

This month's Daf Digest is dedicated
לכבוד the Wedding of Yosef and Shoshana Sokolin
And לעלוי נשמת Israel Isser Ben Tzion ben Yaakov whose yahrtzeit is on 19 Iyar

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah concludes presenting the laws concerning items used by cripples.

2) Clarifying the Mishnah

Rava asked R' Nachman whether the lenient opinion is the Tanna Kamma or R' Yosi and what is the halacha on the matter. R' Nachman responded that he did not know to both questions.

Shmuel and R' Huna both held that Tanna Kamma is the strict opinion which led R' Yosef to approve that reading.

Rava bar Shira objected to R' Yosef's approval because Rav held the opposite and the Gemara proceeds to demonstrate that Shmuel and R' Huna also reversed their reading and agreed with Rav that Tanna Kamma maintains the lenient position.

3) The tum'ah of a wooden foot

Abaye maintains that if a wooden foot has a receptacle it is subject to corpse tum'ah but not tumas midras, whereas Rava maintains that it is also susceptible to tumas midras. Both opinions suggest support for their positions.

4) Chair and leg supports

A Baraisa was quoted in the presence of R' Yochanan which states that one whose lower legs atrophied may enter the azarah with leg supports, and R' Yochanan instructed him to teach that one may not enter the azarah with leg supports. R' Yochanan's reading conforms to our Mishnah.

5) לוקמטין

Three different definitions for לוקמטין are presented.

6) **MISHNAH:** Two items are mentioned with which one may go out on Shabbos

7) קשרים

After a failed attempt to identify קשרים, the Gemara concludes that it refers to the practice of a father who is leaving, to take a strap from his right shoe and tie it to the left arm of his son.

8) Talmudic medical therapies

Four therapies are quoted from Avin bar Huna in the name of R' Chama bar Gurya.

Abaye mentions three therapies told to him by his nurse-maid, two of which relate to the proper way to utter incantations.

Tangentially, a Baraisa is cited which discusses the אבן תקומה, a stone worn to preserve a woman's pregnancy. ■

Distinctive INSIGHT

Shabbos - An Eternal Connection

הבנים יוצאין בקשרים ובני מלכים בזוגין וכל אדם וכו' וכל אדם וכו'

The Mishnah is hinting to the various levels of how Shabbos is celebrated by individuals possessing different levels of appreciation and understanding.

בנים refers to young children, who do not yet have a developed sense of the treasure that the holiness of Shabbos has to offer. When the Mishnah reports that they are "יוצאין בקשרים", it can be translated as "they fulfill their obligation with a connection." This refers to how these children should spend their day involved in the special schedule of activities that Shabbos features. It is through this קשר – this connection – that they will grow to appreciate what Shabbos is all about.

The "בני מלכים - members of the royal family" refers to the talmidei chachamim, as we find (see Gittin 62a): "מאן מלכי רבנן" – who are the kings? It is the students of Torah. These are the ones who appreciate the value of Shabbos, and it is their responsibility to publicize their experiences. The Mishnah informs us that they must be "יוצאין בזוגין" – they should go about with bells. Just as bells make noise and people in the vicinity are aware of the bells, so too should these righteous ones emit a sense of pride and a glow of kedusha of the Shabbos to all who see them. Their enthusiasm and zeal should be shared with everyone. These are the Torah teachers who gather large groups to study on Shabbos, and to uplift the community with inspiration and spirituality.

Finally, the Mishnah concludes: "וכל אדם". The opportunity to enjoy the Shabbos as a special day is not only

(Continued on page 2)

REVIEW and Remember

1. Why is the wooden foot susceptible to tumah only if it has room to store rags? Isn't any receptacle sufficient?
2. Why do boys need קשרים and not girls?
3. How should a person be referenced when uttering an incantation?
4. What is an אבן תקומה and what was its purpose?

HALACHAH Highlight

Wearing Orthodontic Devices on Shabbos

אמר אבין בר הונא אמר רב חמא בר גוריא סחופי כסא אטיבורי בשבתא שפיר דמי.

רש"י: סחופי כסא - כוס שיש בו הבל, כגון שעירו ממנו מים חמין, וכופהו על הטיבור למי שחש במעי, ואוחז הכוס את הבשר ומושך אליו את המעי, ומושיבן במקומן.

Avin bar Huna said in the name of Rav Chama bar Gurya: It is permissible to draw a cup upon one's navel on Shabbos.

Rashi explains that Avin bar Huna's case is one in which the cup was originally full of hot water. The cup may be emptied and placed upon the navel in order to alleviate a stomach ache (see Mishnah Berurah 328:125¹ that hot towels are also permitted).

