



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h

Tzvi Gershon ben Yoel (Harvey Felsen) o”h

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

HIGHLIGHTS

1. A donkey may only go out wearing a saddle cloth on *Shabbos* if the saddle cloth was tied before *Shabbos*. The *Tanna Kamma* holds that a donkey may never go out wearing a saddle on *Shabbos*. Rabban Shimon ben Gamliel holds that the donkey may go out wearing a saddle, but not wearing the straps used to secure packages.

2. One may put a saddle cloth on an animal on *Shabbos* (but not take it into the public domain – *Rashi*). Rav says one may even put on a feeding basket. Shmuel and R' Yochanan (as quoted by R' Binyomin bar Yefes) disagree. One may not directly remove a saddle from an animal on *Shabbos*. However, one may put it on the animal directly.

3. A horse may not go into the public domain on *Shabbos* with a fox tail or a ribbon tied between its eyes. A *zav* may not go out wearing his sack. A goat wearing a sack on her udder, a cow with a muzzle, and a foal wearing a feeding basket may not go out to the public domain on *Shabbos*. An animal may not go out shod, or wearing a *kemeah*, even if it is already proven to be effective for human beings. It may, however, go out wearing a bandage or a splint on a wound, and it may go out if its afterbirth is still emerging. In any case, the bell on its neck must be silenced even when the animal goes into a courtyard, and it must be removed before entering the public domain. According to Rav, one may put a feeding basket on a horse when it is in a courtyard.

According to Shmuel and Rav Yochanan, this is true only of a young foal.

4. An animal may go out into the public domain on *Shabbos* wearing a *kemeah* if its effectiveness has been proven on animals. A human may go out wearing one whose effectiveness has been proven on humans. One may smear an animal's wound with oil, or remove a scab, if this alleviates some of the animal's pain. He may not, however, if it merely provides the animal pleasure. (according to *Rashi* and *Ritva*, Rav disagrees). A person may smear oil on his own wound, or remove a scab, even to provide pleasure. One may not stand an animal in water to relieve diarrhea on *Shabbos*, but a human may do so.

5. If an animal is given to a shepherd to watch, the animal's *techum Shabbos* is set by the shepherd (*Rashi*). If the animal leaves its *techum* on *Shabbos*, the owner may call the animal to him, but he may not take it by hand. The *Tanna Kamma* holds that one may not have an animal run on *Shabbos* to stimulate it to move its bowels if it suffers from dysentery. Rabbi Oshaya, however, ruled leniently, and the halachah follows him.

6. Rav Yehudah said that a goat may not go out with its udder covered unless the covering is secured tightly. Rav Yosef showed that the entire discussion is the subject of a Tannaic debate in our *Mishna*: Rabbi Meir (*Rashi*) permits them to go out with their udders covered, Rebbe Yosi prohibits it, and Rebbe Yehudah

allows it when they are covered to dry up the milk supply, but not to retain their milk.

7. Heaven is more likely to send clear miracles in order to keep a person alive than to provide him with an easy income. The *Gemora* praises the *tznius* of a couple where the husband was unaware that his wife was an amputee.

8. The *Mishna* had said that rams (males) may go out in *bubin* into the public domain, and ewes (females) may go out in *shechozos*. In explanation of the term *bubin*, Rav Huna explains that it refers to a way of tying two rams together, so that they do not run away. Ulla says it was a piece of leather stretched for protection over the heart, where wolves are likely to strike. Rav Nachman bar Yitzchak said this was a piece of leather tied under the ram's crotch to prevent it from mating. *Shechozos*, the *Gemora* explains, are a way of tying the ewe's tail up, so that the ram's see them and become aroused.

COMMENTARY

1. The *Mishna* on the previous Daf said that a donkey may go out on *Shabbos* wearing a saddle cloth that is tied on to it. Shmuel explains that the cloth must have been tied before *Shabbos*.

Rav Nachman observed, Our Mishnah too proves it, as it states: A donkey may not go out with its saddle cloth if it is not tied to it. How is this meant? Shall we say that it is not tied to it at all, — then it is obvious, lest it fall off and he come to carry it? Hence it must mean that it was not tied to it since the eve of the *Shabbos*, from there it follows that the first clause means that it was tied to it since the eve of the *Shabbos*. This proves it.

