rabbah, “But since at the end it states, **What is the sort of salt water which is permitted? One first puts oil into water or into salt [and then mixes the salt with the water]**, it follows that the intent of R. Yosé is to forbid it.”

- E. Rather, said Rabbah, “It is to forbid,” and so said R. Yohanan, “It is to forbid.”

F. *So, too, it has been taught on Tannaite authority:* They do not prepare in a broken utensil a large volume of salt water to put into preserved utensils [such as is used for pickling], but one may prepare a small amount of salt water and eat his bread with it or put it into a stew.

G. Said R. Yosé, “So is the only reason for that that this is a large volume and that is small, that the one is forbidden, the other permitted? Then people will say, lots of work is forbidden, but a little

is permitted. Rather, both are forbidden. What is the sort of salt water which is permitted? One puts oil and salt into water, or oil and water over salt, on condition that to begin with the water and salt are not mixed.”

II.2 A. *A Tannaite statement of R. Judah bar Habiba: “They do not prepare strong salt water.”*

B. *So what’s strong salt water?*

C. *Both Rabbah and R. Joseph bar Abba say, “It is any water in which an egg will float.”*

D. *How much is that?*

E. *Said Abbayye, “Two parts salt to one part water.”*

F. *For what purpose do people make it?*

G. *Said R. Abbahu, “For pickling.”*

II.3 A. *A Tannaite statement of R. Judah bar Habiba: “On the Sabbath they don’t salt a radish or an egg.”*

B. *R. Hezekiah in the name of Abbayye said, “It is forbidden to do so with a radish but permitted with an egg.”*

C. *Said R. Nahman, “To begin with I would salt radishes, saying, what I’m really doing is spoiling it, for Samuel said, ‘A sharp radish is better.’ But when I heard what Ulla said when he came, namely, ‘In the West they salt them slice by slice,’ I don’t salt them any more, but I nonetheless drop them into salt.”*

II.4 A. *A Tannaite statement of R. Judah bar Habiba: “If it weren’t for the outer shell, a citron, radish, or egg [the white being the outer shell] would never leave the belly” [being very constipating (Freedman)].*

II.5 A. *When R. Dimi came, he said, “No one ever drowned in the sea of Sodom.”*

B. *Said R. Joseph, “Sodom was turned over, and the statement is turned over: No man ever sank in it, but did a plank?”*

C. *Said to him Abbayye, “The intent is to say what is the subject to question: It is not necessary to speak of a plank, since it doesn’t sink in any kind of water, but even a man, who sinks in any other water, never sank in the Sea of Sodom.”*

D. *Yeah, yeah, so what difference does it make?*

E. *It is pertinent to what happened when Rabin was walking behind R. Jeremiah on the shore of the sea of Sodom. He said to him, "What is the law about washing in this water on the Sabbath?"*

F. *He said to him, "It's o.k."*

G. *"What is the law about shutting and opening one's eyes [to let the salt come in and heal them]?"*

H. *"I haven't heard this rule, but I have heard something along the same lines, for said R. Zira, sometimes in the name of R. Mattenah, sometimes in the name of Mar Uqba, and both said it in the names of the father of Samuel and of Levi — one said, 'It is forbidden to put wine into the eye, but it is permitted to put it on the eye;' and the other said, 'Even to put tasteless saliva on the eye is forbidden.'"*

I. *You may draw the conclusion that it is the father of Samuel who said, "It is forbidden to put wine into the eye, but it is permitted to put it on the eye," for said Samuel, "A person may soak his bread in wine and put it on his eye on the Sabbath." So from whom can he have heard that teaching, if not from his father?*

J. *And from your perspective, as to that which Samuel said, "Tasteless spit even on the eye is forbidden" — from whom can he have heard that teaching? Should we say that he heard it from his father? In that case, then Levi does not stand behind any one of these statements! So he must have heard one of the statements from his father, one from Levi, and we don't know which one he heard from his father and which one he heard from Levi.*

II.6 A. Said Mar Uqba said Samuel, "A person may soak collyrium [eye salve] on the eve of the Sabbath and on the Sabbath put it on his eyes, without scruple."

