



Volume 8. Issue 4

Deadly Footwear

The bulk of the discussion this week discussed what one can “wear” in the streets on *Shabbat*. The primary concern was if the item was not clothing or decorative, the person would be considered as carrying and thereby violating *Shabbat*. One case however was different – the *sandal mesumar* – a wooden shoe that was strengthened with nails in its sole. Being clothing, the only reason why it was prohibited from wearing was due to a rabbinic decree.

The *Gemara* explains that this decree was in response to a fatal incident which occurred during a time of persecution. The *Gemara* records three different versions, or according to others three cases, where these shoes seemed to be the cause of a large number of fatalities. In all cases a misunderstanding and fear that their enemies were pursuing them, caused a panic that led to many be crushed.

The *Gemara* continues to explain that the *gezeira* applied only on *Shabbat*, which was the time of the incident. The *Gemara* cites a *Mishnah* in *Beitzah* that taught that while clothing can be sent to another on *Yom Tov* a *sandal mesumar* cannot, implying that this footwear is not worn on *Shabbat*. The *Gemara* therefore explains that *Yom Tov* was included in the *gezeira* since it is much like *Shabbat*, being a day of when people gather together and a day of *issur melacha* (unlike a fast day). Let us try to understand this further.

Rashi understood that the *sandal mesumar* was worn by those people in the stampede. Consequently, the simple explanation is that these shoes were outlawed

on days of gathering (like the original incident) so that no more people would be harmed by them.

One difficulty faced is that the *Mishnah* that discussed *Yom Tov* closed with the general rule that anything that is worn during the weekday may be sent on *Yom Tov*. Since a *sandal mesumar* is worn during the week, the general rule does not really fit. The *Rashba* answers that indeed, the general rule applies to other items mentioned in that *Mishnah*. *Rashi* (*Beitza* 15a) explains that these shoes cannot be sent on *Yom Tov* because there was a concern that if sent to another they would wear them.

Others however explain the *sandal mesumar* was not worn by the people in the stampede, but by the people that caused the panic. For example, in the second case, someone walked with these shoes on the cave in which they were hiding. This being the case, what is the reason for the *gezeira*?

The *Ritva* explains that the *Chachamim* were concerned that people would remember the tragedies and dampen their *simchat Shabbat*. He also uses this understanding to answer the difficulty posed by the general rule in the *Mishnah* in *Beitzah*. The reason why the *sandal mesumar* cannot even be sent to someone on *Yom Tov* is not because they might wear them, but because merely receiving it could ruin the person's *simchat Yom Tov*. According to this understanding we find that the *gezeira* stems not from concerns of physical safety but due to the importance of *simcha* on *Shabbat* and *Yom Tov*.

Have a *Shabbat* full of *simcha*!

Yisrael Yitzchak Bankier

Revision Questions

שבת ו' בי' – ו' א'

- When is one not allowed to walk with one shoe on and why? (ו' בי')
- Why is one not allowed to wear *tefillin* in the public domain on *Shabbat*? (ו' בי')
- What is the difference between when a woman walks in the public domain on *Shabbat* wearing a needle with a hole or wearing a needle without a hole? (ו' א', ג')
- Explain the debate regarding whether a man can carry weapons on *Shabbat*? (ו' ד')
- When can a woman walk on *Shabbat* with a pepper in her mouth? (Explain the reasons for when she can and cannot.) (ו' ה')
- Can one walk with a coin strapped to their foot? Why would they want to? (ו' ו')
- Can a woman who has wrapped her scarf and tied it around a nut or stone walk in the public domain in such a manner? What is the condition on this ruling? (ו' ז')
- What aids may a leg amputee wear in the public domain on *Shabbat*? (ו' ח')
- Who can wear bells on their clothing on *Shabbat*? (ו' ט')
- Explain the debate regarding whether one can wear a fox's tooth on *Shabbat*? (ו' י')
- Provide two scenarios when one performs multiple *melachot* on one *Shabbat* *be'shogeg* yet is only obligated to bring one *chatat*? (ו' יא')
- How many *avot melacha* are there? (ו' יב) [Hard: list all the *melachot*.]
- What is the general rule presented in the *Mishnah* regarding the minimum measure of any object that if one carries this measure from the private domain to the public domain they performed a *melacha*? (ו' יג')
- Regarding the previous question, what is the minimum measurement for: (ו' יד')
 - Wheat?
 - Food fit for human consumption?
- The *Mishnah* (7:4) lists many different measurements for different objects. If someone carried two different objects, when do they combine to add up to the minimum quantity? (ו' יה')
- What is the minimum measurement for:
 - Wine?
 - Milk?
 - Honey?
 - Oil
 - Water?
 - Any other drinks? (ו' יא')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

After *Ma'ariv*

Mizrachi Shul

Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*

Beit Ha'Roeh

Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf

9:00am

Kollel Magen Avraham

Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
http://www.dafyomi.co.il/calend
ars/myomi/myomi-thisweek.htm

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 th June י"ז סיון	20 th June י"ח סיון	21 st June י"ט סיון	22 nd June כ' סיון	23 rd June כ"א סיון	24 th June כ"ב סיון	25 th June כ"ג סיון
Shabbat 8:2-3	Shabbat 8:4-5	Shabbat 8:6-7	Shabbat 9:1-2	Shabbat 9:3-4	Shabbat 9:5-6	Shabbat 9:7-10:1

