

Whisper to her – לְחַשׁוּ לָהּ: Some commentaries explain that this whispering is to the fetus (see Rashi). However, the main idea here seems to be that sometimes, by whispering to the woman that it is Yom Kippur and that she will be able to eat afterward, she will be able to endure until after the fast. The author of the *Meiri* writes that one should even promise her that if she does not eat, her child will have reverence of God as described in stories in the Gemara.

Before I formed you – בְּטַרְם אֶצְרְךָ: *Tosefet Yom HaKippurim* writes that the main point of the verse is the last clause: “And before you came forth out of the womb I sanctified you,” indicating that in his mother’s womb he was already sacred, since he fasted on Yom Kippur. A similar story is related in the Jerusalem Talmud, in which the following verse is cited: “From my mother’s womb, You are my God” (Psalms 22:11; see *Sifah Yitzhak*).

הִיא עוֹבְרָה דָּאֲרָחָא, אֶתּוּ לְקַמֵּיהּ דְּרַבִּי אֲמַר לָהּ: זִילוּ לְחַשׁוּ לָהּ דְּיוֹמָא דְּכִיפּוּרֵי הוּא. לְחַשׁוּ לָהּ וְאִילְחִישָׂא. קְרִי עָלֶיהָ “בְּטַרְם אֶצְרְךָ בְּבֶטֶן יְדַעְתִּיךָ” וְגו'. נִפְקַ מִינָהּ רַבִּי יוֹחָנָן.

§ With respect to a pregnant woman who smells food, it is told: **A certain pregnant woman smelled a food and craved it.** Those involved **came before Rabbi Yehuda HaNasi** to ask how to proceed. **He said to those who were inquiring: Go and whisper to herⁿ that today is Yom Kippur. They whispered to her, and this whispering helped;** she stopped craving the food. **Rabbi Yehuda HaNasi read this verse about the baby she was carrying: “Before I formed youⁿ in the belly I knew you, and before you came forth out of the womb I sanctified you” (Jeremiah 1:5), and indeed, the baby who came out of that woman was Rabbi Yoḥanan.**

הִיא עוֹבְרָה דָּאֲרָחָא, אֶתּוּ לְקַמֵּיהּ דְּרַבִּי חֲנִינָא. אֲמַר לָהּ: לְחַשׁוּ לָהּ, וְלֹא אִילְחִישָׂא. קְרִי עָלֶיהָ:

The Gemara relates another story: **A certain pregnant woman smelled food and had a craving to eat it on Yom Kippur.** Those involved **came before Rabbi Ḥanina** to ask how to proceed. **He said to them: Whisper to her that today is Yom Kippur. They whispered to her, but she did not accept the whisper and continued to crave the food.** **Rabbi Ḥanina read this verse about the baby:**

Perek VIII

Daf 83 Amud a

“זוֹרוּ רְשָׁעִים מִרְחֻם, נִפְקַ מִינָהּ שְׁבֵתַי אֶצֶר פִּירֵי.”

“**The wicked are estranged from the womb**” (Psalms 58:4), i.e., it is clear they are estranged already in their mother’s womb. Indeed, **Shabbetai the hoarder of fruits came out of her.** He hoarded fruit during years of famine in order to inflate its price and profit at the expense of poor people.

“חֹלֶה מְאֻכְלִין אוֹתוֹ עַל פִּי בְּקִיאִין.” אֲמַר רַבִּי יַנָּאי: חֹלֶה אוֹמֵר “צָרִיךְ”, וְרֹפֵא אוֹמֵר “אֵינוֹ צָרִיךְ” – שׁוֹמְעִין לְחֹלֶה, מֵאֵי טַעְמָא – “לֵב יוֹדֵעַ מֵרַת נִפְשׁוֹ”. פְּשִׁיטָא! מֵהוּ דְּתִימָא: רֹפֵא קִים לֵיהּ טַפְּי, קָא מְשַׁמַּע לֵן.

§ It was taught in the mishna: If a person is ill and requires food due to potential danger, **one feeds him according to the advice of medical experts.** **Rabbi Yannai said: If an ill person says he needs to eat,^h and a doctor says he does not need to eat, one listens to the ill person.** **What is the reason for this halakha?** It is because the verse states: “**The heart knows the bitterness of its soul**” (Proverbs 14:10), meaning an ill person knows the intensity of his pain and weakness, and doctors cannot say otherwise. The Gemara asks: It is **obvious** that a person knows himself better than anyone else does. Why does this need to be stated explicitly? The Gemara answers: It is **lest you say that the doctor is more certain** because he has had more experience with this condition. Therefore, the verse **teaches us** that even so, it is the ill person who knows his own suffering better than anyone else.

רֹפֵא אוֹמֵר “צָרִיךְ” וְחֹלֶה אוֹמֵר “אֵינוֹ צָרִיךְ” – שׁוֹמְעִין לְרֹפֵא. מֵאֵי טַעְמָא – תּוֹנְבָא הוּא דְּנִקִּיט לֵיהּ.

However, in the opposite case, if a **doctor says** that the ill person **needs food, but the ill person himself says he does not^h need to eat, one listens to the doctor.** **What is the reason for this halakha?** It is because **confusion [tunba]^l has taken hold** of the ill person on account of his illness, and his judgment is impaired. Consequently, he himself does not know how much he needs food.

תַּנֵּן: חֹלֶה מְאֻכְלִין אוֹתוֹ עַל פִּי בְּקִיאִין. עַל פִּי בְּקִיאִין – אֵין, עַל פִּי עֲצָמוֹ – לֹא. עַל פִּי בְּקִיאִין – אֵין, עַל פִּי בְּקִי אַחַד – לֹא!

§ We learned in the mishna: If a person is ill, **one feeds him according to the advice of medical experts.** This implies that if there are experts present, then **according to the advice of experts, yes, one feeds the ill person;** but **at his own instructions, no, one does not feed him,** contrary to Rabbi Yannai’s opinion. It further implies that **according to the advice of several experts, yes, one feeds an ill person;** however, **according to the advice of only one expert, no, one does not feed him.** There appears to be a requirement for at least two doctors, which also contradicts Rabbi Yannai’s opinion that the opinion of one expert is sufficient to override the opinion of the ill person.

