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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

HIGHLIGHTS

1. When the *Mishna* said that ewes may go into the public domain on Shabbos with *kevulos*, it meant with a tie that holds the ewe's tail down, preventing males from mating with her.
2. When the *Mishna* said that ewes may go into the public domain on Shabbos with *kevunos*, it meant with a cloth tied over its wool to protect the wool from dirt. The *tzara'as*-affliction called *se'ies* must be the color of fine white wool.
3. The *Mishna* recorded a three-way debate regarding whether goats may go out with their udders covered on *Shabbos*. The *Tanna Kamma* permits it, Rabbi Yosi prohibits it, and Rabbi Yehudah permits it when they are covered in order to stop the animal's flow of milk, but not to gather the milk. Rav ruled like Rabbi Yehudah, and Shmuel ruled like Rabbi Yosi. In a *braisa*, R' Yehudah ben Beseirah ruled like Rabbi Yosi, and Shmuel was also cited as ruling like this *braisa*. Ravin said that R' Yochanan ruled like the *Tanna Kamma*.
4. **Mishna:** A camel may not go out with a saddle-cloth, nor with its feet tied. One may not tie several camels together and pull one of them in order to move the group. He may hold all their leashes in one hand and pull them, so long as he does not tie the leashes together.
5. A camel may not go out with a saddle-cloth tied to its tail, unless it is also tied to its hump. Rabbah bar Rav Huna said it may go out with a saddle-cloth tied to its afterbirth (*if it has not fully emerged*). There are several ways to tie an animal's feet, so that it cannot run away, which are prohibited by the *Mishna*. There is a debate whether the first method mentioned in the *Mishna* refers to tying one foreleg and one hindleg, tying both forelegs or both hindlegs, or if both methods are included. One may not take several animals out tied together on *Shabbos* by pulling one of them, since it appears that they are being taken to the market to be sold.
6. One may draw several animals along, holding all their leashes together, but he may not tie the leashes securely to each other if some are of wool and others of linen. Technically, one may let the end of the leash fall up to two *tefachim* from his hand, but Shmuel cautioned that we give a practical ruling of one *tefach*, in order to prevent accidental transgression. A *braisa* stated that between the owner's hand and the actual animal, the leash may droop as much as one wants, so long as it remains at least a *tefach* above the ground.
7. **Mishna:** A donkey may not go out wearing a saddle-cloth unless it is tied. It may not go out wearing a bell, even if it is silenced, nor with a ladder¹ on its neck or a strap on its leg. A chicken may not go out with string, or with a strap on its leg. The male rams

¹ The meaning of this and the following terms is explained in the commentary.

may not go out with wagons under their tails. Ewes may not go out *chanunos*,² calves may not go out with a *gimon*, cows may not go out with hedgehog skins or with a strap between their horns. Rabbi Elozar ben Azaryah's cow would go out with a strap between its horns.

8. A saddle-cloth is prohibited because it was not designated as clothing for the animal before *Shabbos*. A bell is prohibited since it makes it appear as if it was going to the market to be sold. The "ladder" on its neck is a brace that prevents the animal from turning its head fully around. It is used to stop the animal from biting at a wound on its back. The straps on the animal's leg are used to protect it from chafing if its legs rub against each other when it walks. The strings on chickens are tags indicating ownership. The strap holds its legs close together so that it does not scratch things with its feet. The wagon placed under the male (ram's) tail was there to protect the tail, which dragged on the ground, from being damaged by rocks.
9. The *Mishna* said that ewes may not go out *chanunos*. Rav Acha bar Ulla explained that this means with an oil-soaked cotton rag on its forehead to keep it warm. Rav Pappa bar Shmuel similarly explained that *chanunos* are two oil-soaked rags, one placed on the ewe's forehead, the other placed on its womb. Rav Huna explained that *chanunos* refers to placing a woodchip in the ewe's nose.
10. The *Mishna* said that calves may not go out with a *gimon*. This is a small yoke designed to train the animal to keep its head bent. Sometimes, cows would have their udders covered with hedgehog skins, so that leeches wouldn't attach to that area. A cow may not go out with a ribbon between its horns. According to Rav, this is true regardless of the reason for the ribbon. Shmuel says that if the ribbon is tied to control the animal, is it permitted. When the *Mishna* says that Rabbi Elozar's cow would go

