

1 The דף begins with suggested therapies for different types of fever, one of which involves a recitation of פסוקים relating to the סנה, the burning bush that משה רבינו encountered in the desert. The גמרא goes on to teach incantations that are recited to get rid of boils, blisters, and various kinds of demons.

1

Therapies for different types of fever

Recitation of פסוקים relating to the סנה

Incantations to get rid of...
Boils ♦ Blisters ♦ Demons

2 The Gemara then returns to the Mishnah which said - ובני מלכים בזגין - Princes may walk out with bells on their clothing. וכל אדם אלא שדברו חכמים בהווה - Actually anybody may wear bells, but the חכמים spoke about those who most commonly wear them.

At first the גמרא explains the reason that we may all wear bells is because the משנה follows the opinion of רבי שמעון who holds כל ישראל בני מלכים הם, all Jews are considered royalty. However, the גמרא concludes that even if we all are not considered royalty it is permissible to wear bells because they are woven into the clothing and will not be removed or fall off and then be carried.

2

ובני מלכים בזגין...
Princes may walk out with bells

וא לאדם...
אלא לדברו חכמים בהווה

At first the גמרא explains...
Reason we may all wear bells...

רבי שמעון...
כל ישראל בני מלכים הם

However...

Even if NOT considered royalty it is permissible...
They are **woven** into the clothing

3 We proceed with the next Mishnah:
 - יוצאין בביצת החרגול
 One may go out on Shabbos with a locust's egg. They would hang it from the ear, and it was believed to heal earaches.
 - ובשן שועל - And with a fox's tooth, which was used to cure sleeping disorders.
 - ובמסמר מן הצלוב - And with a nail from the gallows, which was used to heal swelling from a wound.
 - משום רפואה דברי רבי מאיר
 R' Meir holds that since these things have therapeutic value, they are not a משוי - a burden, and may be worn on Shabbos.
 - וחכמים אוסרין אף בחול משום דרכי האמורי
 The חכמים hold that these items may not be used even on weekdays because they are considered to be a violation of a איסור to follow דרכי האמורי, the ways of Emori.

3 יוצאין...



ובמסמר מן הצלוב
 ובשן שועל
 בביצת החרגול

רבי מאיר
 ✓ משום רפואה
 חכמים
 ✗ אוסרין אף בחול

מלאך דרכי האמורי!

4 אב"י ורבא דאמרי תרווייהו כל דבר שיש בו משום רפואה אין בו משום דרכי האמורי -
 The rule is that if something done by the גוים has therapeutic value we hold like ר' מאיר that it is permissible. Only a purely superstitious practice, with no therapeutic value, is considered דרכי האמורי.
 The Gemara explains that painting a tree that's shedding its fruit with red paint is not considered דרכי האמורי since the purpose is רחמי - so that people will notice the tree and daven for its health.

4 אב"י ורבא...
 כל דבר שיש בו משום רפואה אין בו משום דרכי האמורי
 Only purely superstitious practice, with no therapeutic value



Painting a tree shedding its fruit, RED
 Not considered דרכי האמורי
 כותפייב איני ואינח איניב חתני

5 This concept is found by a מצורע, where the Torah says:
 - וטמא טמא יקרא - He shall call out that he's Tamei.
 From this posuk we learn;
 - צריך להודיע צערו לרבים ורבים יבקשו עליו רחמים -
 One should publicize his pain so that people will daven for him.

5 This concept found by...
 מצורע
 The Torah says...
 וטמא טמא יקרא
 צריך להודיע צערו לרבים
 ורבים יבקשו עליו רחמים

6 ר' חייא בר אבין upon discussing things that might be considered דרכי האמורי says, that putting a bone on a person's skull while reciting an incantation to remove a bone that is stuck in the person's throat, is not a violation of דרכי האמורי.

Among the practices that ARE a violation of דרכי האמורי and forbidden, the גמרא lists:

- Calling a husband by his wife's name and vice versa.
- Davening for barrels to be stronger with the language דוני דני, which is assumed to be language of עבודה זרה.

6 ר' חייא בר אבין...
Things that might be considered דרכי האמורי

Putting a bone on a person's skull
While reciting an incantation

To remove a bone stuck in his throat

NOT דרכי האמורי

Practices that ARE... דרכי האמורי

- ▶ Calling a husband by his wife's name & vice versa
- ▶ Davening for barrels to be stronger with the language דוני דני
Assumed to be language of עבודה זרה

7 The גמרא tells us that doing things that make sense would not violate דרכי האמורי. Two examples are given:
First, putting glass fragments into a pot to help it cook quickly is not a violation of דרכי האמורי. However, the חכמים say that one should not do it anyway מפני הסכנה, because it is dangerous since you might swallow a piece of glass.
Second, putting salt into a flame to make it burn more brightly or putting clay under a lamp to make it burn more slowly, are rational practices that do not violate דרכי האמורי.

7 Doing things that make sense would NOT violate דרכי האמורי

Putting... Glass

To help it cook quickly

החכמים say... One should not do it מפני הסכנה

Salt into a flame... To burn more brightly

clay under a lamp... To burn more slowly



8 The פרק concludes by telling us two הלכות:

- 1- Needlessly causing a fire to burn more quickly is a violation of בל תשחית - wasting the oil.
- 2- חמרא וחיי לפום רבנן אין בו משום דרכי האמורי -

It is permissible to say - Wine and life to the mouths of the rabbis - as a toast before drinking - similar to our custom of saying - L'Chaim - because it is meant as a Bracha.

8 The פרק concludes...

<p>①</p> <p><i>Needlessly causing a fire to burn quickly</i></p> <p>בל תשחית!</p>	<p>②</p> <p>חמרא וחיי לפום רבנן אין בו משום דרכי האמורי</p> <p>Similar to saying... <i>L'Chaim</i></p>
<p>הדרן עלך במה אשה</p>	