HALAKHA

An ill person says he needs to eat – חֹלֶה אוֹמֵר צָרִיךְ: If an ill person says he needs to eat, he may be fed, even if doctors say it is not necessary (*Shulḥan Arukh, Oraḥ Ḥayyim* 618:1).

A doctor says the ill person needs food but the ill person himself says he does not – רֹפֵא אוֹמֵר צָרִיךְ וְחֹלֶה אוֹמֵר אֵינוֹ צָרִיךְ: If an ill person needs food on Yom Kippur, and an expert doctor, whether Jewish or gentile, says that if he is not fed his sickness will worsen and endanger him, he is fed, even if he denies needing food (*Shulḥan Arukh, Oraḥ Ḥayyim* 618:1).

LANGUAGE

Confusion [*tunba*] – תּוֹנְבָא: The origin of this word is Syriac, and it means a confusion of one’s senses. This confusion is likely to come as a result of illness, whereupon the ill person is likely to lose sensitivity to many things, among them his sense of hunger.

Dispute between doctors – מחלוקת רופאים – If one doctor says that an ill person requires food and one says that he does not, the ill person must be fed. The *halakha* is the same if the dispute is between two pairs of doctors (*Shulhan Arukh, Orah Hayyim* 618:2 and in the comment of the Rema). If one doctor and the ill person say he does not need to eat, and a different doctor says he does, the ill person may not eat. If two doctors say he does need to eat, the ill person may be fed, even if many other doctors and the ill person himself say he does not need food (*Shulhan Arukh, Orah Hayyim* 618:4).

NOTES

Two are like one hundred – תרי כמאה – By Torah law, testimony depends on the word of two witnesses. A declaration by two witnesses is considered as fact, provided the statements of the two do not contradict each other and are not contradicted by other witnesses. The testimony of a larger group of witnesses carries no more weight than the testimony of two witnesses. However, this principle does not apply in the case of assessment of a situation, where the *halakha* does follow the majority opinion. This rule of majority applies in any case that relies on expertise or understanding.

הכא במאי עסקינן – דאמר לא צריכא. וליספוד ליה על פי בקי! לא צריכא, דאיכא אחרינא בהדיה, דאמר: לא צריך. מאכילין אותו על פי בקיאיין.

פשיטא! ספק נפשות הוא, וספק נפשות להקל! לא צריכא דאיכא תרי אחריני בהדיה, דאמר: לא צריך. ואף על גב דאמר רב ספרא: תרי כמאה, ומאה בתרי – הני מילי לענן עדות, אבל לענן אומדנא – בתר דעות אזלינן.

והני מילי – לענן אומדנא דממונא, אבל הקא – ספק נפשות הוא.

והא מדקתני סיפא: ואם אין שם בקיאיין – מאכילין אותו על פי עצמו, מכלל דרישא דאמר "צריך"! חסורי מיחסרא והכי קתני: במה דברים אמורים – דאמר לא צריך אני, אבל אמר צריך אני – אין שם בקיאיין תרי אלא חד דאמר לא צריך – מאכילין אותו על פי עצמו.

מר בר רב אשי אמר: כל היכא דאמר "צריך אני" אפילו איכא מאה דאמרי "לא צריך" – לדידיה שמעינן, שנאמר: "לב יודע מרת נפשו".

תנן: אם אין שם בקיאיין – מאכילין אותו על פי עצמו. טעמא – דליכא בקיאיין, הא איכא בקיאיין – לא! הכי קאמר: במה דברים אמורים – דאמר לא צריך אני, אבל אמר צריך אני – אין שם בקיאיין כלל מאכילין אותו על פי עצמו, שנאמר: "לב יודע מרת נפשו".

The Gemara rejects this: **With what are we dealing here?** We are dealing with a unique circumstance: The ill person says **I do not need food**, and the consultation of experts is required. The Gemara suggests: **But let them feed him according to the advice of one expert**, as Rabbi Yannai said that in such a circumstance one feeds the ill person based on the advice of one doctor. The Gemara answers: **No**, the requirement of two experts is **necessary** in a case **where there is another**, third expert **with him who says that the ill person does not need to eat**. In such a case, **one feeds the ill person according to the advice of two experts** who agree that he requires it.¹¹

The Gemara asks: If so, this is **obvious**, since it is a case of **uncertainty** concerning a **life-threatening** situation, and in all cases of **uncertainty** concerning a **life-threatening** situation, the *halakha* is **lenient**. The Gemara answers: **No**, this *halakha* is **necessary** in a case **where there are two other** doctors who, along with the ill person, say that **he does not need food**. **And although Rav Safrā said that two witnesses are like one hundred¹² witnesses, and one hundred witnesses are like two witnesses, that rule applies specifically to the matter of testimony; however, in the matter of assessing a situation, we follow the majority of opinions**. Therefore, one might think in this case that the ill person should not be fed because the opinion of two doctors plus the ill person should override the opposing opinion of two other doctors.

Generally speaking, two or more witnesses constitute complete testimony, and there is no difference between the testimony of two and the testimony of a large number of people. **However, this principle of following the majority applies specifically to assessing monetary issues, but here it is a case of uncertainty concerning a life-threatening situation**. Therefore, although it is the opinion of two doctors against the opinion of two doctors and the ill person, the ill person must eat.

The Gemara asks: **But from the fact that it is taught in the latter clause of the mishna that if there are no experts present one feeds him according to his own opinion, by inference, the first clause of the mishna is referring to a case where the ill person said he needs to eat**. In that case, the mishna states that one follows the experts' opinion, not his own, and feeds him. The Gemara answers: The mishna is **incomplete and is teaching the following: In what case is this statement that he may eat only based on the advice of experts said?** It is when the ill person said: **I do not need to eat. But if he said: I do need to eat, and instead of two experts there is only one who says that he does not need to eat, one feeds him according to his own opinion.**

Mar bar Rav Ashi said: **Any instance where an ill person says: I need to eat, even if there are one hundred expert doctors who say that he does not need to eat, we listen to his own opinion and feed him, as it is stated: "The heart knows the bitterness of its soul"** (Proverbs 14:10).