The *Gemora* cites a *braisa* that concurs with this: A donkey may go out with its saddle cloth when it was tied

to it on the eve of the *Shabbos*, but not with its saddle, even if tied to it on the eve of the *Shabbos*.¹ Rabban Shimon ben Gamliel holds that the donkey may go out with a saddle on *Shabbos*, provided that it was tied to it on the eve of the *Shabbos*.² However, the donkey may not go out with breast-straps³, and provided that he does not pass the strap under its tail. (53a)

2. Rav Assi bar Nassan asked Rabbi Chiya bar Rav Ashi: May the saddle cloth be placed on a donkey on the *Shabbos*?⁴ It is permitted, replied he. Said he to him: Yet what is this different than a saddle? He remained silent. [Rav Assi figured that R' Chiya did not respond because he held that a saddle is permitted as well.] Rav Assi asked from a Baraisa: One must not move by hand the saddle upon a donkey, but must lead it [the donkey] up and down in the courtyard until it [the saddle] falls off of its own accord. Seeing that you say that it must not [even] be moved, can there be a question about placing it [on the donkey]? — Said Rabbi Zeira to him, Leave him alone: he agrees with his teacher. For Rabbi Chiya bar Ashi said in Rav's name: A fodder-bag may be hung around [the neck of] an animal on the *Shabbos*, and how much more so [may] a saddle cloth (be placed on its back): for if it is permitted there for [the animal's] pleasures how much more so here, that it is [to save the animal] suffering! Shmuel said: A saddle cloth is permitted, a fodder-bag is forbidden.⁵ Rabbi Chiya bar Yosef went and related Rav's ruling before Shmuel. Said he: If Abba said thus, he knows nothing at all in matters pertaining to the *Shabbos*.

When Rabbi Zeira went up [to Eretz Yisroel], he found Rabbi Binyamin bar Yefes sitting and saying in Rabbi Yochanan's name: A saddle cloth may be placed on a donkey on the *Shabbos*. Said he to him, 'Well spoken! and thus did Arioch teach it in Babylon too.' Now, who is Arioch? Shmuel! But Rav too ruled thus? — Rather he

¹ Presumably, since the donkey cannot carry a pack on *Shabbos*, the saddle is considered a load.

² Since it will help keep the donkey warm.

³ Attached to the saddle that keep a load from falling off.

⁴ Not to be led out with it, but to warm it.

⁵ Since the feeding basket is there only for the pleasure of the animal, but not to alleviate pain, Shmuel considers it a load.

had heard him conclude: Yet a fodder-bag may not be hung [around the animal's neck] on the Shabbos. Thereupon he exclaimed, 'Well spoken! And thus did Arioeh teach it in Babylon.'

3. The *Gemora* asks why a saddle is forbidden to put on a donkey, whereas a saddle cloth is permitted. The *Gemora* answers that it is possible for it to fall off by itself.⁶ Thus, it would seem that one *may* put the saddle on directly, just like a saddle cloth. Rav Pappa answers that here (regarding the putting on a saddle cloth) it is to warm it [the donkey]; here (regarding the removing of the saddle) it is in order to cool it.⁷ Where it needs warming it suffers; but where it needs cooling it does not. And thus people say: A donkey feels cold even in the summer season. [The laws of removing a saddle are more stringent than those of putting it on, since the donkey requires warmth more than it requires cold. Thus, when it needs a saddle (or a saddle cloth) put on it, it feels pain until it is warmed, whereas when it is sweaty from hard work (Rashi) and needs to cool off, it is merely giving the animal pleasure to remove the saddle.] (53a)

An objection is raised: A horse must not be led out with a fox's tail,⁸ nor with a crimson strap between its eyes.⁹