B. *Bar Livai was standing before Mar Uqba, and he saw him opening and closing his eyes [to get the salve inside]. He said to him, "To such an extent Mar Samuel certainly did not permit doing so."*

II.7 A. *R. Yannai sent word to Mar Uqba, "May the master send us some of the eye salves of Mar Samuel."*

B. *He sent word, "I am sending some to you, lest you accuse me of being niggardly. But this is what Samuel really said: 'Better is a drip of cold water in the eye in the morning and washing hands and feet in hot water by night than all the eye salves in the world.'"*

II.8 A. *So, too, it has been taught on Tannaite authority:*

B. Said R. Mona in the name of R. Judah, “Better is a drip of cold water in the eye in the morning and washing hands and feet in hot water by night than all the eye salves in the world.”

C. He would say, “If one wants to put his hand to his eye, let it be cut off, hand to the nose, let it be cut off, hand to the mouth, let it be cut off, hand to the ear, let it be cut off, hand to the vein [for blood lettings], let it be cut off, hand to the penis, let it be cut off, hand to the anus, let it be cut off, hand [109A] to the vat, let it be cut off; for the hand leads to blindness, deafness, or a polypus on the nose.”

Topical Appendix on Diseases and the Use on the Sabbath of their Remedies

II.9 A. *It has been taught on Tannaite authority:*

B. R. Nathan says, “[The demon that sets on the hand] is a free agent and stays until one washes his hands three times.”

II.10 A. Said R. Yohanan, “Stibium removes the Princess [an eye demon], stops tears, nurtures the eye lashes.”

B. *So, too, it has been taught on Tannaite authority:*

C. R. Yosé says, “Stibium removes the Princess [an eye demon], stops tears, nurtures the eyelashes.”

II.11 A. And said Mar Uqba said Samuel, “Leaves have no healing power.”

B. Said R. Joseph, “Coriander has no healing power.”

C. Said R. Sheshet, “Cuscuta has no healing power.”

D. *Said R. Joseph, “Coriander is hard even for me.”*

E. *Said R. Sheshet, “Eruca is good even for me.”*

II.12 A. *And said Mar Uqba said Samuel, “All kinds of cuscuta are permitted except for a kind of cucumber that has healing power, which is used only for healing and may not be used on the Sabbath.”*

II.13 A. *Said R. Hisda, [Freedman:] “To glair roast meat is permitted, to make hashed eggs is forbidden.”*

B. *The wife of Zeiri prepared it for Hiyya bar Ashi but he wouldn’t eat it. She said to him, “I made it for your teacher and he ate it, and you won’t eat it?”*

- C. *Zeiri is consistent with his other rulings for said Zeiri, "A person may pour clear wine and clear water through a strainer on the Sabbath without scruple." This proves that, since it can be drunk without straining, he does nothing by way of filtering it; here, too, since it can be eaten as is, he does nothing.*

II.14A. And said Mar Uqba, "He who gets hit on his hand or foot may reduce the swelling with wine, and need not scruple."

B. *The question was raised: What is the rule as to using vinegar?*

C. *Said R. Hillel to R. Ashi, "When I was at the household of R. Kahana, they said, 'not vinegar.'"*

D. *Said Raba, "But as to the Mahozans, since they are effete, even wine also heals them."*

II.15 A. *Rabina visited the household of R. Ashi. He saw that an ass had stepped on his foot, and he was sitting and reducing the swelling in vinegar. He said to him, "Don't you accept R. Hillel's statement, 'Not vinegar'?"*

B. *He said to him, "The rule for the hand and foot is different."*

C. *There are those who say, he saw that he was reducing the swelling in wine. He said to him, "Doesn't the master accept what Raba said, namely, "'But as to the Mahozans, since they are effete, even wine also heals them'"? And the master, too, is in the category of effete."*

D. *He said to him, "The rule for the hand and foot is different."*

E. *For said R. Ada bar Mattenah said Rab, "A blow on the hand or foot is like an internal wound, and on account of such a wound people are to treat the Sabbath as an ordinary day."*

