



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

### Shabbos Daf Samach Aleph

V'LO B'YACHID BIZMAN SHE'EIN BIRAGLO MAKI

- The Mishna seems to suggest that if he does have a wound on his foot he may go out with one sandal.
  - **Q:** On which foot can he wear that one sandal? **A: R' Huna** says on the foot that has the wound. He holds that a sandal is worn to prevent pain created from stepping on objects. If he wears the sandal on the foot with the wound, people will realize that he has to be more careful with that foot and will not think that he is carrying the other sandal, and will not make fun of him. **Chiya bar Rav** says he may wear the one sandal on the foot without the wound. He holds that a sandal is worn for comfort. If he wears only one sandal and doesn't wear it on the foot with the wound, it shows that he wants the comfort of sandals but can't put one on the second foot because of the wound. Therefore, no one will think he is carrying the second sandal and no one will make fun of him.
  - **R' Yochanan** also holds like **R' Huna**, because when **R' Yochanan** asked **R' Shemen bar Abba** for his shoes, and **R' Shemen** passed him only his right shoe, **R' Yochanan** said, "You are making me like someone with a wound" (the Gemara feels this means that **R' Yochanan** would not put on his left shoe once he put on his right shoe, and therefore, it would be as if he had a wound on his right foot and that is why he would only be wearing his right shoe).
    - The Gemara says, this is no proof. It may be that **R' Yochanan** was saying that by wearing only his right shoe it would be as if he had a wound on his LEFT foot, like **R' Chiya bar Rav!**
    - **R' Yochanan** follows his shita from elsewhere, where he says that just like tefillin is put on the left hand, so too shoes should first be put on the left foot.
      - **Q:** A Braisa says that first one puts on his right shoe and then his left?!
      - **R' Yosef** says, because we have **R' Yochanan** and the Braisa, whatever one does is good.
        - **Abaye** said, maybe **R' Yochanan** never heard this Braisa, and would have changed his shita if he had heard it? Or, maybe he would still have argued? Why is whatever one does good?
      - **R' Nachman bar Yitzchak** says, one who fears Heaven can fulfill both. He was referring to **Mar the son of Ravina**, who would put on the right shoe first, but tie the left one first.
      - **R' Ashi** said that **R' Kahana** was not particular about which shoe he put on first.
  - A Braisa says, one should put on his right shoe first, but when removing shoes, he should remove the left shoe first. When washing, he should wash the right first. When anointing, he should anoint the right first. When one wants to anoint his entire body, he should anoint his head first, because the head is the most important part of the body.

V'LO B'TEFILLIN

- **R' Safra** explained, this is not only if one holds that there is no mitzvah of tefillin on Shabbos, rather, even if one holds that there is a mitzvah of tefillin on Shabbos, still he may not wear them outside, because he may need to remove them (when going to the bathroom) and may carry them 4 amos in reshus harabim.

- **Others say** the explanation of **R' Safra** was on the end of the Mishna which says there is no chatas liability. On that **R' Safra** said, there is no chiyuv chatas even if one holds that there is no mitzvah of tefillin on Shabbos, because it is worn as clothing and is therefore not considered a "burden".

#### V'LO B'KAMAYA BIZMAN SHE'EINO MIN HAMUMCHEH

- **R' Pappa** explains, "mumcheh" here means that the writer is a proven expert, and we don't need to prove that the "kamaya" is effective as well. The Mishna suggests this as well, because it says "she'eino MIN hamumcheh" – if it does not come FROM an expert it can't be worn. We are only concerned about the writer.
- A Braisa says, a proven kamaya is one that has healed 3 times (even the same person). It can be a written form kamaya or a kamaya of herb roots. It may be worn on Shabbos by a seriously ill person, or a sick person who is not seriously ill. It may be worn to cure an illness or to prevent an illness. One may tie and untie it even in reshus harabim as long as it is not tied as a charm to a bracelet or ring (because then it looks like it is not being done for refuah, but for a regular tachshit, and in truth this is not a tachshit).
  - **Q:** Another Braisa says that a kamaya must heal 3 *different* people to be considered proven?! **A:** The second Braisa discusses proving the writer as an expert. To do that, he must write 3 kamayas which heal 3 different sicknesses. The first Braisa deals with proving the kamaya itself as effective. That can be done with even one person.
  - **R' Pappa** says:
    - If one writes 3 kamayas, each for a different person, and each kamaya heals 3 times, both the person and the kamayas have been proven as effective.
    - If one writes 3 kamayas, each for a different person, and each kamaya heals that one person, the person is proven an expert, but the kamayas are not.
    - If one write one kamaya that heals 3 people, the kamaya is proven but the person is not.
    - **Q: R' Pappa** asked, what if one writes 3 kamayas that heal 1 person from 3 different sicknesses, is the person an expert, or is it the sick person's mazel that allows him to heal through kamayas? **A: TEIKU.**
- **Q:** Do kamayas have "kedusha"? We have learned that one may not save them from a fire on Shabbos (in a case where he would have to be "oiver" on a D'Rabanan, which one is allowed to do for a Sefer Torah or the like), so they don't have kedusha for that din. We have also learned that anything with a Name of Hashem needs "genizah" (burial), so kamayas would need that as well. The question is with regard to bringing them into a bathroom – may they be brought in or not? **A:** The Mishna said, one may not wear a kamaya if it is not proven, which suggests that a proven kamaya may be worn in the reshus harabim. If it must be removed when going to the bathroom, there should be a concern that he will carry it! It must be that it can be worn into a bathroom.
  - One cannot say that our Mishna is referring to a kamaya of herb roots, because the Braisa says the same halacha applies to a written kamaya and a kamaya of roots.
  - One cannot say that our Mishna is referring only to a seriously sick person, because the Braisa says the same halacha applies to a seriously and not seriously sick person.
  - One cannot say that since a kamaya heals it may even be carried in the hand on Shabbos, because a Braisa says that one may not carry it in the hand.
  - However, our Mishna may be discussing where the kamaya is covered with a piece of leather and that is why it may be brought into a bathroom.
    - Although the "parshiyos" of tefillin are covered with the leather "batim", they may not be brought into a bathroom because the "shin" on the batim are themselves a Halacha L'Moshe Mi'Sinai and therefore have kedusha.

#### V'LO B'SHIRYON, V'LO B'KASDA, V'LO B'MAGAPAYIM

- Shiryon is a coat of armor.
- **Rav** explained that a Kasda is a leather helmet worn under the metal helmet.

**Rav** explained that Magapayim is the metal protection worn by soldiers to protect their feet and lower legs.