

1 Our shiur began with the Gemara referring to that which the משנה on ע"א ע"א said;  
 - ולא ביחיד בזמן שאין ברגלו מכה  
 A person may not go outside wearing one shoe unless he has a wound on his foot.

Rashi explains, the reason for this איסור is either that the person will be suspected of carrying the other shoe under his garment, or that people will make fun of him for wearing only one shoe, and to spare himself further embarrassment he will remove it and carry it.

1 *אין*  
 ולא ביחיד בזמן שאין ברגלו מכה  
 A person may not go out wearing One shoe  
 Unless he has a wound  
*רש"י*  
 דלח ליהקדיה  
 Will be suspected of carrying  
 דילמא מחייכי עליה  
 To spare embarrassment will carry it

2 Now, when he does have an injured foot he may wear only one shoe.  
 The Gemara cites a machlokes - on which one of his feet would he wear that one shoe;  
 On the injured foot as protection, because  
 On the healthy foot as protection, because  
 On the injured foot as protection, because  
 On the healthy foot for extra comfort, because  
 On the healthy foot for extra comfort, because

2 Unless he has a wound...  
*מחלוקת*  
 On the Healthy Foot לשום תענוג עביד  
 On the Injured Foot לשום צער עביד

3 The Gemara next gets into a discussion as to which shoe to put on first.  
 אמר רבי יוחנן כתפילין כך מנעלין מזה תפילין מזה תפילין בשמאל אף מנעלין בשמאל - R' Yochanan teaches that shoes are like תפילין in that the left side is given preference. Therefore, we put on our left shoe before the right. The Gemara asks from a בריתא which states - נועל של ימין ואחר כך נועל של שמאל - we put on our right shoe first.  
 Considering the conflicting opinions, the Gemara offers two approaches:

3 Which shoe to put on first  
 אמר רבי יוחנן...  
 אף מנעלין בשמאל מזה תפילין בשמאל  
 נועל של ימין ואחר כך נועל של שמאל  
*ברייתא*  
 רב נחמן בר יצחק ירא שמים ויצא ידי שתיהן  
 רב יוסף דעבד הכי עבד ודעבד הכי עבד  
 Either way is correct  
 LEFT FIRST RIGHT FIRST

4 The Gemara cites a Braisa which elaborates on this general principle of showing greater honor to the right side and says;  
 --- When putting shoes on, one puts on the right shoe first, and then the left shoe.  
 --- When removing shoes, one honors the right shoe by removing it last.  
 --- When washing or anointing we treat the right side first.  
 However, when washing the entire body we wash the head first  
 מפני שהוא מלך על כל אבריו - since it is king over all the limbs.

4 *כרייתא:*

**Showing honor to the RIGHT**

Putting on Shoes    Removing Shoes    Washing or Anointing

**RIGHT FIRST**

When washing the entire body

**Head FIRST**

מפני שהוא מלך על כל אבריו

5 The Gemara continues with the משנה. One may not wear תפילין outside on שבת, but if he did he is not חייב to bring a קרבן חטאת.  
 The Gemara clarifies that אפילו למאן דאמר שבת זמן תפילין הוא, even according to the opinion that שבת is a time to wear תפילין one may still not wear it in רשות הרבים out of concern that he will remove it and carry it.  
 Another version of the statement is that even according to the opinion that תפילין לאו זמן תפילין, שבת is not a time to wear תפילין, and one does not fulfill a Mitzvah by wearing them, one would still not be חייב חטאת for doing so, and it's not considered a משאוי because מלבוש עבידא - it's worn and like clothing.

5 ולא בתפילין... ואם יצא אינו חייב חטאת

The Gemara clarifies...

<p>למאן דאמר שבת לאו זמן תפילין...</p> <p><b>Does not fulfill a Mitzvah</b></p> <p>Still not חייב חטאת</p> <p>משאוי</p> <p>דרך מלבוש עבידא</p>	<p>אפילו למאן דאמר שבת זמן תפילין...</p> <p><b>May not wear in רשות הרבים</b></p> <p>concern</p> <p>He will remove it and carry it</p>
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6 The next Halacha in the משנה was One may not go out on שבת with a קמיע - an amulet that is not from an expert. The Gemara points out that we do not need both the writer and the קמיע to be proven effective. It's sufficient that the writer of the amulet be a מומחה. Tosfos adds, (that of course) all the more so if this amulet was proven effective it may be worn even if the writer is not a מומחה.

6 ולא בקמיע... בזמן שאינו מן המומחה

**Writer OR קמיע need to be a מומחה**

תוס'

If proven effective it may be worn

7 The Gemara quotes a Braisa which states; It may be a written amulet or made of herbs, it may be to help any type of illness - life-threatening or not - or even just to prevent illness. However, it must be tied directly to the person and may not be tied onto a bracelet or a ring. That would be אסור because of מראית העין, because then it looks like it is being used as an ornament, which it is not. It's a תכשיט that's worn for reasons of health - as Rashi at the bottom of ע"ב says הוה תכשיטו.