out with a ribbon tied between its horns, it means that his neighbor's cow would do this, and Rabbi Elozar didn't protest. Anyone who can effectively protest wrongdoing and does not is blamed for the subsequent wrong that results. (54a – 54b)

COMMENTARY

1. The *Mishna* said that a ewe may go into the public domain on *Shabbos* with *kevulos*.

The *Gemora* explains that this means with her tail tied down, so that males do not mate with her.

In explanation of the meaning of the term, the *Gemora* cites a verse dealing with when King Shlomo gave Chiram 22 cities that Chiram did not like. He called them the "land of *kevul*."

Rav Huna explained that the 22 cities were filled with wealthy residents. Chiram was displeased because the residents were spoiled by their wealth, and would not serve him properly.

Rav Nachman bar Yitzchak explained that the land was salty and filled with pits, and people who traveled there would sink to their ankles in the dirt.

2. The *Mishna* said that a ewe may go into the public domain on *Shabbos* with *kevunos*.

The *Gemora* explains that this means with a cloth covering over her wool. The wool that a ewe produces on her birthday is particularly fine (Rashi), and they would therefore cover her with a cloth to keep the wool clean. It would be used to make especially fine clothing.

To show that the term *kevunos* refers to this wool, the *Gemora* cites a statement by Rav Bibi bar Abaye that the *tzara'as*-affliction called *seies* must be the white color of clean, one-day-old wool being made into fine wool. The term for this process is *mechavein*, from the same root as *kevunos*.

² The meaning of this word is the subject of debate in the Gemara.

3. The *Mishna* recorded a three-way debate regarding whether goats may go out with their udders covered on *Shabbos*. The *Tanna Kamma* permits it, Rabbi Yosi prohibits it, and Rabbi Yehudah permits it when they are covered to stop the animal's flow of milk, but not to gather the milk. Rav ruled like Rabbi Yehudah, and Shmuel ruled like Rabbi Yosi.

Another version of the debate has them stating their opinions on their own, without citing the *Tanna* they are following.

In a *braisa*, R' Yehudah ben Beseirah ruled like Rabbi Yosi, and yet another version of the debate between Rav and Shmuel cites Shmuel as ruling like this *braisa*.

Ravin said that R' Yochanan ruled like the *Tanna Kamma*, who even permitted a goat to go out when its udders are covered to gather milk.

4. **Mishna:** A camel (or any other animal) may not go out with a saddle-cloth,³ nor with its feet tied (*there are two methods of tying, as the Gemora shall explain*).

One may not tie several camels together and pull one of them in order to move the group. He may hold all their leashes in one hand and pull them, so long as he does not tie the leashes together.

5. The *Gemora* cites a *braisa* that qualifies the prohibition in the *Mishna* of a camel going out with a saddle-cloth. If the saddle-cloth is tied to both the tail and a hump of the camel, then it is permitted.

Rabbah bar Rav Huna permitted a camel to go out with the saddle-cloth tied to its afterbirth. Since the camel will suffer if the saddle-cloth falls off, it will

³ Rashi brings an alternative explanation that this is a strap that loops under the camel's tail. Rashi favors the interpretation cited above, however, since a strap does not seem likely to fall off, and therefore ought not to be prohibited in this mishnah.

not shake it off. (*Rashi* mentions that the "saddle-cloth" under discussion might actually refer to the pillow that was tied between the animal's hind and the straps of the saddle-cloth

The *Mishna* said that an animal may not go out "akud or ragul." *Ragul* means with one leg tied to its body in such a way that the animal cannot use it. According to R' Yehudah, *akud* means to tie a foreleg to a hindleg.