II.16A. *Our rabbis have taught on Tannaite authority:*

- B. *People may wash in the water of Gerar, Hammetan, Essa, and Tiberias, but not in the Great Sea, water in which flax has been steeped, or in the sea at Sodom.*
- C. *But by way of contradiction: People may wash in the water of Tiberias and the Great Sea but not in water in which flax has been steeped or in the sea at Sodom. So there is a conflict as to the rulings involving the Great Sea.*
- D. *Said R. Yohanan, "There is no such conflict, the one represents the view of R. Meir, the other, R. Judah, for we have learned in the Mishnah: "All the seas*

are like a pool [not like a spring], as it is said, ‘And the gathering of the water he called seas’ (Gen. 1:10),” the words of R. Meir. R. Judah says, “The great sea is like a pool. ‘Seas’ is said only concerning that which contains many kinds of seas.” R. Yosé says, “All the seas render clean when running [like springs]. But they are unfit for Zabs and lepers and to mix [with ashes] for purification water” [M. **Par. 8:8**].”

- E. *Objected R. Nahman bar Isaac, [109B] “Well, I may well say that they differ in respect to uncleanness and cleanness, but have you heard that they disagree with reference to the Sabbath?”*
- F. *Rather, said R. Nahman bar Isaac, “There is no such conflict. In the one case the person stays there [so wants to effect a cure], in the other case he doesn’t stay there.”*
- G. *So how do you propose to interpret the latter statement? That he doesn’t stick around there? Then if he doesn’t tarry, he should be permitted to bath even in water used for steeping flax. For it has been taught on Tannaite authority: People may wash in water at Tiberias and in water in which flax has been steeped and in the sea at Sodom, even if one has scabs on his head. Under what circumstances? If he doesn’t stay in the water. But if he stays in the water, that is forbidden.*
- H. *Nonetheless, there is no conflict as to the rulings involving the Great Sea. In the one case reference is made to wholesome water, in the other, stinking water; nor is there a conflict between the rulings on water used for steeping flax; in the one case, he stays in the water, in the other not.*

14:3

- A. **They do not eat Greek hyssop on the Sabbath,**
- B. **because it is not a food for healthy people.**
- C. **But one eats pennyroyal or drinks knot grass water.**
- D. **All sorts of foods a person eats [which serve for] healing,**
- E. **and all such drinks he may drink,**
- F. **except for palm tree water [purgative water] or a cup of root water,**
- G. **because they are [solely] for jaundice.**
- H. **But one may drink palm tree water [to quench] his thirst.**
- I. **And one anoints with root oil,**
- J. **[if it is] not for healing.**

- I.1** A. [They do not eat Greek hyssop on the Sabbath because it is not a food for healthy people:] [Freedman:] Said R. Joseph, "Hyssop [at Lev. 14:4] is *artemisia abrotanum* of the bush."
- B. [Freedman:] Ulla said, "It is white sage."
- I.2** A. Ulla came to the household of R. Samuel bar Judah. They served him white sage. He said to them, "That is the hyssop of which the Torah has written."
- I.3** A. [Freedman:] R. Pappi said, "It is marjoram."
- B. Said R. Jeremiah of Difti, "Along the lines of R. Pappi's view, it stands to reason, for we have learned in the Mishnah: **The commandment concerning the hyssop: three [separate] stalks, and on them three buds [M. Par. 11:9A-B], and marjoram is found in that shape.**"
- C. What do people eat it for?
- D. Worms.
- E. What do they eat it with?
- F. Seven black dates.
- G. What causes that disease?
- H. Eating barley flour forty days old.
- II.1** A. **But one eats pennyroyal:**
- B. So what's pennyroyal?
- C. The same in Aramaic.
- D. What do people eat it for?
- E. Worms in the belly.
- F. What do they eat it with?
- G. Seven white dates.
- H. What causes that disease?
- I. Eating raw meat and drinking water on an empty stomach; eating fat meat on an empty stomach; eating ox meat on an empty stomach; nuts on an empty stomach; shoots of fenugreek on an empty stomach and drinking water after it.
- J. [If pennyroyal doesn't work,] swallow white cress, or fast, then bring fat meat and put it on the coals, suck out a thick piece and drink vinegar; others say, not vinegar, which affects the liver.