7

קמיעות:

Written amulet or made of Herbs

To Help any illness or to Prevent illness

מותר רש"י תכשיטו הוה

אסור מראית עין

8 The Braisa also begins a discussion about establishing the effectiveness of a קמיע, and רב פפא summarizes; Generally speaking, in order to establish a קמיע as effective, it must heal three times. In order to establish a person as an expert in writing קמיעות he must have written three separate קמיעות that worked for three people.

8

Effectiveness of a קמיע

רב פפא

Must heal 3X

קמיעות worked for 3 PEOPLE

בעי רב פפא תלתא קמיע לחד גברא מאי קמיעות 3 worked for 1 PERSON

מזלא דהאי גברא הוא דקא מקבל כתבא? כתבא?

Writer proven?

רש"י מזלכו של חולי זה

תיקו

However - Rav Papa has a question, what if a single person wrote three different קמיעות to cure a single person. Obviously, none of the individual amulets have been proven three times, but do we consider the writer proven, or do we say הוא דקא מקבל כתבא - the recipient has proven to be especially receptive to written amulets, but perhaps others may not be as receptive. The גמרא leaves this as a תיקו - unresolved.

Rashi here explains מזלא דהאי גברא as מולאכו של חולי זה. Similarly Rashi above on ע"ב explains Mazal as מולאך - שלו ומליץ עליו - One's angel who advocates on his behalf.

9 The final discussion on the דף is the question of קמיעין יש בהן משום קדושה או דילמא אין מהן משום קדושה - do amulets with written names of Hashem or פסוקים have קדושה? The Gemara clarifies the Shaila. With regard to saving them from a fire on שבת there is a Braisa which clearly states; הברכות והקמיעין אע"פ שיש בהן אותיות ומענינות הרבה שבתורה אין מצילין אותן מפני הדליקה - One is not permitted to save them. With regard to putting them in גניזה we also have a clear Braisa that they require גניזה.

The question of their קדושה relates to whether one can go into the bathroom with them. The גמרא tries to prove that it would be permissible, for if not, we would not be allowed to wear them outside for fear that he may remove it before entering the bathroom, in violation of carrying on שבת!

9

קמיעין יש בהן משום קדושה או דילמא אין מהן משום קדושה

Requires גניזה

אין מצילין אותן מפני הדליקה

Taking it into the bathroom

For if not - We would not be allowed to wear them outside for fear he may remove it

10 The גמרא makes three attempts to reject this proof which are not accepted.

First, perhaps only a קמיע of herbs - and no holy writing may be worn outside. Second, maybe we only allow a קמיע outside for somebody dangerously ill - בחולה שיש בו סכנה. These two answers are rejected because the Braisa above clearly stated; אחד קמיע של כתב ואחד קמיע של עיקרין - אחד חולה שיש בו סכנה ואחד חולה שאין בו סכנה. Third, since its therapeutic effect can happen even when being held, perhaps it is permissible to carry the קמיע outside. However a Braisa clearly taught; רבי אושעיא אומר ובלבד שלא יאחזנו בידו ויעבירונו ארבע אמות ברשות הרבים - It may not be carried in הרבים. As Rashi adds; דלא הוי תכשיט שלו אלא דרך מלבוש - an accessory - when worn.

10

1 Only... קמיע של עיקרין Rejected

2 Only... חולה שיש בו סכנה Rejected

3 Effective even when held Permitted to carry Rejected

רבי אושעיא ובלבד שלא יאחזנו בידו ויעבירונו ד' אמות ברשות הרבים

אחד קמיע של כתב ואחד קמיע של עיקרין... אחד חולה שיש בו סכנה ואחד חולה שאין בו סכנה

11 The Gemara gives a fourth answer which is ultimately accepted.  
 Perhaps קמיעות indeed do have קדושה, but we are not concerned that he will remove them before entering the bathroom because the מחופה עור may indeed be brought into the bathroom since it is מחופה עור, covered with leather.  
 קמיעות were usually kept in small leather pouches.  
 The Gemara points out, although תפילין are also covered with leather and the ברייתא tells us:  
 הנכנס לבית הכסא חולץ תפילין ברחוק ארבע אמות ונכנס -  
 When entering the bathroom a person should remove his תפילין four אמות away. That is on account of the שין on the outside of the בתים, but the leather cover would have sufficed to permit bringing the פרשיות into the bathroom.  
 The Shaila of whether קמיעות have קדושה - regarding whether an uncovered קמיע may be brought into a בית הכסא remains unresolved.

11

4

May be brought into the bathroom

**מחופה עור**

Accepted

?

תפילין are also covered with leather?

הנכנס לבית הכסא...  
 חולץ תפילין ברחוק ארבע אמות

On account of the **ש** on the outside of the בתים

UNCOVERED

קמיע  
 Remains unresolved

12 Parenthetically, אביי teaches that the שין embossed on the בתים, and the דלת and יוד formed by the רצועות - the straps of the תפילין - are all למשה מסיני.

12

אביי teaches...

**ש** & **ד** & **י**

Embossed on the בתים

Formed by the רצועות

כאב אמש ואסיני!