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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

### ***A Halter on a Goat***

Menashya’s students taught a *braisa* which says that if one bore a hold between a goat’s horns, it may go out with a halter attached to it.

Rav Yosef asked whether one can attach a halter to a goat’s beard, which is a loose connection, albeit one that would hurt when pulled off. Perhaps it is permitted, as the goat will not pull on it, or perhaps it is prohibited, as it may fall off, and one may carry it through the street. The *Gemora* leaves this question unresolved. (52a)

### ***Straps on a Cow***

We learned in a Mishnah (at the end of the chapter): And a cow may not go out with a strap between its horns.

Rabbi Yirmiyah bar Abba cites a dispute between Rav and Shmuel. One says that it is prohibited when placed for decoration or for guarding (as a cow does not need such a strong guard), while the other says it is prohibited for decoration, but permitted if used to guard it.

Rav Yosef says that we can conclude that Shmuel is the one who says that it is prohibited for decoration, but permitted if used to guard it, as Rav Huna bar Chiya quoted him saying that we rule like Chananyah.

Abaye challenges this, as we can also conclude that Shmuel is the one that prohibited straps when placed for decoration or for guarding, as Rav Yehudah quoted him discussing one who asked Rebbe about one who used a guard meant for a wilder animal on a more docile one. Rabbi Yishmael the son of Rabbi Yosi quoted his father that four animals may go out with a halter: a horse, mule, camel and donkey. What does this

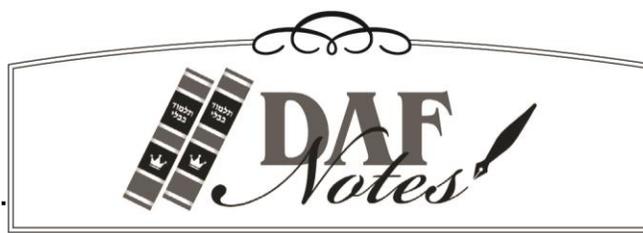
exclude? Surely it excludes a camel with a nose ring? [This implies that a guard which is more than necessary for a given species is prohibited.] Rav Yosef answers that we must remove this statement of Shmuel in the face of the one Rav Yosef cited.

And what [reason] do you see to delete the latter on account of the former? Delete the former on account of the latter! — Because we find that it was Shmuel who ruled: As a decoration it is forbidden; as a guard it is permitted. [For it was stated:] Rav Chiya bar Ashi said in the name of Rav that straps in a cow’s horns are prohibited for decorative purposes and if used to guard it, and Rav Chiya bar Avin in the name of Shmuel said that for decorative purposes it is prohibited, but it is permitted if used to guard it.

The *Gemora* challenges Rav from a *braisa* which states that if one tied a red heifer with a halter, it may be used for purification (implying that it is considered a garment, and not a load, which would make it invalid). Now if you say that it is a burden, surely Scripture said: Upon which never came yoke? [This implies that a guard which is more than is necessary is still considered a garment.]

The *Gemora* offers three answers:

1. The case of the *braisa* is when one is leading it from one city to another. On such a trip, it is necessary to guard it with a halter. (Abaye)
2. Since a red heifer is so valuable, one guards it carefully, making a halter the normal method. (Rava)
3. The case of the *braisa* is a stubborn heifer, which needs a halter to control it. (Ravina) (52a)



### ***Collar and Leash***

The *Mishna* said that any animals which use a collar and leash may go out and be led with one.

The *Gemora* asks what the *Mishna* means by its two statements.

Rav Huna says it means that they may either go out with the leash around their neck, or be led by the leash, while Shmuel says that it means that they may only be led with a leash, but not go out with just the leash around their neck, as that is considered a load.

The *Gemora* cites a *braisa* which says that one may put the leash around its neck, as long as it is loose enough to lead one by it.

Rav Yosef said that he saw the calves of Rav Huna go out on *Shabbos* with their ropes wrapped around them.

When Rav Dimi came to Bavel, he quoted Rabbi Chanina saying that the mules of Rebbe went out with ropes on *Shabbos*.

The *Gemora* asks whether they were led by them or wrapped around them.

The *Gemora* cites Rav Shmuel bar Yehudah quoting Rabbi Chanina saying that they went out with ropes wrapped around them.