K. *Failing that, get scrapings of a thorn bush scraped from top to bottom, but not bottom to top, lest the worms come out through his mouth; boil it in strong liquor at twilight; the next day stop up the holes and drink it; when he defecates, let him do it on the stripped parts of a palm tree.*

III.1 A. ...or drinks knot grass water:

B. *So what's knot grass water?*

C. *A drink called "the lonely staff."*

D. *What do people eat it for?*

E. *For drinking water that was left uncovered.*

F. *And if that remedy doesn't work, [Freedman:] let him bring five roses and five glasses of strong liquor, boil them together until they amount to a quarter of a log and drink it.*

G. [Freedman:] *The mother of R. Ahadeboy bar Ammi prepared a potion of one rose and one glass of strong liquor for a certain man. She boiled it up, made him drink it, lit the stove and swept it out, put bricks in it, and the poison of a snake came out like a green palm leaf."*

H. [Freedman:] *R. Avayya said, "A quarter log of milk from a white goat" [will do the trick].*

I. [Freedman:] *R. Huna bar Judah said, "Let him get a sweet citron, scoop it out, fill it with honey, put it on burning embers, and then eat it."*

J. [Freedman:] *R. Hanina said, "Drink forty-day-old urine. As a remedy for the sting of a wasp, a tiny amount; for a scorpion bite a quarter log; for uncovered water, an eighth of a log; for witchcraft a quarter of a log serves."*

K. [Freedman:] *Said R. Yohanan, "A sauce of oil and garum, a kind of chebril, and theriac are useful against the cases of drinking uncovered water and witchcraft. Someone who swallowed a snake should eat cuscuta with salt and run three mils."*

L. *R. Shimi bar Ashi saw someone swallow a snake. He appeared to him in the guise of a horseman, made him eat cuscuta with salt and run three mils.*

M. *Others say, R. Shimi bar Ashi swallowed a snake. Elijah came and appeared to him in the guise of a horseman, made him eat cuscuta with salt and run three mils, and it poured forth from him in strips.*

III.2 A. *Someone bitten by a snake should get the embryo of a white ass, tear it open, and sit on it, on condition that it was not a terefah beast.*

B. *There was [110A] an officer of Pumbedita who was bitten by a snake. There were eleven white asses in Pumbedita. They tore all of them open, and all of them turned out to be terefah beasts. There was another on the other side of town, but before they could go and get it, a lion ate it. Said to them Abbayye, "So maybe this was a snake serving rabbis that bit him, for which there is no cure, as it is written, 'and whoever breaks a fence — a snake will bite him' (Qoh. 10: 8)?"*

C. *They said to him, Yes, my lord. For when Rab died, R. Isaac bar Bisna made a decree that no one should bring myrtles and palm branches to a wedding feast to the music of a tabla, but this man went and brought myrtles and palm branches to a wedding feast to the music of a tabla. The snake bit him and he died."*

III.3 A. *Someone around whom a snake wound itself should go down into water, put a basket over its head, and force the snake away from himself, and when it goes on to the basket, he should throw it into the water and get out and run away.*

B. *Someone who is smelled by a snake, if his companion is there, the latter should make him ride four cubits [to break the scent]. If not, let him jump in a ditch. If not, let him cross a river. At night they put his bed on four barrels and he sleeps out of doors; and bring four cats and tie them to the four legs of the bed. Get garbage and throw it there, so when they hear a sound, the cats will eat the snake.*

C. *Someone pursued by a snake should run into a sandy place.*

D. *If a woman sees a snake and doesn't know whether it's paying attention to her or not, let her take off her clothes and*

throw them in front of the snake. If it winds itself around them, it's thinking about her, if not, not.

E. So what can she do anyhow?

F. Let her have sexual relations with her husband in front of the snake.

G. Others say, that will make its lust stronger. Rather, she should take some of her hair and nails and throw them at the snake and say "I'm menstruating."

H. A woman into whom a snake enters — let her spread her legs and put them on two barrels; bring fat meat and throw it on burning coals; bring a basket of cress with aromatic wine and put it there, and beat it all together well. Come and take a pair of tongs in hand, and when the snake smells the fragrance, it will come out, and it can then be seized and burned in the fire; otherwise it will crawl back in.

