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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

HIGHLIGHTS

1. The *Gemora* cites cures for a fever that comes regularly every three days, a burning fever that affects the whole body, boils, blisters, and various types of demons.
2. Rabbi Oshaya held that, according to our *Mishna*, all ornamental bells may be worn on Shabbos. Rava says that, unless one is a prince, one may only wear ornamental bells that are sewn onto one's clothing.
3. **Mishna.** Rabbi Meir said that one may go out with a locust egg, a fox's tooth, and a nail from a gallows. The Chachamim said these things are forbidden even during the week.
4. A locust egg heals earaches. A fox's tooth helps sleeping disorders. A nail from a gallows prevents swelling at the site of a wound.
5. One is only forbidden from superstitions if they are not clearly and demonstrably beneficial. A tree that sheds its fruit too early should be loaded with rocks and painted red, or hung with clusters of dates.
6. Rabbi Chiya bar Avin holds that all the cures and methods mentioned in the *tosefta* of *Darkei Emori* are forbidden as superstition, except for the methods for removing a bone that is stuck in one's throat.
7. One is forbidden from all of the following activities due to the prohibition of superstition: 1) To ask the *mazel of gad* to send him good luck. 2) To switch names with one's wife at night for luck. 3) To use an incantation to make his wine strong. 4) To ask a raven for luck. 5) To insist that a chicken that calls out in a strange way be slaughtered. 6) To always leave a little over in one's drinking cup as a good luck charm for his wine. 7) To fix eggshells to the wall near the newborn chicks, or to stir before them. 8) To dance before the newborn chicks, and count to 71. 9) To dance before the *kutach*, or to insist on quiet while lentils are cooking, or to shout while beans cook. 10) To urinate before a cooking pot. R' Yehudah says that to ask *gad* for good luck, or to use an incantation to make wine strong, are actually idolatrous practices, and not just superstition. There is no prohibition against placing a splinter of mulberry or shards of broken glass into a pot in order that it cook faster, but the Chachamim prohibited using broken glass because it is dangerous.
8. One may put a fist-full of salt into an oil lamp to make it burn faster, and one may put pitch or clay shards underneath the lamp to make it burn slower. One who covers an oil lamp, or uncovers a naphtha lamp (*making them burn extremely quickly*) has transgressed the prohibition of being

wasteful. One may toast Torah scholars with the phrase “wine and life in the mouths of the Rabbanan (and their students)!”

CHAPTER SEVEN: PEREK KLAL GADOL

9. **Mishna.** One who did not know of the mitzvah of Shabbos, and thus transgressed Shabbos multiple times, brings only one *korban chatas*. One who did not realize that it was *Shabbos* when he transgressed, but knew of the mitzvah of *Shabbos* in general, must bring a separate *korban* for each *Shabbos* that he transgressed. One who knew it was *Shabbos*, but did not know that certain activities are forbidden, must bring a separate *korban* for each general category of forbidden activity which he transgressed.

COMMENTARY

1. Rav Huna said that a fever that comes every three days can be cured by tying seven of each of the following objects together, and hanging them around one’s neck near the hollow of his throat with a strand of hair: small branches of date trees, woodchips from beams, pegs from bridges, samples of ash from ovens, samples of dirt from door hinges, samples of pitch used to seal boats, kernels (alternately: fist-fulls) of cumin, and hairs from the beard of an old dog. In each case except the last, each of the seven samples must come from a different location.

Similarly, Rabbi Yochanan said that one can cure a burning fever (*that spread throughout the body – Rashi*) by taking a pure iron knife to a bush, and burning a strand of hair. One should come to this bush for three days. Each day, he should make a small nick in the bush with his knife, while reciting a verse. On the first day (*when he burned the hair*), he should recite the verse in which

Hashem appeared to Moshe in a bush, “*And an angel of Hashem appeared to him...*” (Shemos 3:2). The second day, he should continue with, “*And Moshe said, I shall turn aside and see this,*” since the verse ends with “*why is the bush not burnt?*” [*Rashi. The fire that failed to consume the bush is thus a metaphor to the fever. Just as the bush was not consumed, so may the fever not consume the person.*] On the third day, he should complete the recital by saying, “*And Hashem saw that he turned aside to see,*” implying that the fever should also turn away (Rashi).