When the scholars told this to Rav Assi, they said that we didn't need him to know this, as we can already learn this from Rav Dimi's statement alone. If Rav Dimi just meant that the ropes were used to lead them, we already would know that from that which Rav Yehudah said in the name of Shmuel, for Rav Yehudah said in the name of Shmuel: They switched them (*the cases*) before Rebbe (*and asked as follows*): What about one animal going forth with (*the restraint*) of the other? Rabbi Yishmael son of Rabbi Yosi said before Rebbe: Thus did my father rule: Four animals may go out with a halter: a horse, mule, camel and donkey. [Evidently, Rebbe agreed with this ruling. We can therefore

learn from here alone that Rebbe would permit a mule to be taken out with a halter on the *Shabbos* if it could be pulled by the halter.]

Rav Assi told them that we would still have needed Rav Dimi's statement, because if Rebbe's opinion would be derived from Rav Yehudah's statement alone, we may have thought that he (Rabbi Yishmael) said it before him, but Rebbe didn't accept it from him. Hence Rav Dimi's statement informs us [that he did]. And if there were Rav Dimi's [alone], I could argue: It means 'led', but not merely 'wrapped around'; hence Rav Shmuel bar Yehudah's [statement] informs us [otherwise] (that Rebbe even allowed the mules to go out with ropes just wrapped around them). (52a)

### ***Immersing the Ring***

The *Mishna* said that one may purify an animal's collar (*by sprinkling the red heifer ashes or immersing in the mikveh*) while it is still on the animal.

The *Gemora* says that this implies that they can become impure, and challenges this from a *Mishna* which states that a person's ring is a utensil which can become impure, but the ring of an animal, of utensils, or any other type of ring cannot become impure.

Rav Yitzchak answers that the *Mishna* is referring to a person's ring (which was impure) and was then transferred to be used as a ring for an animal.

Rav Yosef says that since the ring is used by a person to lead the animal, it is considered a person's utensil. Did we not learn in a *braisa*: A metal stick of an animal is susceptible to tumah. Why is this? Because a person goads the animal with them. So too here also (regarding the animal collars) a person uses them to pull the animals. (52a – 52b)

The *Mishna* had stated: One may immerse them (the animal collars) while in their place (on the animal's necks).

The *Gemora* asks: How one can immerse it while on the animal, as there is an interposition (the inner surface will not come in contact with the water of the *mikveh*)?

Rabbi Ami says that the *Mishna* is a case where one hit it out of shape with a hammer, opening a gap between it and the animal's neck.

The *Gemora* suggests that Rabbi Ami is following Rav Yosef's explanation of the *Mishna*. If he were following Rabbi Yitzchak, who says that the collar is impure since it was previously used for a person, once he did an action to change it (*by hitting it with a hammer*), the tumah would depart from it. For we learned in a Mishnah: All utensils descend to (contract) tumah by intention, but are relieved from their tumah only by a change-effecting act!<sup>1</sup>

The *Gemora* deflects this by saying that he is following Rabbi Yehudah, who says an action done only to fix a utensil does not change its status. For it was taught in a Baraisa: Rabbi Yehudah said: A change-effecting act was not mentioned where it adapts [the object], except where it destroys it. [Since in our case he only hit the collar with a hammer to fix it for use on the animal, it retains its status.]

The *Gemora* cites a *braisa* which says that the case of *Mishna* is where the collar is loose on the animal, leaving room for the water to enter. (52b)

### **Different Rings**

A student from the upper Galilee asked Rabbi Eliezer about a distinction he once heard between different types of rings. Rabbi Eliezer said that perhaps he only heard the distinction regarding the liability for wearing them outside on *Shabbos*, as all rings are equivalent for the purposes of impurity.

The *Gemora* challenges this statement: Regarding tumah, one ring is the same as the other!? But we have learned in a *Mishna* that only a person's ring can become impure, while rings of animals or utensils or anything else cannot.

<sup>1</sup> Utensils become tamei only from when they are quite finished for use; if they still require smoothing, scraping, etc., they are not liable to tumah, unless their owner declares his intention to use them as they are. On the other hand, having done so, it is not enough that he subsequently declares that he will not use them, in order to relieve

The *Gemora* answers that the student was only referring to people's rings.

The *Gemora* challenges this statement: Regarding rings of a person, one ring is the same as the other (with respect of tumah)!? But we have learned in a *Baraisa* that a ring made to gird one's loins with it or to fasten [the clothes about] the shoulders is tahor, and they did not say tamei except by a ring meant for a finger.

The *Gemora* answers that he was referring only to the rings for a finger.