IV.1 A. All sorts of foods a person eats [which serve for] healing, and all such drinks he may drink:

B. What is encompassed by the language, All sorts of foods?

C. To encompass milt as a medicine for teeth and vetches for the bowels.

D. What is encompassed by the language, all such drinks?

E. [Freedman:] Caperjuice in vinegar.

IV.2 A. Said Rabina to Raba, "What is the law on drinking urine on the Sabbath?"

B. He said to him, "There is an explicit Mishnah statement: All such drinks he may drink — but people don't ordinarily drink urine."

V.1 A. Except for palm tree water [purgative water] or a cup of root water, because they are [solely] for jaundice:

B. A Tannaite statement: except water that pierces.

C. The one who repeats the Tannaite statement, except water that pierces, explains, because it pierces the gall [making it function (Freedman)].

D. The one who repeats the Tannaite statement, except for palm tree water, explains, because it comes forth from between two palm trees.

V.2 A. What is the definition of palm tree water?

- B. *Said Rabbah bar Barona, "There are two tali palms in the West and a spring of water issues from between them. The first cup of that water loosens the bowels, the second makes them move, and the third goes out as it comes in."*

V.3 A. *Said Ulla, "I myself have drunk a cup of hard liquor in Babylonia and it's better than that water, on condition that one has not drunk it for a prior forty days."*

V.4 A. *R. Joseph said, "Egyptian beer is one part barley, one part safflower, and one part salt."*

- B. *R. Pappa said, "One part wheat, one safflower, and one salt. The mnemonic is sisane. It is drunk between Passover and Pentecost; for a constipated person, it's a laxative; for someone with diarrhoea, it binds."*

VI.1 A. **Or a cup of root water:**

- B. *So what's root water?*

C. *Said R. Yohanan, [Freedman:] "Bring the weight of a zuz of Alexandrian gum, a zuz weight of liquid alum, and a zuz weight of garden crocus; powder them together. For a woman affected with flux uncleanness, a mixture of a third of that with wine helps for her not to become barren. For jaundice, a mixture of two-thirds of that with beer, and the patient will be cured but be impotent."*

VI.2 A. *For a woman affected with flux uncleanness, a mixture of a third of that with wine helps for her not to become barren: but if not, then bring three [110B] qapiza measures of Persian onions and boil them in wine and give the mixture to her to drink, saying, "Stop your flux."*

- B. *But if not, sit her at a crossroads, put a cup of wine in her hand, and someone comes up from behind and frightens her and exclaims, "Stop your flux."*

C. *But if not, bring a handful of cumin, a handful of saffron, and a handful of fenugreek and boil them in wine. Let her drink it; and they say to her, "Stop your flux."*

D. *But if not, bring sixty pieces of sealing clay of a wine vessel and let them smear her with it and say to her, "Stop your flux."*

E. *But if not, bring a thistle growing among Roman thorns, burn it, collect linen rags in summer or cotton rags in winter.*

F. *But if not, bring a fern, boil it in wine, smear her with it, and say to her, "Stop your flux."*

G. *But if not, dig seven holes and burn in them a young shoot of produce of a fruit tree in the first three years after its planting, put a cup of wine in her*

hand, make her rise from one hole and seat her on the next, and do the same for the rest, and at each point say to her, "Stop your flux."

- H. *But if not, bring fine flour, rub her from the lower half downwards, and say to her, "Stop your flux."*
- I. *But if not, bring an ostrich egg, burn it and wrap it in linen rags in summer or cotton rags in winter.*
- J. *But if not, break open a barrel of wine especially for her.*
- K. *But if not, bring barley grain found in the dung of a white mule; if she holds it for one day, her discharge will cease for two days, if she holds it for two, it will cease for three, if she holds it for three days, it will cease forever.*

- VI.3** A. *For jaundice, a mixture of two-thirds of that with beer, and the patient will be cured but be impotent.*
- B. *But if not, bring the head of a salted mullet, boil it in beer and drink the liquid.*
 - C. *But if not, bring brine of locusts. If that is not available, take brine of small birds, carry it into the baths and rub him with it. If there are no baths, he should be put between the stove and the wall.*