We learned in the mishna: If an ill person himself says he needs to eat and **there are no experts present, one feeds him according to his own opinion**. This implies that **the reason** one feeds him is because **there are no experts** present. One may infer from this that if **there were experts** present, **no**, one would not feed the ill person based on his own opinion but would instead listen to the advice of the experts. The Gemara rejects this: **This is what the mishna is saying: In what case is this statement that one follows the opinion of the experts said?** It is when the ill person said: **I do not need to eat. However, if he said: I do need to eat, it is considered as if there were no experts there at all; we feed him based on his opinion, as it is stated: "The heart knows the bitterness of its soul"** (Proverbs 14:10). All the experts are ignored in the face of the ill person's own sensitivities.

One who is seized with *bulmos* – מי שאחוז בולמוס – If one is afflicted with *bulmos* and his eyes are dimmed from hunger, he should be fed, even on Yom Kippur, until his eyes recover. If there is no permitted food available, one should feed him forbidden food, starting with the most minor prohibitions (*Shulhan Arukh, Oraḥ Hayyim* 618:9).

Severity of forbidden foods – חומרי האיסורים: The prohibitions relating to food are hierarchical: Eating untithed produce is more severe than eating non-kosher meat. It is worse to eat non-kosher meat than after-growths from the Sabbatical Year, which are forbidden by rabbinic law. It is worse to eat untithed produce than produce grown in the Sabbatical Year, which is forbidden by Torah law. If there is a choice between eating untithed produce and *teruma*, one should separate the tithes from the untithed produce even on Shabbat or Festivals. If that is not possible, one should eat the untithed produce, as that is a less severe prohibition than eating *teruma* (Rambam *Sefer Kedusha, Hilkhot Ma'akhalot Assurot* 14:16).

LANGUAGE

Bulmos – בולמוס: From the Greek βουλιμία, *boulimia*, meaning unhealthy hunger.

NOTES

Lobe of liver – תוצר כבד: Rav Hai Gaon explains that this is one of the small parts of the liver.

Feeding an ill person from the liver lobe – האכלה מחצר: It seems that the dispute here is whether this constitutes administering a remedy or not. The Rambam explains that eating the liver lobe is not a medicinal cure but a folk remedy, which requires the faith of the ill person. No Torah prohibition may be violated for a folk remedy.

One may place medicine – מטיילין לו עם: This statement seems to permit any acts necessary to prepare the medicine, even if it means violating multiple Torah prohibitions (Rabbeinu Yehonatan).

There is uncertainty whether he is there, etc. – ספק ובר שם וכו': Some authorities explain that these uncertainties are not necessarily distinct but cumulative: It is unclear whether there is a person there, whether he is a Jew, and whether he is alive. Despite the fact that there are many uncertainties, one still violates Shabbat due to the possibility of saving a life (Rabbeinu Yehonatan; *Min HaAnavim*).

From when he can discern between good and bad – משניבחין בין טוב לרע: The *Me'iri* explains this is referring to nighttime, when one cannot test whether the ill person is able to distinguish food by sight. In that case, one checks whether he can discern different tastes.

The least severe first – הקל הקל קודם: The question has been raised: Isn't this obvious; why does the Gemara need to mention it? A suggested explanation is that the Gemara is stating that even if the more severe prohibition would work better as medication, one does not administer it first. Rather, one begins with the less severe prohibitions, since they might also heal the ill person (*Siah Yitzhak*).

Where it is possible to feed him non-sacred food – היכא דאפשר בחולין: Rashi explains that using non-sacred food might not be possible because there may be an insufficient amount. Other commentaries suggest additional interpretations to this Gemara (*Gevurat Ari*).

מתני' מי שאחוז בולמוס – מאכילין אותו אפילו דברים טמאים, עד שיאורו עיניו. מי שנשכו בלב שוטה – אין מאכילין אותו מחצר כבד שלו, ורבי מתיא בן חרש מתיר.

ועוד אמר רבי מתיא בן חרש: החושש בגרונו מטיילין לו סם בתוך פיו בשבת, מפני שהוא ספק נפשות, וכל ספק נפשות דוחה את השבת.

מי שנפלה עליו מפולת, ספק הוא שם ספק אינו שם, ספק חי ספק מת, ספק גוי ספק ישראל – מפקחין עליו את הגל. מצאוהו חי – מפקחין, ואם מת – יניחוהו.

גמ' תנו רבנן: מניין היו יודעין שהאירו עיניו? משניבחין בין טוב לרע. אמר אביי: ובטעמא.

תנו רבנן: מי שאחוז בולמוס – מאכילין אותו הקל הקל, טבל ונבילה – מאכילין אותו נבילה, טבל ושביעית – שביעית.

טבל ותרומה – תנאי היא, דתנאי: מאכילין אותו טבל, ואין מאכילין אותו תרומה. בן תימא אומר: תרומה ולא טבל. אמר רבה: היכא דאפשר בחולין – דבולי עלמא לא פליגי דמתקנינן ליה ומספינן ליה.

MISHNA In the case of one who is seized with the life-threatening illness *bulmos*,^{HLB} causing him unbearable hunger pangs and impaired vision, one may feed him even impure foods on Yom Kippur or any other day until his eyes recover, as the return of his sight indicates that he is recovering. In the case of one whom a mad dog bit, one may not feed him from the lobe of the dog's liver.^N This was thought to be a remedy for the bite, but the Rabbis deem it ineffective. And Rabbi Matya ben Harash permits feeding it to him, as he deems it effective.^N

And furthermore, Rabbi Matya ben Harash said: With regard to one who suffers pain in his throat, one may place medicine^N inside his mouth on Shabbat, although administering a remedy is prohibited on Shabbat. This is because there is uncertainty whether or not it is a life-threatening situation for him, as it is difficult to ascertain the severity of internal pain. And a case of uncertainty concerning a life-threatening situation overrides Shabbat.

Similarly, with regard to one upon whom a rockslide fell, and there is uncertainty whether he is there^N under the debris or whether he is not there; and there is uncertainty whether he is still alive or whether he is dead; and there is uncertainty whether the person under the debris is a gentile or whether he is a Jew, one clears the pile from atop him. One may perform any action necessary to rescue him from beneath the debris. If they found him alive after beginning to clear the debris, they continue to clear the pile until they can extricate him. And if they found him dead, they should leave him, since one may not desecrate Shabbat to preserve the dignity of the dead.