A zav¹⁰ must not go out with his pouch, nor goats with the pouch attached to their udders,¹¹ nor a cow with a muzzle on its mouth,¹² nor may foals [be led out] into the streets with fodder-bags around their mouths; nor an animal with shoes on its feet,¹³ nor with an amulet, though it is proven;¹⁴ and this is a greater stringency in the case of an animal than in that of a human being.¹⁵ But he may go out with a bandage on a wound or with splints on a fracture;¹⁶ and [an animal may be led out] with the placenta hanging down; and the bell at the neck must be stopped up,¹⁷ and it may then amble about with it in the courtyard.¹⁸ At any rate it was stated that a foal may not go out into the public domain wearing a feeding basket. This implies that the animal may go out in a courtyard that way. Now, does this not refer to large [foals], its purpose being [the animals' greater] pleasure?¹⁹ The *Gemora* answers that the *braisa* refers specifically to a young foal,²⁰ the purpose being [to alleviate] suffering.²¹ This is the likely interpretation of the *braisa*, since it is placed in conjunction with a prohibition against taking an animal out wearing an amulet.²² (53a – 53b)

4. The *Gemora* asks why an animal may not go out on *Shabbos* wearing a *kemeah* that has been proven effective, when a human being may go out wearing such

⁶ Removing it directly would be forbidden, as that would be regarded as an unnecessary exertion.

⁷ When it becomes overheated through its burden. But in any case a donkey cools very rapidly.

⁸ This is a literal translation, but the term might be just a name for some other device. Rashi says that the "fox tail" was "hung on it between its eyes, so that the eye should have no power over it." This might mean that it was used to cover the horse's face, so that passerby not see it, or that it was meant somehow to protect the horse from an *ayin hara*.

⁹ Suspended as an ornament.

¹⁰ A *zav* is a male who experienced an unusual type of seminal emission which renders him *tamei* to various degrees, depending on how many emissions he had. They would therefore tie a sack around the *zav*'s private area to check for additional emissions.

¹¹ Either to catch the milk that may ooze out, or to protect the udders from thorns, etc.

¹² It was muzzled until it came to its own fields, so that it should not browse in other peoples' land.

¹³ I.e. wearing a metal shoe to protect its feet from stones.

¹⁴ By healing on three different occasions.

¹⁵ This is now assumed to refer to an amulet; a human being may wear a proven amulet.

¹⁶ I.e. two boards tied together, one on either side of a broken limb, to hold the limb in place until the bone is healed.

¹⁷ With cotton, wool, etc., to prevent it from ringing, which is forbidden on the *Shabbos*.

¹⁸ But not in a public domain, for then it would appear as if he is taking the animal to be sold in the market.

¹⁹ This contradicts Shmuel's ruling earlier that one may only provide the animal with that which alleviates its pain.

²⁰ Whose neck is too small to graze easily on the ground. Thus, it is painful for it to graze without a feeding basket.

²¹ A larger animal, however, may not wear a feeding basket even in a courtyard.

²² The purpose of which is not pleasure but the avoidance of sickness.

a *kemeah*. The Gemora attempts to explain the Baraisa to be referring to an amulet that has not been proven effective but rejects this outright, for the Baraisa explicitly states: even if it is proven effective. The Gemora answers that the *kemeah* under discussion has been proven effective with human beings but not with animals. The Gemora asks: Is there such a thing as one which has been proven effective with human beings but not with animals? The Gemora answers: Yes, since a human being has *mazal*, he is more likely to be healed than an animal which has no mazel.²³ If so, how is this ‘a greater stringency in the case of an animal then in the case of a human being’?²⁴ — Do you think that that refers to amulets? It refers to the shoe.²⁵

The Gemora cites a *braisa* that states that a human may anoint himself with oil, or remove a scab, but he may not do so for an animal. Presumably, these are treatments for pain. The Gemora asks: Surely that means that there is [still] a sore, the purpose being [to alleviate] pain? — No. It means that the sore has healed, the purpose being pleasure.²⁶