- VI.4** A. Said R. Yohanan, "One who wants to warm up the one suffering from jaundice should wrap him up well in his sheet."
- B. *R. Aha bar Joseph suffered from that ailment. R. Kahana did this for him and he got better.*

- VI.5** A. *But if not, bring three qapiza measures of Persian dates, three qapiza measures of dripping wax, and three qapiza measures of purple aloes, boil them in beer and drink it.*
- B. *But if not, bring a young ass; let the sick party shave half his head, draw blood from its forehead and put it to his own head. But he has to watch out for his eyes, not to let the blood blind him.*
 - C. *But if not, bring a buck's head that has been preserved in vinegar, boil it in beer and drink it.*
 - D. *But if not, bring a speckled pig, tear it open, and put it to his heart.*
 - E. *But if not, bring porret leeks from the wastes of the valley.*

- VI.6** A. *A certain Tai-Arab suffered from this ailment. He said to a gardener, "Take my robe and give me some leeks from the wastes of*

the valley.” He did it and he ate them. Then he said to him, “Lend me your robe and I’ll sleep in it.” He singed it, wrapped himself in it, and slept. As he got hot through and through and got up, it fell away from him bit by bit.

- VI.7** A. *For jaundice, a mixture of two-thirds of that with beer, and the patient will be cured but be impotent —*
- B. *But is it permitted to do any such thing? And hasn’t it been taught on Tannaite authority:*
- C. *“How on the basis of Scripture do we know that it is forbidden to castrate a man? Scripture says, ‘Neither shall you do this in your land’ (Lev. 22:24), meaning, you shall not do this to yourselves,” the words of R. Hanina.*
- D. *That is the fact when someone does it deliberately, but here it happens on its own.*
- E. *That’s in line with what R. Yohanan said, “He who wants to castrate a cock, let him cut off its crest, and it will be castrated automatically.”*
- F. *But didn’t R. Ashi say, “What happens to the cock is that it suffers from arrogance [and the refusal to copulate is not because it is castrated, but because of conceit]”?*
- G. *Rather, this refers to one that is already castrated [and is suffering from jaundice].*
- H. But didn’t R. Hiyya bar Abba say R. Yohanan said, **[111A]** “All concur that one who prepares a meal-offering in a leavened manner after someone else has done so still is liable, in line with the verse, ‘it shall not be baked leaven’ (Lev. 6:10), ‘It shall not be made leaven’ (Lev. 2:11). [All further concur] that one who castrates someone after another has done so, he is liable: ‘That which has its testicles bruised or crushed or broken or cut away you shall not offer to the Lord, neither shall you do this in your land’ (Lev. 22:24) — so if one is guilty for cutting them away, how much the more so for breaking them! But it is to teach: One who castrates someone after another has done so, he is liable”?
- I. *Rather, this refers to an old man [who won’t have children; youngsters may not drink this potion].*
- J. But didn’t R. Yohanan say, “Those were the very medicines that brought me back my youth.”
- K. *Rather, it speaks only of a woman[’s using that medicine].*

L. But from the perspective of R. Yohanan b. Beroqa, who has said, “In reference to both Adam and Eve Scripture says, ‘And God blessed them and God said to them, be fruitful and multiply’ (Gen. 1:28),” *what is to be said?*

M. It would be a medicine for an old lady or for a barren lady.

14:4

- A. **He who has tooth problems may not suck vinegar through them.**
- B. **But he dunks [his bread] in the normal way,**
- C. **and if he is healed, he is healed.**
- D. **He who is concerned about his loins [which give him pain], he may not anoint them with wine or vinegar.**
- E. **But he anoints with oil —**
- F. **not with rose oil.**
- G. **Princes [on the Sabbath] anoint themselves with rose oil on their wounds, since it is their way to do so on ordinary days.**
- H. **R. Simeon says, “All Israelites are princes.”**