Rav Acha the son of Rava said that the next verse should also be read, “*And He said, ‘Do not come closer,’*” for this symbolizes a prayer that the fever not come upon the person again (Rashi).

Rav Acha thus says one should say the first two verses together on the first day, so that on the third day one may say this verse.

When the fever has stopped, he should then bend low over the bush, and detach it from the ground, and one should say, “The bush! The bush! Hashem did not rest His presence on you because you are taller than the other trees, but because you are lower than the other trees. Just as the fire saw Chananya, Mishael, and Azaryah, and ran away from them, so may the fever see So-and-so the son of So-and-so and flee.

The *Gemora* then proceeds to detail cures for boils, blisters,¹ and demons of various sorts, using the names of angels and various words of incantations.

For boils, one should say thus: “Bas Bazyah, Mas Masyah, Kas Kasyah (*Let it (the illness) be torn*

¹ Rashi cites an alternative interpretation of this word, in the name of his teachers, as one who is under the control of a demon.

down, let it be healed, let it be grinded down); Sharlai and Amarlai” – “These are angels who were sent from the land of Sodom to heal boils that are painful.” Bazach, Bazich, Bazbazich, Masmasich, Kamon and Kamich.” [Those are words without any real meaning.] “Your color (should remain) as you are, your color (should remain) as you are (i.e., the boils should not get redder), your place should remain as it is (i.e., the boils should not spread), your seed be like a kalut (one whose semen is locked up, so that he cannot reproduce) and like a mule that does not increase and does not multiply, and so be you – you should not increase nor multiply in the body of So-and-so.”

Against blisters, one should say thus: “A drawn sword and a prepared sling, its name is not Yochav, sickness and pains.”

Against a demon, one should say thus: “You were closed up, closed up you were. You shall be cursed, broken, and destroyed, Bar Tit, Bar Tamei, Bar Tina, as Shangez, Merigaz and Istemai.”

For a demon of the privy, one should say thus: “On the head of a lion and on the snout of a lioness should be found the demon Bar Shirika Panda; upon a bed of leeks I felled him, and with the jawbone of a donkey I smote him.” (66b – 67a)

2. The *Mishna* on the previous Daf had said that “princes may go out with (ornamental) bells. So may every person, but the Chachamim spoke of what was common.” Thus, the *Mishna* tells us that anyone may wear ornamental bells. These bells were made of gold, and were extremely ostentatious for the average person.

The *Gemora* thus asks why there is no concern

that a regular person might take them off (either to show them off, or because he is being mocked because of them – Rashi).

Rabbi Oshaya answers that the author of our *Mishna* is Rabbi Shimon, who writes that every Jew is a prince. Thus, there is no concern that the bells are beneath his station or incongruous.

Rava said that the *Mishna* only permitted these bells when they are sewn into one’s clothing so that they cannot be removed. [Presumably, Rava referred to the part of the *Mishna* that states that a commoner may wear these bells on Shabbos, since there is concern that he might remove them. An actual prince, however, is not likely to remove them, and he may thus wear them even if they are not sewn into his garment.] (67a)

3. **Mishna:** Rabbi Meir said that one may go out with a locust egg, a fox’s tooth, and a nail used to hang a corpse upon the gallows. The Chachamim said these things are forbidden even during the week, since they are considered *darkei Emori*. [This is a prohibition against following the sorcerous or superstitious practices of gentiles.] (67a)
4. A locust egg was carried in order to heal earaches. A fox’s tooth was used to help sleeping disorders – a tooth from a live fox would help keep a person awake, and a tooth from a dead fox would help one go to sleep. A nail from a gallows prevents swelling at the site of a wound made by an iron tool. (67a)
5. The *Gemora* now discusses which types of activities are forbidden as *darkei Emori*, or superstitions. Abaye and Rava both say that one is only forbidden from superstitions if they are not clearly and demonstrably beneficial – since if they

are, they are not superstitions at all. Thus, anything which has actual healing benefits is not *darkei Emori*.