The Gemora cites a Baraisa: If an animal suffers from a congestion of blood,²⁷ one may not stand the animal in water to cool it off.²⁸ However, a human may stand in water to cool him off if he suffers from a congestion of blood.²⁹ Ulla answered: It is a preventive measure, on account of the crushing of [medical] ingredients.³⁰ If so, the same should also apply to man? — A man may

appear to be cooling himself.³¹ If so, an animal too may appear to be cooling itself? — There is no [mere] cooling for an animal.³² [Summary: In general, the rule is that any medicinal action that is sometimes done for other reasons may be done on *Shabbos* even for healing. Thus, one may take a walk even if his intent is for exercise. Similarly, since human beings sometimes stand in water to cool off, one may do so to alleviate his discomfort from diarrhea. Since animals are not normally stood in water to cool them off, it is clear that it is being done for healing, and is thus forbidden on *Shabbos*.]

Now, do we enact a preventive measure in the case of animal? But it was taught in a Baraisa that if one's animal is outside the *techum Shabbos*,³³ he may call the animal to him, [but he may not physically take the animal. At this stage, the Gemora assumes the *braisa* means that the animal is beyond the *techum* of its owner. Thus, he may not go get the animal, but he may call it to come.] We are not concerned that he might actually leave his *techum* while trying to get the animal.

[According to Ritva, the comparison of this case to the cases of healing cited above is based on the fact that the animal under discussion needs food. If the owner does not feed it, it may die. Nevertheless, we do not say that there is a concern that the owner may overstep the bounds of the *techum* in his attempts to retrieve the animal. In the same way, the Gemora assumes, we

²³ And a *kemeah* that has been effective with a human might not be effective with an animal

²⁴ For a man too may go out only with an amulet proven for humans.

²⁵ With which an animal may not be led out, though that is permitted for men.

²⁶ The Gemora answers that it is only forbidden if the wound is already closed to the point where the oil and the scab-removal do not alleviate pain so much as provide pleasure. In the case of a wound that is still open, even an animal may be treated. Rashi points out that Rav disagrees with this.

²⁷ The Gemara refers to this as *achzah dam*, literally, “blood grabbed it.” Rashi translates this into Old French as *anpadura*. In Bechoros, 33b, Rashi calls it *apindur*. According to *La'azei Rashi* in Bechoros, this means stomach illness or diarrhea.

²⁸ Although in general one may do things to alleviate an animal's pain on *Shabbos*, this is considered a form of healing, which is forbidden for both men and animals as a precaution against transgressing the Torah prohibition of grinding herbs for medication.

²⁹ This proves that in the case of an animal, even to obviate its sufferings, it is forbidden.

³⁰ This is forbidden on the *Shabbos*, save where life is in danger. If cooling in water is permitted. It will be thought that crushing ingredients is likewise permitted.

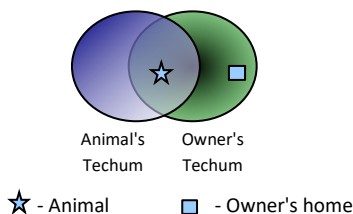
³¹ Not for medical purposes.

³² It is not customary to take an animal for cooling except for medical purposes.

³³ One may not walk more than 2,000 *amos* in any direction from the place he was standing when *Shabbos* came in. this 2,000-*amah* radius is known as his *techum Shabbos*. The *techum Shabbos* of one who is in a city begins at the city limits.

should not be concerned that when the animal is ill, the owner might forget himself and grind herbs for medicine. Thus, the prohibition of healing should not apply to an animal. (It would seem that, according to Ritva, the prohibition of healing out of concern that one may come to grind herbs is based on the worry that one has for the ill person. Once he begins to try to help the ill person, he might forget himself and do too much. Thus, where his concern is only for his property, i.e. his animal, there is less worry that one will transgress.))]

Ravina answers by explaining that the animal is not outside of the owner's *techum Shabbos*, in which case there is concern that the owner might overstep his bounds. In that case, it would indeed be prohibited even to call the animal over. The situation under discussion is where the animal was given to a shepherd to watch, in which case the animal's *techum Shabbos* is set by the shepherd.



If the animal's *techum* does not extend all the way to the owner's home, the owner may not physically bring it, since he would be directly causing causing his animal to overstep its *techum*. Technically, however, he is not required to respect the *techum* of his animal, and he may thus bring it home indirectly, by calling it to him.