Why is this permissible? Shulchan Aruch, Orach Chaim 328:43² explains that the prohibition against using medications on Shabbos is a rabbinic decree motivated by their apprehension that one might grind ingredients for these medications, which is forbidden by Torah law. This therapy, however, is permitted because it does not employ medication, and therefore there are no grounds for apprehension lest a Torah prohibition take place (see Mishnah Berurah 328:130³). Nevertheless, the Rabbis only allowed this therapy in cases of aches and pains. Why only in cases of aches and pains? Otherwise this kind of therapy would be forbidden as uvda d'chol, the type of workday activity that the Rabbis forbade on Shabbos⁴.

A fascinating application of this rule is that it is permissible to wear orthodontic devices on Shabbos [bite-plates, retainers, night-braces]⁵. Shemiras Shabbos K'Hilchasa explains, in the name of Rabbi Shlomo Zalman Auerbach zt"l, that this is because any therapy that never involves medication is permitted on Shabbos. Thus, since teeth cannot be straightened by medication, only by orthodontic therapy, it is permitted on Shabbos.

(Insight...continued from page 1)

for individuals, but it is something that everyone can attain. There is no limit to the heights one can achieve when a person reflects upon the tremendous treasure that Shabbos affords. Those who observe Shabbos properly are partners with Hashem, as we find, "Between Me and the Jewish people Shabbos is an eternal sign." The jubilation we can experience is boundless, and the connection we can create with Hashem is strong. ■

But why is there no problem of uvda d'chol? It would seem that there are no aches and pains that are remedied by orthodontic devices that should permit their use despite uvda d'chol (quite the opposite...)?

In Reb Shlomo Zalman's glosses in the third volume of Shemiras Shabbos K'Hilchasa, he adds that another reason to allow the use of orthodontic devices on Shabbos is that the straightening does not take place immediately, but over a great amount of time. Hence, the infinitesimal increment of straightening on Shabbos is insignificant.

Using this insight of Reb Shlomo Zalman, we could suggest that the fact that there is no blatant effect over the course of a single Shabbos is also the reason why uvda d'chol is not an issue here. ■

1. משנה ברורה סימן שכ"ח ס"ק קכ"ה: ליתן עליהם כוס - דהיינו שכופהו על הטיבור למי שחש במעי ואוחז הכוס את הבשר ומושך אליו את המעים ומושיבן במקומן [רש"י] וה"ה שמותר ליתן בגדים חמים למי שחש בבטנו ובמעיו וכדלעיל בסימן שכ"ו או חרסים או לבנים חמים:
2. שו"ע אורח חיים סימן שכ"ח סעיף מ"ג: מותר לכפות כוס חם על הטיבור ולהעלותו... שכל אחד מאלו אין עושים בסמנים כדי שנחוש לשחיקה ויש לו צער מהם:
3. עיין משנה ברורה סימן שכ"ח ס"ק ק"ל מה שהביא ממגן אברהם
4. משנה ברורה סימן שכ"ח ס"ק קל"ו: ויש לו צער - דאל"ה היה אסור עכ"פ משום עובדא דחול:
5. שמירת שבת כהילכתא לד: כט. עיי"ש הערה קי"א. ■

Gemara GEM

Do we need to say the name of the patient when davening for his recovery?

כל מנינא בשמא דאימא וכו'

Abaye tells us that when the incantations mentioned in our Gemara are recited, they should mention the person's name together with the name of his mother. The lesson we learn from here is that when we daven that a person recover from an illness, we should mention the person's name together with his

mother's name. The Zohar (Lech Lecha -84a) points out that Dovid HaMelech used this same method, as he called to Hashem (Tehillim 116:16): "I am your servant, the son of Your maidservant." In from Reb Yehuda Leib Tzirilzohn of Kishiniev, the reason given is that we want to make sure that we say the person's true name, and the identity of a person's mother is certain. Although the father is also halachically certain, even so, if one time in a million or more the father is not who we think he is, the prayer would be in vain.

Magen Avraham (O.C. 119, #1)

writes that when we pray for the recovery of an acquaintance, we need not even mention the name at all, if we are davening in his presence (from Berachos 34). However, when we are davening somewhere else, remote from where the ill person is located, then it is appropriate to mention the name (מהרי"ל).

When calling a person to the Torah, though, we do call a person by his name and his father's name. The reason this is not a problem is that even if the father might not be who we think he is, we really do not have to call the person by his name at all. ■