The *Gemora* questions this approach, since a *braisa* stated that a tree that sheds its fruit too early should be loaded with rocks and painted red. The fact that it should be loaded with rocks makes sense, says the *Gemora*. The tree is too strong, has too much energy, and that is why it sheds its fruit so quickly. Hanging rocks on it will sap its strength. But what benefit does painting the tree red give?

The *Gemora* answers that the tree should be painted red as a sign, so that others know that the owner of this tree is having difficulties. They will then pray for him to be more successful.

This is as it has been taught in the following *braisa*: It is written: *And he shall call out, "Tamei, tamei."* We derive from this verse that the *metzora* should call out for the sake of informing people of his misfortune and this way they will pity him and plead on his behalf for compassion.

Ravina said: According to whom is it that we hang a cluster of dates on a tree which sheds its fruit early? It is in accordance with the above *Tanna* (*for this way, people will become aware of his difficulties, and pray for him*).

[*There were certain people in the times of the Gemora who were experts in knowing the exact texts of the braisos, and they were sometimes called Tannaim, in the sense of someone who cites Tannaic statements.*] One such "*Tanna*" was quoting to Rabbi Chiya bar Avin from the chapter of *Tosefta*² in *meseches Shabbos* dealing with the

prohibition of *darkei Emori*. Rabbi Chiya told him that all the practices mentioned there are forbidden on account of following in the ways of the Emorites, except two, both of which deal with how to extract a bone that is stuck in one's throat. For most bones, one should take a bone from the same species of animal, put it on his forehead, and say "one by one, descend and (be) swallowed. (Be) swallowed and descend, one by one." For a fish bone, one should say, "Embedded like a needle, locked like a shutter. Descend, descend!" (67a)

6. One is forbidden from all of the following activities due to the prohibition of *darkei Emori*:
 - 1) To ask the *mazel* of *Gad* to send him good luck, and that it should not be wearied by day or night. Rabbi Yehudah says that to ask *Gad* for good luck is actually an idolatrous practice, and not just superstition. He brings a verse to support the claim that *Gad* is a name of an idol. [*Thus, one who says this incantation is actually asking the idol for help.*] 2) To switch names with one's wife at night for luck. 3) To use an incantation to make his wine strong. Rabbi Yehudah says that to ask *Dan* for good luck is actually an idolatrous practice, and not just superstition. He brings a verse to support the claim that *Dan* is a name of an idol. 4) To ask a raven for luck. This was done by asking the male raven to cry out, or by asking the female to "croak, and turn your tail to me for good." 5) To insist that a male chicken be slaughtered if it crows late in the day (alternately: like a crow), or a female if it crows like a male. 6) To always leave a little over in one's drinking cup as a good luck charm for his wine. 7) To fix eggshells to the wall near the newborn chicks, or to stir before them. Fixing eggshells to the walls refers to taking the cracked shells from which the

² The Tosefta is a series of *braisos* that were arranged to correspond to each *mesechta* of the *Mishna*. They are not as precise as the *Mishna* itself, but they

are more precise than other *braisos*, and they were arranged to explain and elucidate the *Mishna*.

chicks hatched, crushing them finely, and sticking them to walls. Both of these methods allegedly protect the chicks from dying. 8) To dance before the newborn chicks, and count to 71. This is also supposed to protect the chicks, so that they do not die. 9) To dance before the *kutach*³ in order to make it stronger (i.e. thicker), or to insist on quiet while lentils are cooking, or to shout while beans cook. Both of these last two are alleged to make the food cook quicker. 10) To urinate before a cooking pot, which supposedly makes it cook faster. There is no prohibition against placing a splinter of mulberry or shards of broken glass into a pot in order that it cook faster. The sharp taste of the mulberry actually does physically help the cooking process (Rashi), as do the shards. However, the Chachamim prohibited using broken glass because it is dangerous.

7. One may put a fist-full of salt into an oil lamp to make it burn faster, for the salt thins out the oil and causes it to rise up the wick more quickly. One may put pitch or clay shards underneath the lamp to make it burn slower. The pitch and shards cool the oil, making it take longer to burn. One who covers an oil lamp, thus containing the heat and causing the oil to burn more quickly, or uncovers a naphtha lamp,⁴ has transgressed the prohibition of being wasteful.⁵ One may toast Torah scholars with the phrase “wine and life in the mouths of the Rabbanan!” Rabbi Akiva would say, “Wine and life in the mouths of the Rabbanan! Life and wine in the mouths of the Rabbanan and their students!” (67b)

WE SHALL RETURN TO YOU, BANEH ISHAH

³ *Kutach* was a dip made with whey.