The *Gemora* concludes by citing Rav Nachman bar Yitzchak, who points out that there is, indeed, a dispute over whether healing (of animals) on *Shabbos* is prohibited at all. If an animal eats a lot of vetches, and contracts dysentery, one method of helping it is to cause it to move its bowels by having it run around. Rav

Nachman cites a *braisa* that states that one may not have his animal run through the field on *Shabbos* to alleviate its dysentery, but Rabbi Oshaya permitted it. Rava ruled like Rebbe Oshaya. (It seems, then, that Rav Nachman bar Yitzchak explained the previous *braisa*, that a man may call to his animal when it is outside the *techum*, as meaning outside of his own *techum*. Although one might think that he may overstep the *techum* when calling the animal, we are not concerned that someone will transgress because of worry over his animal. Similarly, Rava would hold that we may even stand an animal in water to relieve its diarrhea, even though this is a form of healing.) (53b)

5. The Master said: A zav may not go out with his pouch, nor goats with the pouch attached to their udders. The Gemora asks: But it was taught: Goats may go out with the pouch attached to their udders? Rav Yehudah answers that a goat may not go out with its udder covered unless the covering is secured tightly.

Rav Yosef said: Have you removed all the Tannaim from the world? The entire discussion is the subject of a Tannaic debate in our *Mishna*: The Tanna Kamma (i.e. Rebbe Meir – Rashi) permits the goats to go out with their udders covered, Rabbi Yosi prohibits all except for ewes that can go out fastened, and Rabbi Yehudah allows it when they are covered to stop the supply of milk, but not to retain their milk. [This is both because when they are put on to retain milk, they are looser, and also because if they retain milk, they are being used to carry a load (Rashi).]³⁴

Alternatively, the Gemora answers, both are according to Rabbi Yehudah: in the one case it is in order that they may go dry; in the other it is for milking.

It was taught in a Baraisa: Rabbi Yehudah said: It once happened that goats in a household of Antioch had large udders, and pouches were made for them, that their udders should not be lacerated. (53b)

³⁴ Rav Yehudah knew that this was a debate in our *Mishna*, but he preferred to explain two anonymous *baraisos* so that they did not

contradict one another (Tosafos), presumably on the grounds that they likely were the accepted ruling if they were transferred anonymously.

6. The *Gemora* cites a story of a man whose wife died, leaving him with a nursing baby. He had no money to pay a wet nurse, so a miracle occurred, and his breasts opened like the two breasts of a woman and he nursed his son.³⁵

Rav Yosef observed, Come and see how great was this man, that such a miracle was performed on his account! Said Abaye to him: On the contrary: how lowly was this man, that the order of the Creation was changed on his account!

Rav Yehudah observed: Come and see how difficult are men's wants [of being satisfied] that the order of the Creation had to be altered for him!

Rav Nachman said: The proof is that miracles do [frequently] occur, whereas food is [rarely] created miraculously.

7. Our Rabbis taught: It once happened that a man married a woman with a stumped hand, yet he did not perceive it in her until the day of her death. Rav observed: How modest this woman must have been, that her husband did not know her! Said Rabbi Chiya to him: For her it was natural; but how modest was this man, that he did not perceive that his wife was missing a hand! (53b)

8. The *Mishna* had said that rams (males) may go out attached. In explanation of the term *levuvin*, Rav Huna explains that it means in pairs (referring to a way of tying two rams together, so that they do not run away). How is it indicated that *levuvin* implies closeness? For it is written: You have captured my heart (*libavtini*), my sister, my bride.

Ulla says it was a piece of leather stretched for protection over the heart, that wolves should not attack them. Do then wolves attack rams only but not ewes? — [Yes] because they [the rams] travel at the head of the flock. And do wolves attack the head of the flock and not the rear? — Rather [they attack rams] because they are

fat. But are there no fat ones among ewes? Moreover, can they distinguish between them? — Rather it is because their noses are elevated and they march along as though looking out [for the wolf].