- I.1** A. *R. Aha Arika, who is the same as R. Aha bar Pappa, pointed the following conflict out to R. Abbahu, “We have learned in the Mishnah: **He who has tooth problems may not suck vinegar through them.** So that implies that vinegar is good for the teeth. But by contrast, it is written, ‘Like vinegar to the teeth and smoke to the eyes’ (Pro. 10:26).”*
- B. *“No problem, the one speaks of wine vinegar, the other, acid vinegar; if you prefer both speak of acid vinegar, but the one rule speaks of a case in which there is a wound, the other in which there is none. If there is a wound, it will heal; if none, it will loosen the teeth in the gums.”*

- I.2** A. **He who has tooth problems may not suck vinegar through them. But he dunks [his bread] in the normal way, and if he is healed, he is healed:**
- B. *But it has been taught on Tannaite authority: He may not suck vinegar and spit it out, but he may suck it and swallow it?*
- C. *Said Abbayye, “But when we repeated this Mishnah rule, it was that he could not sip and spit out [but he could swallow].”*
- D. *Raba said, “You may even say that he may suck and swallow; the one speaks of doing so before dipping, the other afterward.”*

- E. *But why not say, since it is permitted to do so before dipping, it is permitted to do so afterward, for in general we know that Raba accepts this argument, since Raba said, "There is nothing that is permitted on the Sabbath but forbidden on the Day of Atonement; if something is permitted on the Sabbath, it is permitted on the Day of Atonement as well"!*
- F. *Raba retracted that view.*
 - G. *How do you know that Raba retracted that view? Maybe he retracted this view?*
 - H. *Don't even imagine it! For it has been taught on Tannaite authority:*
 - I. *All those who are obligated to immerse themselves in an immersion pool do so in the ordinary manner whether on the ninth of Ab or on the Day of Atonement.*

- II.1** A. **He who is concerned about his loins [which give him pain], he may not anoint them with wine or vinegar. But he anoints with oil — not with rose oil:**
- B. *Said R. Abba bar Zabeda said Rab, "The law accords with R. Simeon."*
 - C. *Does that bear the implication that Rab accords with the thinking of R. Simeon? And didn't R. Shimi bar Hiyya said in the name of Rab, "The stopper of the brewing vat [where beer is kept during brewing, the stopper being made of soft materials wound around the bung (Freedman)] [111B] may not be forced into the hole on a festival"? [Freedman: for thereby the moisture that it absorbed is wrung out and this is forbidden; that act however is unintentional, and Simeon would permit it on that account].*
 - D. *In that case even R. Simeon concurs. Both Abbaye and Raba say, "R. Simeon concedes in a case of 'cut off his head but let him not die'" [that a labor performed incidentally in the course of doing a permitted deed is itself permitted, unless that labor follows inevitably from the latter, in which case it is equivalent to a forbidden labor; here, too, it must inevitably die when crushed (Freedman)].*
 - E. *But R. Hiyya bar Ashi said Rab said, "The decided law accords with R. Judah," and R. Hanan bar Ammi said Samuel said, "The decided law accords with R. Simeon." And R. Hiyya bar Abin recited the same fact without further attributions: "Rab said, 'The decided law accords with R. Judah.' Samuel said, 'The decided law accords with R. Simeon.'"*

- F. *Rather, said Raba, "I and the lion of the group explained it — and who might that be? It is R. Hiyya bar Abin — as follows: The decided law is in accord with R. Simeon, but it is not because of the considerations that he invokes."*
- G. *What is the meaning of the statement, the decided law is in accord with R. Simeon, but it is not because of the considerations that he invokes? Should I say that it means, the decided law is in accord with R. Simeon, that it is permitted, but it is not because of the considerations that he invokes, for R. Simeon maintains that it is a remedy while Rab holds that it is no remedy? But then does Rab hold that it is no remedy? But surely since our Tannaite authority says, **Princes [on the Sabbath] anoint themselves with rose oil on their wounds**, it follows that it is a perfectly valid remedy.*
- H. *Rather, the sense is, the decided law is in accord with R. Simeon, that it is permitted, but it is not because of the considerations that he invokes, for R. Simeon maintains that in spite of being rare, it is permitted, while Rab maintains that only if it is common it is permitted, but not if it is rare, and where Rab lived, rose oil was readily available.*