GEMARA The Sages taught: From where would they know that his eyes had recovered their sight? It is from when he can discern between good and bad food,^N since under the influence of *bulmos* one eats food indiscriminately. Abaye said: It is with tasting. When he can distinguish the tastes of different foods his eyesight must have also recovered. For example, at night, although it is dark, the sign that his eyesight has been restored is that he is able to detect difference in tastes (*Me'iri*).

§ The Sages taught: In the case of one who is seized with *bulmos* and must be fed until his vision is restored, one feeds him the items whose prohibition is least severe first.^{HN} If he must be fed forbidden foods, he should first be fed those whose level of prohibition is least severe. For instance, if there is untithed produce and an unslaughtered animal carcass [*neveila*] or any other non-kosher meat, one feeds him the *neveila*, as the prohibition of untithed produced warrants death at the hand of Heaven, but eating non-kosher meat is a transgression punishable only by lashes. If there is untithed produce and produce from the Sabbatical Year, he is fed the produce from the Sabbatical Year. Untithed produce warrants death at the hand of Heaven, whereas the produce of a Sabbatical Year is prohibited by a positive mitzva and there is no punishment associated with it.

If they have untithed produce and *teruma*, there is a dispute between *tanna'im* as to which food they should feed him, as it was taught in a *baraita*: One feeds him untithed produce and does not feed him *teruma*. Ben Teima says: It is better to feed him *teruma* and not feed him untithed produce. Rabba said: Where it is possible to feed him non-sacred food^N by separating tithes from untithed produce and thereby rendering the remainder permitted, everyone agrees that one should make the produce fit for consumption by separating tithes and then feed it to him, even on Shabbat, when it is otherwise prohibited to separate tithes.

BACKGROUND

Bulmos – בולמוס: The unhealthy sensation of hunger is the result of a drastic drop in blood sugar level, due to food deprivation or illness. As described in the Gemara, this state is accompanied

by a partial loss of vision. The Sages advised that an individual suffering from this symptom should immediately be fed sweet foods, which are digested quickly by the body.

כִּי פְּלִיגִי – בְּדֹלָא אֶפְשָׁר בְּחֻלְיִין, מֶרְסָבֵר: טְבֵּל חָמוּר, וּמֶרְסָבֵר: תְּרוּמָה חָמוּרָה, מֶרְסָבֵר: טְבֵּל חָמוּר, אֲבָל תְּרוּמָה – חֻזָּא לְפָהֳזֵן. וּמֶרְסָבֵר: תְּרוּמָה חָמוּרָה, אֲבָל טְבֵּל – אֶפְשָׁר לְתַקּוּנָהּ.

Where they disagree, it is in a case where it is impossible to feed him non-sacred food because there is no way to separate tithes. One Sage holds that the prohibition of untithed produce is more severe; and one Sage holds that the prohibition of *teruma* is more severe. The two sides reason as follows. One Sage holds that the prohibition of untithed produce is more severe because it is prohibited to everyone; but *teruma* is fit for a priest, and therefore one could say that its prohibition is less severe. And one Sage holds that *teruma* is more severe because non-priests may never eat it, while untithed produce can be made fit to eat, and therefore, even while it is still untithed, the prohibition against eating it is less severe.

Perek VIII
Daf 83 Amud b

NOTES

טלטול מדרבנן הוא – מובא בברייתא: Moving is prohibited by rabbinic law – This point has been challenged, since the Gemara elsewhere gives a different reason for the prohibition against separating tithes on Shabbat. The main objection to separating tithes on Shabbat is that such an action makes the food fit for eating. This effectively completes the food, which is akin to repairing a vessel. Such an act is a primary labor prohibited on Shabbat. The Rambam argues that tithing food is similar to enacting a business deal, since one tithes fruits in order to present them to the priest, who thereby acquires them. Other commentaries write that there is an issue of carrying an object that is set aside from use on Shabbat [*muktze*]. However, this is not the primary problem (*Tosefet Yom HaKippurim; Pithei She'arim*).

Imperforate container – עציץ שאינו נקוב: A plant grown in an imperforate container does not absorb water or nutrients from the ground. Therefore, biblical laws of *terumot* and tithes do not apply to such a plant. The Torah's laws in this area apply only to grains growing in the ground. However, in the case of a perforated pot, the roots of a plant it holds draw nutrients from the earth through the holes, connecting the plant to the ground. The Sages decreed that plants grown in imperforate containers are included by rabbinic law within the *halakhot* of *teruma* and tithes due to their similarity to plants grown in perforated pots.

HALAKHA

One whom a snake bit – מי שנשכו נחש: If someone is bitten by a snake, it is treated as a mortal wound even when it is uncertain whether or not the snake is deadly. Even if there are no expert doctors present and the ill person says nothing, everything that would usually be done on a weekday to heal him must be done for him on Shabbat (*Shulhan Arukh, Orah Hayyim 328:6*).

אֶפְשָׁר בְּחֻלְיִין פְּשִׁיטָא! לֹא צְרִיכָא בְּשַׁבָּת.

It was stated that, according to Rabba, if it is possible to make the untithed produce fit and then feed him with non-sacred food, one should do so. The Gemara is surprised at this: It is obvious that if it is possible to tithe the produce and feed him that, one should do so. Why must it be stated? The Gemara explains: No, it is necessary to state this with regard to a case on Shabbat, when it is generally prohibited to separate *terumot* and tithes. Even so, the Sages said that it is better to separate *terumot* and tithes on Shabbat rather than feed the ill person untithed produce.

בְּשַׁבָּת נִמְי פְּשִׁיטָא, טְלִטּוּל מְדַרְבָּנָן הוּא! הֲכָא בְּמַאי עֲסָקִינָן – בְּעִצִּיץ שְׂאִינּוּ נְקוּב, דְּרַבְנָן.

The Gemara asks: With regard to Shabbat it is also obvious, since the prohibition against separating *terumot* and tithes is merely a prohibition against moving, which is prohibited by rabbinic law.^N That is certainly less severe than the prohibition against eating untithed produce. The Gemara answers: With what are we dealing here? We are dealing with fruits grown in an imperforate container,^N which are not subject to *teruma* by Torah law but by rabbinic law. The Gemara teaches that it is preferable to transgress the rabbinic prohibition of tithing the fruit on Shabbat rather than feed the ill person untithed produce, although in this case the prohibition is rabbinic.

