

2.6.4

(מלך על כל אבריו) 61a → (משנה ב) 60a

I. משנה ב: those items that men may not wear as a precaution → not חייבין if they violate

a. Shoes: סנדל המסומר (nail-studded sandal)

i. Background: story of Jews hiding out on שבת during גזירה, were wearing nail-studded sandals and panicked, as they thought the enemy was coming; in panic, more were killed by each others' nail-studded sandals than by enemy → made גזירה not to wear it on any day of gathering with מלאכה איסור מלאכה

1. Therefore: prohibited on שבת and יום טוב, not on חול, nor even on תענית צבור (day of gathering)

a. Note: even according to ר' חנינא בן עקיבא ר', who limited the גזירה of moving חטא on a boat to the exact circumstances of the background story, that's because it was unique – the ירדן is significantly different from other rivers; here, יר"ט is essentially the same as שבת per מגילה א:ה

ii. שמואל: limited to nails put in to strengthen, not for adornment

1. נוי 5 on each sandal is that standard for נוי (2 on each side and 1 on the strap)

2. נוי 7 on each sandal is the standard for נוי (3 on each side and 1 on the strap)

a. Challenge: ברייתא – if a sandal is uneven, he may add nails below to even it out, and is worn on שבת

i. נ"ה he may add 7

ii. מ"ג he may add 13

1. Note: ר' חנינא's opinion has no basis in this ברייתא (ר' חנינא is following ר' יוחנן)

b. Answer: he was following נהוראי ר', who allowed only 5 – and prohibited 7

3. Rulings: students of ר' יוחנן would limit to 5; everyone else would follow ר' חנינא and permit 7

a. ג' א"ש allowed 7, but not 8 (or more)

iii. Question: if sewn inside, permitted – as it is a "מנעל" – decree was only made on "סנדל"

iv. Question: if he made the sandal like a *klavus* – i.e. the nails were bent – is it permitted

1. Answer: permitted; support from מימרא of ר' יוסי בר חנינא

2. ג' ששת if he covered the whole sandal with nails, so that the dirt wouldn't "eat it up" – permitted

a. תוספתא שבת ד:ח. may not wear סנדל המסומר to walk around house, but may carry to cover כלים

i. דאב"ש prohibits using it to cover כלים

ii. If: most of the nails fell out and 4 or 5 are left (רבי – even 7) or he covered it with leather on top or put in lots of nails below or put plate or peg to walk atop to protect from dirt – מותר

1. Observation: ברייתא contradicts itself – majority fell out, then "4/5"

a. Answer (ר"ש): if most lost heads, מותר, but if they fell out, must have only 4 or 5

2. Observation: if 5 is permitted, why mention 4?

a. Answer (ר' חסדא): 4 in small sandal, 5 in large one

3. Quote: רבי permitted up to 7

a. Challenge: above, in case of uneven sandal, רבי permitted up to 13

i. Answer: if it is uneven, we allow more (this could have solved ר' יוחנן above)

iii. Ruling (מתנה ר'): against ראב"ש (in spite of יחיד/רבים, his reason is compelling – קמ"ל)

3. Note: ר' חייא was afraid to permit more – but he would have allowed 22 (per סורא) or 24 (per פומבדיתא)

b. Shoe: single shoe, unless he has a wound on סמך

i. Question: on which one does he wear the shoe?

1. הונא ג' the one with the wound (shoe is to alleviate pain and discomfort)

2. חייא בר רב the healthy one (shoe is for comfort; wound speaks for itself)

a. Note: ר' יוחנן agreed with הונא ר', per his interaction with אבא ר'

i. He asked: רשב"א for his shoe, and רשב"א gave him the right one

ii. ג' יוחנן complained that he was considering the right to be wounded

1. Rejection: perhaps he meant that רשב"א was making the left out to be wounded

b. ג' יוחנן was following his own approach, that shoes are like תפילין – left one goes on first

i. Challenge: ברייתא – when putting on shoes, put on right one first

1. ג' יוסף we have the ברייתא and we have ר' יוחנן – so either order is acceptable

2. Challenge (אב"י): perhaps ר' יוחנן would have changed his mind had he heard the ברייתא

ii. מר בריה דרבנא דנב"י takes both into account – puts on right w/o tying, then left, ties, then ties right

1. ג' אשי saw that ר"כ was not מקפיד on the sequence

ii. Related ברייתא: put on R shoe first, remove L first; wash R hand first, anoint R hand first

1. And: when anointing whole body, start with head, which is the "king" of the limbs

c. Additional (explained in later שעורים): תפילין, קמיע, from a non-expert, male, helmet (casque), boots