The *Gemora* cites a *braisa* that state that *akud* means with either both forelegs or both hindlegs together, one that says either method is considered *akud*, and one that says only R' Yehudah's method. The reason the *Mishna* prohibits tying several animals together and drawing one of them is that it appears as if they are going to the market for sale.

6. The *Mishna* prohibited one from drawing several animals by tying their leashes together.

The *Gemora* explains that this is only if some of the leashes are of wool, and others of linen. Since the person's hand will be heated somewhat by the leashes, he is considered to be "wearing" them, and it is thus prohibited if they are *sha'atnez*. *Sha'atnez* is only prohibited if the wool and linen are secured by more than one stitch. Thus, if they are not tied in a permanent fashion, they may be carried even if some are wool and some are linen. (*Rashi* adds that the person's intent here is not to be heated by the leash, and the entire prohibition therefore only applies according to those who hold that unintentional use is prohibited.)

Shmuel says that although the technical *halachah* is that the end of the leash may droop up to two *tefachim* from the hand of the owner, one should actually tell people not to let it droop more than a single *tefach*.

A *braisa* says that the part of the leash between the

owner and the animal may droop as low as one wants, so long as it stays a *tefach* above the ground. (*Lower than this, it would not appear to be connected to the animal, and it would look like the owner was carrying it – Rashi.*)

7. **Mishna:** A donkey may not go out wearing a saddle-cloth unless it is tied. It may not go out wearing a bell, even if it is plugged with cloth so that no sound emerges, nor with a ladder⁴ on its neck or a strap on its leg.

A chicken may not go out with string, or with a strap on its leg. The male rams may not go out with wagons under their tails.⁵

Ewes may not go out *chanunos*,⁶ calves may not go out with a *gimon*, cows may not go out with hedgehog skins (*attached to their udders, to protect the milk from leeches – Rashi*), or with ribbons between their horns.

Rabbi Elozar ben Azaryah's cow went out with a ribbon between its horns, and the Sages were displeased about it.

8. A donkey may not go out on *Shabbos* wearing a saddle-cloth because it was not designated as clothing for the animal before *Shabbos* (Rashi).

A bell is prohibited since it makes it appear as if it was going to the market to be sold.

The “ladder” on its neck is a brace that prevents the animal from turning its head fully around. It is used to stop the animal from biting at a wound on its

back. It is prohibited because it is somewhat valuable, and if it falls off, there is concern that the owner will forget and carry it home (Rashi).

The straps on an animal's leg are used to protect it from chafing if, due to a very narrow stride (Rashi), its legs rub against each other when it walks.

The strings on chickens are tags indicating ownership, to prevent them from accidentally being switched for others.

The strap on the chicken holds its legs close together so that it does not scratch things with its feet.⁷

The wagon placed under the male (ram's) tail was there to protect the tail, which dragged on the ground, from being damaged by rocks (see earlier, footnote 5).

9. The *Mishna* said that ewes may not go into the public domain on *Shabbos* with *chanunos*. (*The implication of the term ewe is that this law is not relevant to males.*)

According to Rav Acha bar Ulla, after the ewe was shorn, they would place an oil-soaked rag on the animal's forehead to keep it warm. These rags are referred to as *chanunos*.

According to Rav Pappa bar Shmuel, when the animal would give birth, it needed extra warmth, and *chanunos* refer to two oil-soaked rags that were placed on the animal. One would be placed on its forehead, and the other was placed on its womb.

Rav Huna explained *chanunos* entirely differently.

⁴ The meaning of this and the following terms is explained in the commentary.

⁵ The tail of a certain species of ram was made entire of fat with no bone structure. It was very large and would drag on the ground. They therefore would make a small wagon for the tail to sit in, attached to the animal, in order to protect the tail from thorns and rocks – Rashi.

⁶ The meaning of this word is the subject of debate in the Gemara. The first explanation is that they would put an oil-soaked clump of fabric on the forehead of a newly-shorn sheep in order to keep it warm.

