



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

Shabbos Daf Samach Vuv

MISHNA

- If one is missing a foot, **R' Meir** says he is allowed to go out with a wooden foot (it is considered to be a shoe). **R' Yose** says he may not. If the wooden foot has a receptacle where material is placed as a cushion, it can become tamei (the receptacle makes it into a keili).
- One who is missing both feet may go out with the leather that he places under his legs for support. They are also "mekabel tumas medras" because he fully leans on these. One may also enter the "Azarah" with them (they are not considered to be shoes because they are not worn on the bottom of his legs).
- One who has no use of his legs may not go out with the chair and supports that he uses to get around. They are "mekabel tumas medras" because they fully support him. They may not be worn into the "Azarah" because they are considered to be shoes (they are worn at the bottom of his legs/stumps).
- "Lokitmin" (which Rashi says are masks used to play with children) are not keilim and are therefore not mekabel tumah, and one may not go out with it on Shabbos.

GEMARA

- **Rava** asked **R' Nachman**, in the first case of the Mishna, did **R' Meir** allow it and **R' Yose** prohibit it or is it the other way around? He answered that he doesn't know. **Rava** then asked, who does the halacha follow? He again answered that he does not know.
 - **Shmuel, R' Huna and R' Yosef** all say that **R' Meir** prohibited it. **Rava bar Shira** says that **Rav** said **R' Meir** is the one who permitted it.
 - **Shmuel** changed his view and held like **Rav** as well, because a Mishna says that chalitza performed on a wooden shoe is a good chalitza (i.e. a wooden shoe is considered to be a shoe). **Shmuel** says that Mishna follows **R' Meir** of our Mishna.
 - **R' Huna** also changed his view and held like **Rav**. **R' Huna** said that **R' Meir** agrees that a sandal made of straw may be used for chalitza and may be worn on Shabbos.
 - **R' Yosef** says that **R' Yochanan ben Nuri** agrees with **R' Yose** that a keili (e.g. a shoe or a mat) made of straw is not mekabel tumah, because it doesn't have a din of a keili.
 - The Braisa said that the straw shoes used by one who plasters is mekabel tumas medras. Although he doesn't use these as regular shoes, **R' Acha bar R' Ulla** explains, that since he wears them until he reaches his house it is mekabel tumah.

V'IHM YEISH LO BEIS KIBBUL K'SISIN TAMEI

- **Abaye** said it is mekabel tumas meis only (he doesn't support himself on it often enough to be considered a medras, so it is like a cane which is not a medras). **Rava** says it is mekabel tumas medras as well (just like the wagon of a child that is considered to be a medras because he supports himself on it, not like a cane which is not leaned on for support but only helps to straighten a person's posture).

T'MEYIN MEDRAS, V'EIN YOTZIN BAHEN B'SHABBOS, V'EIN NICHNASIN BAHEN L'AZARAH

- A Tanna said in front of **R' Yochanan** that one may walk into the Azarah with this. **R' Yochanan** said, "I say it may be used for chalitza and you say he may walk into the Azarah with it?!"

LOKITMIN TEHORAH

- **R' Avahu** says this is a (fake) donkey carried on the shoulders of a clown. **Rava bar Pappa** says they are sticks that are walked on in muddy areas. **Rava bar R' Huna** says they are masks.

MISHNA

- Young boys may go out with “kesharim”, and princes may go out wearing bells on their clothing. In truth all people may go out wearing bells, but the Mishna is talking in terms of what was customary.

GEMARA

- **R' Yehuda** says “kesharim” are parts of a plant that were worn for refuah purposes.
 - **Abaye** said, wearing 3 contains the sickness from worsening, wearing 5 removes sickness, wearing 7 is even effective against sheidim.
 - **R' Acha bar Yaakov** says, wearing this plant is only effective if the plant has not been exposed to sun or moonlight, to rain, to the clanking of metal, to the sound of a rooster, or to the sound of footsteps. **R' Nachman bar Yitzchak** said, based on this, the plant is useless (because this is virtually impossible to do).
- **Q:** If this is what “kesharim” means, why is it limited to boys, and why to young boys? **A:** Rather, “kesharim” refers to when a boy misses his father terribly, what can be done to heal that is for the father to take his right shoelace and tie it onto the boy’s left arm. Doing the opposite creates a sakana.
- **Avin bar Huna in the name of R' Chama bar Gurya** said, one may place a hot cup on his stomach to relieve pain on Shabbos.
 - He also said, one may smear oil and salt on the palms of his hands and feet to relieve the symptoms of being drunk.
 - He also said, it is mutar to fix a displaced neck bone on Shabbos (they would hang themselves by the head and the bone would move back into place).
 - He also said, one may swaddle a baby to straighten out its bones on Shabbos.
- **Abaye** said, his “mother” told him, to be effective, all “spells” must be said using the mother’s name of the one who needs the help of the spell.
 - **Abaye** said further, if a spell says how many times to be said, it should be said that many times. If there is no stated amount of times, it should be said 41 times.
- A Braisa says, a woman may go out on Shabbos with a stone that prevents miscarriages. **R' Meir** said that even a stone which was weighed against this stone prevents miscarriages as well and may be worn on Shabbos. And this may be worn by a woman who has never even had a miscarriage and by a woman who is not yet even pregnant.
 - **R' Yeimar bar Shlamya in the name of Abaye** said, what was weighed against the stone is only effective if it was the exact weight without having to add or subtract from it.
 - **Q: Abaye** asked, what about something that is weighed against the thing that was weighed against that stone? **A: TEIKU.**
- **Abaye** said, to combat a daily fever, one takes a white “zuz” and weighs it against sea salt. He takes that amount of salt and ties it to the neck of his shirt with a strand of hair.
 - If that can’t be done, he should sit at the crossroads and find an ant carrying a load. He should put the ant in a copper tube, seal it with lead and 60 other seals, shake the tube, hold it and say “My burden should go on you and your burden should go on me”. **R' Acha the son of R' Huna** said to **R' Ashi**, that is dangerous because maybe someone else already put his sickness on that ant and now the person is taking it on himself. Rather, he should say, “My burden and your burden should go on you”.
 - If that can’t be done, he should take a new pitcher, go to the river and say a “lachash” (incantation) as follows: “River, river, lend me a pitcher of water to heal the condition that I have”. He should then twirl the pitcher full of water 7 times around his head and throw it behind him back into the river and say “River, river, take back the water because the condition that I had came today and left today”.