Rav Nachman bar Yitzchak said that it means the skin which is tied under their genitals, to restrain them from copulating with the females. From where [is this interpretation derived]? Because the following clause states: and ewes may go out held - *shechuzos*. What is *shechuzos*? With their tails tied back upwards, for the males to copulate with them: thus in the first clause it is that they should not copulate with the females, while in the second it is for the males to copulate with them. Where is it implied that *shechuzos* denotes exposed? In the verse: And behold, there a woman comes to meet him, exposed like a harlot and with a surrounded heart. (53b – 54a)

INSIGHTS TO THE DAF

Saddle Cloth

Rav Asi bar Nosson asked Rav Chiya bar Rav Ashi if one may put a saddle-cloth on a donkey on *Shabbos*. He answered that it was permissible. Rav Asi then cited a *braisa* which implied that one may not put a saddle on the donkey on *Shabbos*, and asked why a saddle-cloth should be different. R' Zeira responded, "Leave him be. He holds like his Rebbe." R' Zeira then showed that Rav, Rav Chiya's Rebbe, held that even a feeding-basket may be put on an animal on *Shabbos*. Later on, the *Gemora* points out that even Shmuel holds that a saddle-cloth may be put on an animal, though not a feeding-basket, and the *Gemora* asks again why this should be different than a saddle.

It is interesting to note that the *Gemora* first shows that Shmuel agrees with Rav before reopening the question

³⁵ See Tosafof Yeshanim, citing Bereishis Rabbah, that this also happened to Mordechai when he was raising Esther.



that a *braisa* seems to contradict them. “According to everyone, at least a saddle-cloth is permitted – why is this different than a saddle?” It is also interesting that when Rav Asi cited a *braisa* that seemed to contradict Rav Chiya, R' Zeira simply said, “Leave him alone. He holds like his Rebbe.”

In explanation of this, the Ritva explains that Rav, who considered himself a Tanna and thus capable of arguing with Tannaic statements, simply disagreed with Rav Asi's *braisa*. When Rav Asi showed Rav Chiya that a *braisa* contradicted him, he merely had to show that his Rebbe, Rav, held like him, and Rav Asi's *braisa* was no longer relevant.

This point is critical to understanding the remainder of the *Gemora* as well. The *Gemora* later cites a *braisa* that seems to support Rav, for it says that a foal may not go out into the public domain wearing a feeding-basket, implying that it may go into the courtyard that way. Shmuel answered that the foal under discussion was young, and that it is painful for the young foal to bend over far enough to graze, but that an older animal would indeed be forbidden even from a courtyard while wearing the feeding-basket. The *Gemora* concludes by saying that this interpretation is the more logical one, since the *braisa* also cites the case of a *kemeah*, which is clearly used to alleviate pain and injury as opposed to providing pleasure. The Ritva points out that Rav does not disagree that this is the more logical interpretation of the *braisa*. He simply disagrees with the *braisa*.

Later, the same issue comes up again when the *Gemora* cites a *braisa* that prohibits one from smearing oil on an animal's wound, or peeling off a scab. The *Gemora* interprets this to mean when the wound is already mostly healed, so that the oil or scab-removal only gives the animal pleasure. Thus, the *braisa* does not contradict Shmuel. Rav, however, even permits one to do things that give the animal pleasure. The *braisa* is thus clearly

contradicting him. Here, Rashi also points out that Rav simply disagrees with the *braisa*.

Perhaps Rashi did not point this out in the earlier two cases since the *Gemora* could have been understood without it up to this point. In the first case, where Rav permitted a saddle-cloth to be used, the *Gemora* eventually shows that Shmuel agrees, and explains how the *braisa* does not contradict this. In the second case, the initial interpretation of the *braisa* supported Rav, and the fact that the latter interpretation is favored by the *Gemora* does not mean that Rav himself accepted this interpretation. Only in the final case, where the *braisa* clearly prohibited an action because it gives the animal pleasure, did Rashi have to point out that Rav could not explain the *braisa* according to his ruling, and thus it is clear that he invoked his status as a quasi-Tanna to disagree with the *braisa*.