⁷ Rashi here says, “in order that it cannot lift its legs and *lihatiz*,” a word which means to spew, and often refers to when an animal moves its bowels violently. However, it can also refer to the animal kicking small rocks or other debris into things. An older text of Rashi, printed alongside of the *Rif*, says “so that it cannot *lihades* backwards and *lihatiz*.” *Lihades* refers to damage done when a chicken scratches with its feet. Thus, in context, it seems that the meaning here is that the feet were tied together so that it could not kick vessels over, or scratch them.



He said that there was a type of wood called *chanun*. They would put a woodchip of *chanun* in the ewe's nose, which would cause it to sneeze and expel parasitic worms from its head. Although this issue applies to both males and females, the *Gemora* explains that males did not need to be treated with *chanun*. Since they fight violently with each other, the worms were expelled without the *chanun*.

10. The *Mishna* said that calves may not go out with a *gimon*. This is a *ben nira*, a small yoke designed to train the animal to keep its head bent (*presumably so that it will accept a yoke when it grows older*). Sometimes, cows would have their udders (Rashi) covered with hedgehog skins, so that leeches wouldn't attach to that area.

A cow may not go out with a ribbon or strap between its horns. As discussed on Daf 52, Rav holds this is true regardless of the reason for the ribbon. Shmuel says that if the strap is tied between the animal's horns so that it can be grabbed by the strap and controlled, is it permitted.

When the *Mishna* says that Rabbi Elozar's cow would go out with a ribbon tied between its horns, it clearly doesn't mean Rabbi Elozar's cow, for he had thousands of cows. Rather, it means that his neighbor's cow would do this, and Rabbi Elozar didn't protest. Anyone who can effectively protest wrongdoing and does not is blamed for the subsequent wrong that results. (54a – 54b)

INSIGHTS TO THE DAF

Covering Udders

The *Mishna* discussed a debate between the *Tanna Kamma*, Rabbi Yosi, and Rabbi Yehudah as to whether a ewe may go out on *Shabbos* with her udder covered. The *Tanna Kamma* ruled that this is permissible, Rabbi Yosi forbade it, and

Rabbi Yehudah ruled that it is permissible when the udder is covered to stop the flow of milk, but forbidden when done to gather any milk that drips out. The final ruling is also the subject of debate. Rav ruled like Rabbi Yehudah, Shmuel ruled like Rabbi Yosi, and R' Yochanan ruled like the *Tanna Kamma*.

The *Gemora* cites three separate traditions regarding the exact terminology Rav and Shmuel used in their debate. The first version has them simply saying, “the *halachah* is like so-and-so,” while the second version has them issue their rulings independently, without mentioning whose opinion they follow. Finally, the *Gemora* cites a tradition in which Shmuel rules like R' Yehudah ben Beseirah, who said that while technically, ewes may go out with their udders covered if this is done to stop their milk flow (like Rabbi Yehudah), one may not practically rely on this leniency, since an onlooker might mistakenly think that the udders were covered to gather milk. Thus, in the end, he rules like Rabbi Yosi.

Tosafos explains that R' Yehudah ben Beseirah does not rule *exactly* as does Rabbi Yosi. Rabbi Yosi forbids all covering of the udders, out of concern that the covering might fall off and be carried by the owner. R' Yehudah ben Beseirah, however, only forbids covering the udders because an onlooker might mistakenly think that one is permitted to cover the udders even to gather milk that dripped out.

The difference, explains Tosafos, is that R' Yehudah would permit one to cover the udder of his animal in a city where people do not generally cover udders to gather milk that dripped. According to this version of the debate between Rav and Shmuel, Shmuel specifically ruled like R' Yehudah ben Beseirah, instead of Rabbi Yosi, to include this leniency.

According to the text of *Rabbeinu Tam* (cited in Tosafos), Rav ruled like the *Tanna Kamma*, and not like Rabbi Yehudah.