מֶרְסָבֵר: טְבֵּל חָמוּר, וּמֶרְסָבֵר: תְּרוּמָה חָמוּרָה.

§ The Gemara now discusses the aforementioned two opinions: One Sage, ben Teima, holds that untithed produce is more severe, and therefore one must tithe the fruit although it is prohibited to separate *teruma* on Shabbat; and one Sage, the first *tanna*, holds that *teruma* is more severe.

לֵימָא תַנְיָא הִיא, דְּתַנְיָא: מִי שְׁנִשְׁכּוּ נַחֲשׁ קוֹרִין לוֹ רופָא מִמְקוֹם לְמִקוֹם, וּמְקַרְעִין לוֹ אֶת הַתְּרַבְּנִגּוּלָת, וְגוֹזְזִין לוֹ אֶת הַכְּרִישִׁין, וּמַאֲכִילִין אוֹתוֹ וְאִין צְרִיךְ לַעֲשׂוֹ, דְּבְרֵי רַבִּי. רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן אוֹמֵר: לֹא יֹאכַל עַד שְׂעִישׂוּר.

Let us say that Rabba's view is one side of a dispute between *tanna'im*, as it was taught in a *baraita*: In the case of one whom a snake bit^H on Shabbat and who is in danger, one calls a doctor for him to come from one place to another; and one tears a chicken apart for him if he needs its meat for healing; and one harvests leeks from the ground and feeds them to him for healing purposes, and one need not separate tithes; this is the statement of Rabbi Yehuda HaNasi. Rabbi Elazar, son of Rabbi Shimon, says: He should not eat it unless it has been tithed.

נִימָא רַבִּי אֶלְעָזָר בְּרַבִּי שְׁמַעוֹן הִיא, וְלֹא רַבִּי!

Let us say that Rabba's statement that one must separate *teruma* and tithes from the fruit for the ill person on Shabbat, even from untithed produce prohibited by rabbinic law, corresponds to the view of Rabbi Elazar, son of Rabbi Shimon. He says that one must tithe the leeks for the ill person even on Shabbat, although leeks, like all other vegetables, are considered untithed produce only by rabbinic law. And Rabba's opinion does not follow the view of Rabbi Yehuda HaNasi.

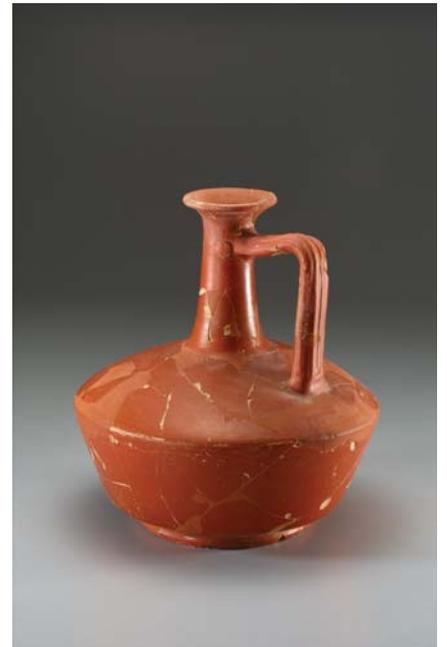
He was not seized with *bulmos* – לאו בולמוס אחיזה – In this story, Saul had imposed a ban on eating. The people saved Jonathan from being killed by his father for violating this ban only because Jonathan performed a great service for the nation. If *bulmos* had seized him, eating honey to save his life would have superseded this ban (Toledot Yitzhak).

BACKGROUND

East side of a fig tree – מורקה של תאנה – As opposed to other fruit, figs do not ripen all at once. Instead, they ripen gradually; each day fruit on a different part of the tree might ripen. Since sunlight and warmth hasten the ripening of the fruit, it is common to see more ripe fruit on the eastern side of the tree than on other areas of the tree.

LANGUAGE

Jugs [*lagei*] – לגי – This is the plural form of *lagina*, from the Latin *lagena* or the Greek *λάγυνος*, *lagynos*, which is a jug made of clay.



Lagynos from the early Roman period

אפילו תימא רבי, עד כאן לא קאמר רבי התם – אלא לענן מעשר ירק דרבנן, אבל במעשר דגן דטבל דאורייתא הוא – אפילו רבי מודה דאי שרית ליה בעציץ שאינו נקוב אתי למיכל בעציץ שהוא נקוב.

The Gemara rejects this: Even if you say that Rabba holds in accordance with the view of Rabbi Yehuda HaNasi, Rabbi Yehuda HaNasi is saying that one should not separate tithes **only there, with regard to the requirement to take the tithe from vegetables, like leeks, which is rabbinic in origin.** This requirement was decreed lest one come to confuse vegetables with produce that is untithed by Torah law. However, with regard to the **tithe of grains, which have the status of untithed produce by Torah law, although in this particular circumstance their untithed status is rabbinic because the grains grew in an imperforate container, even Rabbi Yehuda HaNasi concedes that the produce must be tithed. Because if it is permitted for him to eat without separating tithes from produce grown in an imperforate container, he may err and come to eat from grain grown in a perforated pot, which is considered untithed produce by Torah law.** Consequently, one must separate tithes on Shabbat before feeding an ill person, even according to the opinion of Rabbi Yehuda HaNasi.

תנו רבנן: מי שאחזו בולמוס מאכילין אותו דבש וכל מיני מתיקה, שהדבש וכל מיני מתיקה מאירין מאור עיניו של אדם. ואף על פי שאין ראיה לדבר, וזכר לדבר – ראו נא כי אורו עיני כי טעמתי מעט דבש הזה.

The Sages taught in a *baraita*: In the case of one who is seized with *bulmos*, one feeds him honey and all types of sweet foods, as the honey and all types of sweet foods restore the sight of his eyes. And although there is no clear proof for the matter, there is an allusion to the matter. Jonathan said: “See, I pray you, how my eyes are brightened because I tasted a little of this honey” (1 Samuel 14:29).

ומאי אף על פי שאין ראיה לדבר – דהתם לאו בולמוס אחיזה.

