



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

Shabbos Daf Samach Zayin

- **R' Huna** said, for a fever that comes every 3 days, one should bring 7 small branches from 7 palm trees, and 7 wood chips from 7 beams, and 7 pegs from 7 bridges, and 7 types of ash from 7 ovens, and 7 types of dirt from 7 door sockets, and 7 types of pitch from 7 ships, and 7 seeds of cumin, and 7 hairs from the beard of an old dog, and tie these to the neck hole of his shirt with a strand of hair.
- **R' Yochanan** said, for a full body fever, one should take a knife made of iron and go to a bush ("sneh") and tie a strand of hair on it. He should go there for 3 days. The first day he should cut into the bush a little and say a pasuk (that tells how Moshe saw the burning bush). The second day he should again cut into the bush and say another pasuk (where Moshe says that he will go look at the bush). The third day he should again cut into the bush and say another pasuk (that Hashem saw that Moshe turned to see the bush – so too the fever should turn away from him).
 - **R' Acha the son of Rava** said, the first day he says the first 2 psukim mentioned before. The second day he says the third pasuk mentioned before. The third day he says another pasuk (where Hashem tells Moshe not to come closer to the bush – so too the fever should stay away from him).

When the fever leaves, he should go to the bush, bend down, cut the bush off and say "Bush, bush, Hashem did not rest His Shechina on you because you are the highest of all trees. It is because you are the humblest of all trees that Hashem rested His Shechina on you. Just like the fire ran away from Chananya, Mishael and Azarya when they were thrown into it, so too should the fire run away from so-and-so.

- For boils one says "Baz Bazya, Mas Masya, Kas Kasya, Sharlai V' Amarlai, these are the Malachim sent from Sedom to heal painful boils. Bazach bazich bazbazich, masmasich, kamon kamich. Your color should stay the same, your color should stay the same, your place should stay the same, your offspring should be like one who can't have children and like a mule who can't increase and multiply. So too you should not increase and multiply on the body of so-and-so".
- For other boils one says "An unsheathed sword and a ready slingshot, its name is not Yochav painful illness".
- For sheydim one says, "You were stopped up, stopped up you were. Cursed, broken, in cheirem, bar tit, bar tamei, bar tina, like Shamgaz, Merigaz and Istamai".
- For sheydim of the bathroom one says, "On the head of a lion, on the nose of a lioness, is found the sheid Bar Shirika Panda. On a leek field I hit him with the cheekbone of a donkey".

U'BNEI MELACHIM B'ZAGIN

- **R' Oshaya** says that this follows **R' Shimon** who says that all Yidden are like princes. **Rava** says the Mishna is discussing where the bells are woven into the garment, so all would agree (even those who argue on **R' Shimon**) that it is permitted.

MISHNA

- **R' Meir** says, for refuah purposes, one may go out with a grasshopper egg, with a fox's tooth, or with the nail on which one was hanged.
- The **Chachomim** say that one is not permitted to do so even during the week because it is following in the ways of the Emori.

GEMARA

- The grasshopper egg is hung by the ear to heal an earache. A fox's tooth is used for sleep disorders. A tooth from a live fox heals one who is too sleepy. A tooth from a dead fox helps one who has trouble sleeping.

UV'MASMER MIN HATZALUV

- This is used to heal the swelling of a wound.

MISHUM REFUAH, DIVREI R' MEIR

- **Abaye** and **Rava** both say that if something is used for refuah, there is no issue with following in the ways of the Emori.
 - **Q:** It seems that if it is not for refuah there is an issue with following in their ways. However, a Braisa says, if one has a tree whose fruit fall off prematurely, he should paint it red and put stones on its branches. Stones on the branches can help to slow down the process and prevent the premature shedding of the fruit, but painting the tree red should not be allowed!? **A:** That is done so that people should see it and daven that it should not do so anymore.
 - We see this concept when a metzora yells out to people that he is tamei, so that they should daven for him.
 - **Ravina** said, this is also the reason people hang a bunch of dates on a date tree that sheds its fruits prematurely.
- **R' Chiya bar Avin** said there are only 2 Emori practices which are allowed to be done: 1) If one has a bone stuck in his throat, he puts that type of bone on his head and says "chad chad nachis bala, bala nachis chad chad"; 2) If a fish bone is stuck in his throat he says: "Ninatza k'machat, ninalta k'tris, shaya shaya".
- The Gemara now gives a list of a number of practices which may NOT be done because doing them is considered following in the ways of the Emori:
 - One who says that his constellation ("gad") should bring him mazel and should not get tired day or night. **R' Yehuda** says "gad" is the name of an avoda zara.
 - If a man and his wife switch names at night as a form of spell, or some metaphysical reason.
 - One who says that his barrels should be strengthened ("donu dani"). **R' Yehuda** says "dan" is the name of an avoda zara.
 - One who tells a male raven to call out, or a female raven to shriek, and to turn their tails to him for good .
 - One who says to slaughter a rooster that calls out late or calls out like a raven, or to slaughter a chicken that calls out like a rooster.
 - One who says, "I will drink and leave over. I will drink and leave over" (he believes this will bring bracha into his wine).
 - If one breaks eggs on a wall in front of chicks, stirs in front of chicks, dances in front of them, or counts 71 of them so that they should not die.
 - If one dances in front of "kutach" to make it strong, or makes sure there is silence for lentils so that they cook, or yells in front of beans so that they cook.
 - If one urinates in front of a pot so that it cooks better. However, one may put a piece of berry wood or glass into a pot to make it cook quicker. The **Chachomim** don't allow putting glass into a pot because of the sakana that someone may eat the glass.
- A Braisa says, one may put a fistful of salt into a "ner" so that it burns better, and mud or clay under a "ner" so that it burns slower.
- **R' Zutra** said, one who covers and oil lamp or opens a "naphta" lamp is "oiver" on the sin of "bal tashchis".
- When drinking wine one is permitted to say "Wine and life to the mouths of the Rabanan".
 - When **R' Akiva** made a party for his son, he said this every time he brought a cup of wine.

HADRAN ALACH PEREK BAMEH ISHA!!!