⁴ Naphtha is extremely flammable, and if the lamp is uncovered, the entire container of naphtha will soon ignite.

⁵ It would seem that, unlike other methods of making a lamp burn faster, these two cause the oil to burn so quickly that there can be no use in doing so. If, for some reason, a person *does* require the oil to burn quickly – perhaps he is cooking by the fire – then it would presumably be permissible.

CHAPTER SEVEN: PEREK KLAL GADOL

8. **Mishna.** One who did not know of the *mitzvah* of *Shabbos*, and thus transgressed *Shabbos* multiple times, brings only one *korban chatas*. This is because all of the times that he transgressed the *Shabbos* are due to only one mistake – he did not know that the concept of *Shabbos* was a *mitzvah* in the Torah. One who did not realize that it was *Shabbos* when he transgressed, but knew of the *mitzvah* of *Shabbos* in general, must bring a separate *korban* for each *Shabbos* that he transgressed, since it is assumed that he became aware in between each *Shabbos* of which day of the week it is. Thus, each *Shabbos* represents a new error. He does not, however, bring a separate *korban* for each category of transgression. Since he didn't know it was *Shabbos*, all the transgressions that he did are considered a single error. One who knew it was *Shabbos*, but did not know that certain activities are forbidden, must bring a separate *korban* for each general category of forbidden activity which he transgressed. However, if he did the same forbidden activity several times (or even different activities that fall under the same general prohibition – *av melachah*), he brings only one *korban*, since all his transgressions are from the single error of not knowing that this activity is forbidden on *Shabbos*. (67b – 68a)

DAILY MASHAL

A Toast

Rabbi Akiva would offer a toast in which he would bless Torah scholars. “Wine and life in the mouths of the Rabbanan! Life and wine in the mouths of the Rabbanan

and their students!" Why did Rabbi Akiva reverse the order, and why did he mention the students in the second phrase? The *Gemora* elsewhere explains that if one drinks moderately, his wine will make him happy and healthy, but if one drinks too much, the wine will destroy him. Thus, Rabbi Akiva blessed the Rabbanan that they drink moderately – wine and life (i.e. wine that brings health) in the mouths of the Rabbanan! But Rabbi Akiva also blessed them that if they drank too much, they would not suffer. Life (even in the face of too much) wine, in the mouths of the Rabbanan!" Since the students tend to drink more than they should, he included the students in this blessing.

When a Hen Crows like a Rooster

By: Meoros HaDaf HaYomi

An interesting custom was practiced among many Jewish communities in Eastern Europe – when a hen crowed like a rooster, it was immediately slaughtered. This custom becomes truly worthy of our interest, with the revelation that it is in fact based on the instructions of Rabbi Yehuda HaChassid.

Rabbi Yehuda HaChassid was a saintly and pious Sage, who lived during the era of the Rishonim. His classic work, *Sefer Chassidim*, is replete with a wide variety of pious customs. He also authored a long and wide-ranging list of instructions, known as *Tzava'as Rabbi Yehuda HaChassid*. The reasons for many of these instructions are mysteriously inexplicable. One of the most famous instructions is not to make a marriage between a woman and a suitor who has the same name as her father.

In *Tzava'as Rabbi Yehuda HaChassid* (50, or in other printings 59-60), he writes, "A hen who crows like a rooster should be slaughtered immediately. Similarly, anything that deviates from the natural order of things should be discarded from one's home." Much ink has been spilt to reconcile this ruling with an explicit *Gemora*

to the contrary, "One who says, 'Slaughter this rooster for crowing at night,' or 'Slaughter this hen for crowing like a rooster,' follows the practices of the Emorites." As is known, it is forbidden to follow the meaningless practices of the gentiles, or the superstitious practices of the Emorites, as the *possuk* says, "Do not walk in their ways," (Vayikra 18:3).