The Gemara asks: And why does the *baraita* say: Although there is no clear proof for the matter, when that verse is a strong proof? The Gemara answers: There, Jonathan was not seized with *bulmos*,ⁿ he was merely very hungry. Therefore, the episode provides no evidence that honey or sweet foods are the remedy for *bulmos*.

אמר אביי: לא שנו אלא לאחר אכילה, אבל קודם אכילה – מגרר גריר, דכתיב: וימצאו איש מצרי בשדה ויקחו אותו אל דוד ויתנו לו לחם ויאכל וישקהו מים ויתנו לו פלח דבילה ושני צמוקים ויאכל ותשבו רוחו אליו כי לא אכל לחם ולא שתה מים שלשה ימים ושלשה לילות.

Abaye said: They taught that honey restores a one's eyesight only after eating other food, but before eating other food it whets one's appetite, as it is written: “And they found an Egyptian man in the field, and brought him to David, and they gave him bread and he ate, and they gave him water to drink; and they gave him a piece of a cake of figs, and two clusters of raisins, and he ate, and his spirit was restored; for he had eaten no bread nor drunk any water for three days and three nights” (1 Samuel 30:11–12). This indicates that sweets are given after the main course and not before it.

אמר רב נחמן אמר שמואל: מי שאחזו בולמוס מאכילין אותו אליה בדבש. רב הונא בריה דרב יהושע אמר: אף סולת נקיה בדבש. רב פפא אמר: אפילו קמחי דשערי בדיבשא. אמר רבי יוחנן: פעם אחת אחזני בולמוס, ורצתי למורקה של תאנה, וקיימתי בעצמי: “החכמה תחיה בעליה.” דתני רב יוסף: הרוצה לטעום טעם תאנה – יפנה למורחה, שנאמר: “יממגד תבואות שמש.”

Rav Nahman said that Shmuel said: In the case of one who is seized with *bulmos*, one feeds him a sheep's tail with honey, since the combination of the fatty meat and the honey helps greatly. Rav Huna, son of Rav Yehoshua, said: Also, fine wheat flour with honey is a remedy. Rav Pappa said: Even barley flour with honey is good for curing *bulmos*. Rabbi Yoḥanan said: Once I was seized with *bulmos* and I ran to the east side of a fig tree^b and found ripe figs there, which I ate. Figs on a tree do not all ripen at once but ripen first on the side where the sun rises, so Rabbi Yoḥanan searched first for figs on the east side of the tree. And I thereby fulfilled the verse: “Wisdom preserves the lives of those who have it” (Ecclesiastes 7:12). As Rav Yosef taught: One who wishes to taste the flavor of the fig should turn to the east, as it is stated: “And for the precious things of the sun's fruits” (Deuteronomy 33:14), implying that the sun ripens fruit and makes them sweet.

רבי יהודה ורבי יוסי הוו קא אולי באורחא, אחיזה בולמוס לרבי יהודה – קפחיה לרועה, אכליה לרופתא. אמר ליה רבי יוסי: קפחת את הרועה! כי מטו למתא אחיזה בולמוס לרבי יוסי, אהדרוהו בלגי וצעי. אמר ליה רבי יהודה: אני קפחתי את הרועה ואתה קפחת את העיר כולה.

The Gemara relates that Rabbi Yehuda and Rabbi Yosei were walking on the road when Rabbi Yehuda was seized with *bulmos*. He overpowered a nearby shepherd and ate the bread that the shepherd had in his hand, since his life was in danger. Rabbi Yosei said to him: You have robbed that shepherd. When they reached the city, Rabbi Yosei was seized with *bulmos*, and all the people of the city surrounded him with jugs [*lagei*]^l and plates with all sorts of sweets. Rabbi Yehuda said to him in jest: I robbed only the shepherd, but you have robbed the entire city.

ותו רבי מאיר ורבי יהודה ורבי יוסי הוּ
קא אָזלי באַרְחָא. רבי מאיר הוּה דייק
בְּשֵׁמָא רבֵי יְהוּדָה וְרַבֵי יוֹסֵי לֹא הוּוּ דְיִיקוּ
בְּשֵׁמָא. כִּי מָטוּ לְהֵוּא דְיִיקָא בְּעוּ
אוֹשְׁפִיזָא, יְהָבוּ לְהוּ. אָמְרוּ לוּ: מַה שְׁמִי?
אָמַר לְהוּ: כִּידוּר. אָמַר: שְׁמַע מִינָה אָדָם
רְשָׁע הוּא, שְׁנַאֲמַר: "כִּי דוּר תַּהְפּוּכוֹת
הָמָּה". רבי יהודה וְרַבֵי יוֹסֵי אֲשְׁלִימוּ
לֵיהּ כִּי־סִיֵּהוּ רַבֵי מַאִיר לֹא אֲשֵׁלִים לֵיהּ
כִּי־סִיֵּה. אָזַל אוֹתְבִיהּ בֵּי קִיבְרֵיהּ דְּאָבוּהּ.

אֲתַחֲזוּ לֵיהּ בְּחַלְמִיָּה: תָּא שְׁקִיל בִּיסָא
דְּמִנְחָא אֲרִישָׁא דְּהֵוּא גְבָרָא. לְמַחַר אָמַר
לְהוּ: הָכִי אֲתַחֲזוּ לִי בְּחַלְמָאִי! אָמְרוּ לֵיהּ:
חַלְמָא דְּבֵי שְׁמִשֵּׁי לִית בְּהוּ מִמְּשָׂא. אָזַל
רַבֵי מַאִיר, וְנִטְרִיהּ כּוּלֵי יוֹמָא וְאִי־תִיָּהּ.

לְמַחַר אָמְרוּ לוּ: הָב לָן כִּיסָן! אָמַר לְהוּ:
לֹא הָיוּ דְּבָרִים מְעוּלָם. אָמַר לְהוּ רַבֵי
מַאִיר: אִמָּאִי לֹא דְיִיקִיתוּ בְּשֵׁמָא? אָמְרוּ
לֵיהּ: אִמָּאִי לֹא אָמַרְתָּ לָן מַר? אָמַר לְהוּ:
אִימַר דְּאָמְרוּ אָנָּא חֲשָׁשָׁא, אַחְזוּקֵי מִי
אָמְרוּ?