The *Gemora* challenges this statement: Regarding rings of a finger, one ring is the same as the other (with respect of tumah)!? But we have learned in a *Mishna* that a metal ring, with a wooden seal, can become impure, but not a wooden ring, even if it has a metal seal.

The *Gemora* answers that he was referring only to metal rings. (52b)

### **Different Needles**

He also asked Rabbi Eliezer about a distinction he once heard about different types of needles.

Rabbi Eliezer said that perhaps he only heard the distinction regarding one who wore them outside on *Shabbos*, as all needles are equivalent for the purposes of impurity.

The *Gemora* challenges this statement: Regarding tumah, one needle is the same as the other!? But we have learned in a *Mishna* that a needle whose eye or tip has been removed is no longer impure.

The *Gemora* answers that he was only referring to intact needles.

them from their susceptibility to tumah, unless he actually begins smoothing them. Or, if the utensils are tamei, it is insufficient for their owner to state that he will not use them anymore, so that they should lose the status of utensils and become tahor, but must render them unfit for use by an act, e.g., break or make a hole in them.



The *Gemora* challenges this statement: Regarding a complete needle, one is the same as the other!? But we have learned in a *Mishna* that a needle which cannot be used for sewing due to its rust (*i.e., it leaves a stain on the garment*) is not impure, but if not, it is tamei. And in the school of Rabbi Yannai they said that this law applies only to where the mark is perceptible.

The *Gemora* answers that he was referring only to polished needles.

The *Gemora* challenges this statement: Regarding a polished needle, one is the same as the other!? But we have learned in a *braisa* that any needle, with or without an eye, may be handled on *Shabbos*, and we do not say regarding pierced needles (that there exists a difference) only regarding impurity.

The *Gemora* deflects this, as Abaye explained this *braisa* according to the opinion of Rava that it refers to needles whose holes were not yet added [and therefore are not utensils, but they are still usable to remove a splinter, and therefore may be handled on *Shabbos*. However, a needle which lost its eye may still become impure, but is considered an adornment on *Shabbos*]. (52b)

### **Items Permitted on Animals**

The *Mishna* says that a donkey may go out with a saddle cloth, which is tied on it. Rams can go out strapped up, and ewes may go out exposed, tied, or covered up. Goats may go out with their udders tied. Rabbi Yosi prohibits all but the ewes that are covered up. Rabbi Yehudah says that goats may go out with their udders tied to dry up the milk, but not to keep the milk. (52b)

## **INSIGHTS TO THE DAF**

### **ADORNMENTS**

Chananyah says that an animal may go out on *Shabbos* with more than the necessary form of control on it. The Gemara

cites a debate between Rav and Shmuel as to whether the halachah is like Chananyah or not. Rav holds that such unnecessary control is considered a load, and the animal may not go out on *Shabbos* with it, but Shmuel rules like Chananyah. However, both Rav and Shmuel agree that an animal may not go out on *Shabbos* with an adornment. Tosafos points out that in general, the halachah follows Rav in issues of whether something is prohibited. Furthermore, since Abaye, Rava, and Ravina all gave answers to how Rav might explain the Mishnah of the red cow, the implication is that they follow his ruling. Therefore, although Rabbah bar Rav Huna and Shmuel both state explicitly that the halachah follows Chananyah, the final halachah follows Rav, who disagrees.

Interestingly, soon after completing the discussion regarding Rav and Shmuel, the Gemara cites the opinion of Rav Huna, that a horse may go out on *Shabbos* wearing a collar “whether it is circling (for adornment), or drawn by the collar.” Apparently, then, though both Rav and Shmuel prohibit one from taking an animal into the public domain on *Shabbos* wearing an adornment, Rav Huna is lenient even in this case. Tosafos, citing the Rashba<sup>2</sup> and Rav Poras<sup>3</sup>, asks that the earlier Gemara seemed to indicate that no opinions permit an animal to go out wearing an adornment. Rav Poras answers that Rav Huna holds that the collar under discussion also serves as a control, since the owner may grab the animal by it if it tries to run away. Shmuel, however, does not consider this a form of control, and thus the animal may not go out wearing the collar. According to this interpretation of the Gemara, the *braisa* that the Gemara then cites, stating that an animal may go out wearing a collar for adornment *provided that the collar can be used for control*, seems to follow Rav Huna. Tosafos therefore explains that while Rav Huna understands this *braisa* to mean a collar that is loose enough to grab (*i.e.* the collar about which Rav Huna and Shmuel disagree), Shmuel interprets the *braisa* to refer to a collar which has a leash attached to it. A loose collar without a lease, though, is not enough.