How then could Rabbi Yehuda HaChassid have made a ruling contrary to the *Gemora*? The Maharil and his contemporaries endeavored to explain this. The Maharil quotes Mahara of Vienna (*Teshuvos Maharil*, 111) that the "popular explanation" is that the *Gemora* only forbids *saying* that one intends to slaughter a hen for crowing like a rooster. If one just goes ahead and slaughters it, without announcing his reason for doing so, he does not violate the *Gemora's* ruling. The Rema (Y.D. 179:3) cites this explanation, and adds, "This is the accepted custom." From the fact that such great Torah giants as the Maharil and Rema cite this practice, we see how prevalent it was among Jewish communities. (See also Maharsha Chullin 95b, s.v. *K'Eliezer*; Taz ibid s.k. 2; Shiltei Giborim Avodah Zarah 9a, on the pages of the Rif).

Does *not* follow the practices of the Emorites: The Vilna Gaon (*Biur HaGra* ibid) staunchly rejects the Mahara of Vienna's answer, calling it "pungent as vinegar" and "an attempt to deceive Hashem." Instead, he favors the answer suggested by the Marahil himself, that Rabbi Yehuda HaChassid had a different *girsas* (version) of the *Gemora*. Rather than concluding that one who observes these customs "follows the practices of the Emorites," his reading concluded that he "does *not* follow the practices of the Emorites." (See Rashi here, s.v. *Yesh bo*, who clearly implies there were different variations of this section of *Gemora*).

Others explain that Rabbi Yehuda HaChassid did not mean that one must specifically slaughter the hen. He merely meant that one should dispose of it by any means possible – slaughtering, selling, or otherwise. Therefore



his instruction is not considered to follow the practices of the Emorites (Machshavos B'Eitzah, Y.D. 8).

A most original explanation is found in Teshuvos Ben Poras, by Rav Y. Engel (II, 11). If a person slaughters a crowing hen in order to fulfill the instructions of Rabbi Yehuda HaChassid, he does not follow the gentile practice. Contrarily, he follows the sages' instruction. For this very reason Rabbi Yehuda HaChassid instructed people to do so. He realized that this was a popular and widespread custom, in violation of the *Gemora's* ruling.

A Metzora' Must Inform Others

Why is this hinted especially concerning a metzora'? Because a metzora' sits alone outside the camp and is not seen. He therefore has to inform others (She'arim Hametzuyim Bahalachah).

Only One Spell

The Maharil told us that it is forbidden to try all the cures and spells in the whole Talmud because we can't understand their source and if they don't work, people will make fun of Chazal's statements. The only exception is in tractate *Shabbos* at the end of the chapter Bamah Ishah concerning someone who has a bone stuck in his throat. This spell has been tried and found to work and therefore they permitted us to use it (Minhagei Maharil, at the end of the book).

Wine Brings Life

This means: "When wine comes in, secrets come out" ('Eiruvim 65a) and unweighed speech can be dangerous – "Death and life depend on the tongue". Therefore he wished them "wine and life": the wine should only bring life and not speech that could bring about the opposite (Nechamas Rus).

To Rush in Prayer to Avoid a Loss

Rabbi Yisrael of Salant zt"l once came to Warsaw and visited the Gerer Rebbe zt"l, author of *Chidushei HaRim*. The Rebbe honored him greatly and when they parted, he accompanied him to the street. The rumor soon spread among the Chasidim that a great man had come to town and a big crowd filled his home to greet him. Meanwhile, Rabbi Yisrael prayed *minchah* and to everyone's surprise, the "Lithuanian *tzadik*" finished quickly and was among the very first to end. When he saw them wondering, he remarked, "I saw that many people left their work because of me. The shoemaker left his tools, the tailor left his needle, the smith left his bellows and the merchant closed his shop. If I take a long time at prayer, I cause you all a financial loss" (*Hizaharu Bemamon Chavreichem*, 247).

Prayer for the Ill

In his old age, when he was almost constantly bedridden, HaGaon Rabbi Chayim Shmuelevitz zt"l asked his family to take him to the Western Wall. They understood that his condition was so grave that he wanted to pray to arouse mercy on himself, and they willingly fulfilled his wish despite the great difficulty. How surprised they were to see him, as he reached the Wall, take out a paper given to him with the name of an ill person and pray fervently for him.