מְשֻׁכְּוֵהוּ וְעִיִּילוּהוּ לְחֲנוּתָא, חוּו טַלְפָּחִי
אֲשַׁפְּמִיָּה, אָזַלוּ וַיְהִיבוּ סִימְנָא לְדִבְיָתָהּ,
וְשִׁקְלוּהוּ לְכִיסִיָּהּ וְאִי־תָּנוּ. אָזַל אִיָּהּ
וְקָטְלִיהּ לְאִי־תָּתִיָּהּ.

הֵינֵנו (דְּתַנְנֵנו): מִיָּם רַאשׁוֹנִים הָאֲכִילוּ בְּשֵׁר
חֲזוּר, מִיָּם אַחְרוֹנִים הָרְגוּ אֶת הַנֶּפֶשׁ.

וּלְבִסּוּף הוּוּ דְיִיקֵי בְּשֵׁמָא. כִּי מָטוּ לְהֵוּא
בֵּיתָא דְּשִׁמְיָה בְּלָה – לֹא עִיִּילוּ לְגַבִּיָּהּ.
אָמְרוּ: שְׁמַע מִינָה רְשָׁע הוּא, דְּכַתִּיב:
"וְאָמַר לְבָלָה נְאוּפִים" (כְּמוֹ: "אַחֲרַי
בְּלוֹתִי הֵיטָה לִי עֲדָנָה", בְּלוֹמַר: זְקֵנָה
בְּנְאוּפִים).

§ And furthermore, it is told: Rabbi Meir and Rabbi Yehuda and Rabbi Yosei were walking on the road together. Rabbi Meir would analyze names and discern one's nature from his name,ⁿ while Rabbi Yehuda and Rabbi Yosei were not apt to analyze names. When they came to a certain place, they looked for lodging and were given it. They said to the innkeeper: What is your name? He said to them: My name is Kidor. Rabbi Meir said to himself: Perhaps one can learn from this that he is a wicked person, as it is stated: "For they are a generation [*ki dor*] of upheavals" (Deuteronomy 32:20). Since it was Friday afternoon, Rabbi Yehuda and Rabbi Yosei entrusted their purses to him. Rabbi Meir did not entrust his purse to him but went and placed it at the grave of the innkeeper's father.

The innkeeper's father appeared to the innkeeper in a dream and said to him: Go take the purse placed at the head of that man, i.e., the innkeeper's father. The following day, he said to the Sages: This is what appeared to me in my dream. They said to him: Dreams during twilight on Shabbat evening have no substance and should not be trusted. Even so, Rabbi Meir went and guarded his money all that day and then took it.

The next day, the rabbis said to the innkeeper: Give us our purses. He said to them: These matters never occurred; you never gave me any purses. Rabbi Meir said to them: Why didn't you analyze his name to learn that he is a wicked man? They said to him: Why didn't the Master tell us? He said to them: I said one should be suspicious, but have I said a person should be established as wicked? Could I say to you with certainty that he is wicked based on his name alone?

What did they do? They dragged the innkeeper and brought him to a store and gave him wine to drink. After he drank the wine, they saw lentils on his mustache, showing that he had eaten lentils that day. They went and gave this sign to his wife. They said that the innkeeper had ordered that their money be returned to them upon the sign that he ate lentils at his last meal. And they took their purses and went. He went and killed his wife out of anger that she did this.

This is as we learned in a *baraita*: Due to a person's laxity in the first washing,ⁿ they fed him pork. There was an innkeeper who was accustomed to feed pork to gentiles and kosher meat to Jews. He distinguished between Jews and gentiles by watching to see whether they performed the ritual hand-washing before eating. One time, a Jew came and ate without washing his hands before the meal, and the innkeeper gave him pork to eat. Laxity in the final washing, the washing of one's hands and mouth after a meal, caused the innkeeper to kill the person. This is similar to that story, as had the wicked innkeeper washed his mouth, the rabbis would not have known that he had eaten lentils.

And in the end, they too, Rabbi Yehuda and Rabbi Yosei, would analyze names. When they came to a house of a landlord named Bala, they did not enter. They said: Conclude from here that he is certainly wicked, as it is written: "I said of her who was worn out [*bala*] by adulteries" (Ezekiel 23:43), as it states: "After I am grown old [*beloti*] shall I have pleasure?" (Genesis 18:12). "Worn out by adulteries" means aged through adulteries.

NOTES

A name determines character – שְׁמָא גְרִים: This does not mean that everyone with an ugly name is evil, since there are certainly exceptions to the rule. Nevertheless, there is reason to be concerned with respect to names, particularly when one is on a journey and does not know the

people he encounters. The Sages have said that although parents have their own reasons for giving a baby a specific name, they are unknowingly directed toward a true and appropriate name for their child (*Tosefet Yom HaKippurim*; Maharsha).

First washing – מִיָּם רַאשׁוֹנִים: The main point here is explained in tractate *Hullin*, where the story is recounted at length. It seems that this episode took place during a time of religious persecution, when the Jews could not express their desire for kosher meat. Therefore, the innkeeper relied on signs.

Mad dog – כְּלָב שׁוֹטֵה: A mad dog may reach a state of partial paralysis, which is why it displays the symptoms mentioned by the Sages: Its tail is tucked between its legs, its tongue hangs out of its mouth, and it drools. This partial paralysis also affects the dog's vocal cords, which leads to a drastic change in the sound of its barking to the point where it can no longer bark audibly.

LANGUAGE

Kelirus – קְלִירוּס: Possibly from the Greek κλήρος, klēros, meaning destiny or lottery.

NOTES

Copper tube – בְּגִבְתָּא דְנִחְשָׂא: One approach suggests that since one of the effects of this sickness is that the ill person cannot abide the sight of water, he must drink it through a tube so he will not see what he is drinking (Arukh).

מִי שֶׁנִּשְׁכַּח בְּכָלֵב שׁוֹטֵה וְכוּ'. תַּנּוּ רַבָּנֵי: חֲמִשָּׁה דְבָרִים נֶאֱמָרוּ בְּכָלֵב שׁוֹטֵה: פִּי פְתוּחַ וְרִירוּ נוֹטֵף, וְאָזְנוֹ סְרוּחֹת, וְזָנְבוֹ מוּנַח עַל יְרֵכָתוֹ וּמְהֵלֵךְ בְּצִידֵי דְרָכִים וְיֵשׁ אוֹמְרִים אִף נוֹבַח וְאִין קוֹלוֹ נִשְׁמָע, מֵמַאי הוּי? רַב אָמַר: נְשִׂים בְּשִׁפְנוּת מְשַׁחֲקוֹת בּוֹ, וְשְׂמוּאֵל אָמַר: רוּחַ רָעָה שׁוֹרָה עָלָיו.