Rashi has an entirely different approach to resolving the

2. Not the famous Rav Shlomo ben Aderes, who lived later.

3. This is apparently an abbreviation, as it is spelled PORa”S.

question raised by Rav Poras. He interprets the initial debate between Rav Huna and Shmuel by saying that Rav Huna allows the horse to go out wearing a collar for adornment “since it is also normal to place it [on the animal] for adornment.” On the other hand, Shmuel says that an animal may not go out wearing a collar for adornment because “it is not normal [to put on a collar] for adornment.” Thus, it seems that Rashi understands that Shmuel (and perhaps even Rav) agree that a normal form of adornment is not considered a load. The entire previous debate between Rav and Shmuel regarded a case of a ribbon tied between the horns of a cow, which was apparently not usually done to adorn the cow. On the other hand, forms of adornment that are normal might be permitted according to all opinions. The entire debate between Rav Huna and Shmuel in our Gemara is whether a collar placed on a horse is a normal form of adornment or not.

#### SIGNET RINGS

The Gemara explains that a coral-wood ring with a metal signet is not susceptible to *tum'ah* because wooden vessels that cannot contain anything are not susceptible. Tosafos asks: but the ring *does* contain something! It has a setting where the signet will be fastened. Tosafos answers that “a place that contains which will be filled in is not called a place that contains.” However Rav Akiva Eiger directs us to Tosafos on Daf 17a, s.v. *V'al sha'ar*, where Rabbeinu Tam states that a place that contains, where the object that usually fills it is sometimes removed, *is not* called a “place that contains that will be filled.” Since the signet is presumably removable, the setting for it should still make the ring susceptible to *tum'ah*. Perhaps, then, the halachah that a coral-wood ring is not susceptible to *tum'ah* applies only when the signet is set there permanently.

#### DAILY MASHAL

##### ***Recheilim, Recheilin, Recheilos***

Our mishnah says that “Ewes (recheilos) go out tied...Rabbi Yosei forbids them all except for harecheilin hakevunos...and the ewes (recheilim) don't go out *chnunos*.” The mishnah calls a ewe a racheil. What is the plural form of this word: recheilim or recheilos? Masculine nouns tend to adopt the plural suffix *-im* and feminine nouns tend to take the plural

suffix *-os*. However, this concerns a tendency and not a fast rule and very many nouns are exceptions to this tendency (such as *ishah-nashim*, *av-avos*, *shem-shemos*). At any rate, almost every noun has a regular plural suffix, either *-im* or *-os*. However, there's a lack of conformity concerning the noun “racheil”: In our sugya (52b-54b), we read twice “recheilos” and five times “recheilim” or “recheilin”. Some have the version to read “recheilim” throughout the mishnah, such as in Rambam's manuscript. What is the meaning of this inconsistency?

We learn from Rabbi Yochanan's statement in Chulin 137b that the difference between “recheilos” and “recheilim” stems from the difference that came about in the style of Hebrew speech over the generations since the Biblical era (when people said “recheilim”) up to Chazal's era, when people preferred “recheilos”. The Gemara tells us about a difference of opinions among the Amoraim about how one should read the mishnayot: according to spoken speech (recheilos) or according to the Biblical language (recheilim). “When Isi bar Hini came, Rabbi Yochanan found him teaching his son “recheilim”. He told him, ‘Teach him “recheilos”! He replied, ‘The Torah says “200 ewes (recheilim)”’. He told him, ‘The Torah's expression is for itself and Chazal's expression is for themselves.’”

Rabbi Yochanan innovates a tremendous chidush: Chazal's language has an independent status and is not considered a distortion of the Biblical language but is an independent dialect of the holy tongue along with the Biblical language. Therefore we should read the version of the mishnah using Chazal's style: “recheilos”.

The author of Tiferes Yisrael explains that “in the Torah's language, they are always called “recheilim” but in Chazal's language, they are sometimes called “recheilim” and sometimes “recheilos” and here the Tana used “recheilos” and ‘one must use his rav's expression’ and this was Rabbi Yochanan's complaint to Isi” (Bo'az, Chulin, Ch. 11, and see Shimon Sharvit's article “Sheimos Kefulei Tzurah” in Mechkarim Balashon, IV, p. 365).