It was taught that in the case of **one whom a mad dog^b bit**, one does not feed him the lobe of its liver. The Gemara clarifies the concept of the mad dog. **The Sages taught in a baraita: Five signs were said about a mad dog: Its mouth is always open; and its saliva drips; and its ears are floppy and do not stand up; and its tail rests on its legs; and it walks on the edges of roads. And some say it also barks and its voice is not heard.** The Gemara asks: **From where did the dog become mad? Rav said: Witches play with it and practice their magic on it, causing it to become mad. And Shmuel said: An evil spirit rests upon it.**

מֵאִי בִּינְיָהוּ? אִכְפָּא בִּינְיָהוּ,

The Gemara asks: **What is the practical difference between these two opinions?** The Gemara answers: **There is a practical difference between them with regard to**

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לְמַקְטִילָהּ בְּדָבָר הַנּוֹרָק.

killing it with an object that is thrown from a distance like an arrow rather than with one's hands. If the dog is possessed by an evil spirit, one should avoid direct contact with it.

תַּנּוּא בְּוִיתִיה דְּשְׂמוּאֵל: בְּשֶׁהוֹרְגִין אוֹתוֹ אִין הוֹרְגִין אוֹתוֹ אֲלָא בְּדָבָר הַנּוֹרָק. דְּחִיף בֵּיהּ – מִסְתַּבֵּן, דְּנִבְתִּית לִיהּ – מֵיִית. דְּחִיף בֵּיהּ מִסְתַּבֵּן, מֵאִי תַקְנִיתִיה? נִשְׁלַח מֵאִינְהּ וְנִירְהִיט. רַב הוּנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ חָף בֵּיהּ חַד מִיִּנְיָהוּ בְּשׂוֹקָא, שְׁלַחֲנִיהוּ לְמֵאִינְהּ וְרַהֲיט. אָמַר: קִימִיתִי בְּעַצְמִי "הַחֲכָמָה תַּחֲפֶיהָ בְּעֻלְיָהּ".

The Gemara comments: **This was taught in a baraita in accordance with the opinion of Shmuel: When one kills a mad dog, he should kill it only with a thrown object.** Furthermore, **one who is rubbed by mad dog will become dangerously ill, while one bitten by the dog will die.** The Gemara asks: **What is the remedy for one who is rubbed by mad dog and becomes dangerously ill?** The Gemara answers: **Let him take off his clothing and run.** The Gemara relates: **Rav Huna, son of Rav Yehoshua, was rubbed by one of these mad dogs in the market, whereupon he took off his clothing and ran. He said: I have fulfilled the verse: "Wisdom preserves the lives of those who have it" (Ecclesiastes 7:12).**

דְּנִבְתִּית לִיהּ מֵיִית, מֵאִי תַקְנִיתִיה? אָמַר אַבְיִי: יִתִּי מִשְׁכָּא דְּאֶפָּא דְּדִיבְרָא, וְנִכְתוּב עֲלֶיהָ: אֲנָא פְּלִנְיָא בְּר פְּלִנְיָתָא אֲמִשְׁכָּא דְּאֶפָּא דִּיבְרָא כְּתִיבְנָא עֲלֵךְ בְּנִתִּי קְלִירוּס. וְאָמְרִי לָהּ: קְנִדִּי קְנִדִּי קְלִירוּס יְהִי יְהִי ד' צְבֹאוֹת, אָמֵן אָמֵן סְלָה. וְנִשְׁלַחֲנִיהוּ לְמֵאִינְהּ וְלִקְבְּרִינְהוּ בִּי קְבָרֵי עַד תְּרִיסֵר יְרֵחֵי שְׁתָּא, וְנִפְקִינְהוּ וְנִקְלִינְהוּ בְּתַנּוּרָא, וְנִבְדְּרִינְהוּ לְקִטְמִיָּה אֶפְרֵשֶׁת דְּרָכִים. וְהִנֵּן תְּרִיסֵר יְרֵחֵי שְׁתָּא, בִּי שְׁתֵּי מֵאִי – לֹא לִישְׁתִּי אֲלָא בְּגוֹבְתָא דְּנִחְשָׂא. דִּילְמָא חָזִי בְּבוּאָה דְּשִׂידָא וְלִיסְתַּבֵּן, כִּי הָא דְּאֶבָּא בְּר מָרְתָא, הוּא אֶבָּא בְּר מִנְיוּמִי עֲבָדָא לִיהּ אִימִיָּה גּוֹבְתָא דְּדִהָבָא.

The Gemara continues to discuss the *baraita*: **One bitten by a mad dog will die.^b** The Gemara asks: **What is the remedy?** Abaye said: **Let him bring the skin of a male hyena and write on it: I, so-and-so, son of so-and-so, am writing this spell about you upon the skin of a male hyena: Kanti kanti kelirus.^l** And some say he should write: *Kandi kandi keloros.*^l And some say he should write: *Kandi kandi keloros.* He then writes names of God, *Yah, Yah, Lord of Hosts, amen amen Selah.* **And let him take off his clothes and bury them in a cemetery for twelve months of the year, after which he should take them out, and burn them in an oven, and scatter the ashes at a crossroads. And during those twelve months of the year, when his clothes are buried, when he drinks water, let him drink only from a copper tubeⁿ and not from a spring, lest he see the image of the demon in the water and be endangered, like the case of Abba bar Marta, who is also called Abba bar Manyumi, whose mother made him a gold tube for this purpose.**

BACKGROUND

Rabies in humans – כְּלָבָת בְּאָדָם: Untreated rabies in humans is fatal in the vast majority of cases. One of the symptoms of the disease is a painful constricting of the throat muscles when the ill person tries to swallow anything. Apparently, due to

the associative connection with drinking, the mere sight of water causes this physical response. This is why the ancients referred to this disease as hydrophobia, meaning fear of water.