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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

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 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 *kevuilos*.
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 *kevuil*."
Rav Huna explained that the 22 cities were filled with people wrapped in silver and gold. [Chiram was displeased because the residents were spoiled by their wealth, and would not serve him properly.] Said Rava to him, If so, is that why it is written, and they did not please him? Because they were wrapped with silver and gold they did not please him! — Even so, he replied; being wealthy and soft-living, they would do no work. Rav Nachman bar Yitzchak explained that it was a sandy region. And why was it called *Kevul*? Because the foot sinks into it up to the ankle, and people designate it an ankle-bound land which produces no fruit. (54a)
2. The *Mishna* said that a ewe may go into the public

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

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

domain on *Shabbos* with *kevunos*.

The *Gemora* explains that this means that they [the sheep] are covered for the sake of the fine wool. As we learned:³ [The color of] se'eis (a tzaraas affliction) is like white wool. What is white wool? — Said Rav Bibi bar Abaye: Like pure wool [from a sheep] which is covered from birth in order to produce fine wool.⁴ (54a)

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.] It was stated: 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.] Rav said: If it is in order to go dry, it is permitted, but if it is for milking it is forbidden; while Shmuel said: Both are forbidden.

Others learn it in reference to the following: Goats may go out [with their udders] tied up in order to go dry, but not for milking. On the authority of Rabbi Yehudah ben Beseirah it was said: That is the halachah; but who can vouch which is for going dry and which is for milking? And since we cannot distinguish [between them], both are forbidden. Said

Shmuel, — others say, Rav Yehudah said in Shmuel's name: The halachah is as Rabbi Yehudah ben Beseirah.

³ That the term *kevunos* refers to this wool.

⁴ It would be used to make especially fine clothing. The term for this process is *mechavein*, from the same root as *kevunos*.

⁵ Who even permitted a goat to go out when its udders are covered to gather milk.

When Ravin came, he said in the name of Rabbi Yochanan: The halachah is as the *Tanna Kamma*.⁵ (54a)

4. **Mishna:** And with what may an animal not go out? A camel may not go out with a saddle-cloth,⁶ nor with its feet tied (*there are two methods of tying, as the Gemora shall explain*). And so is the law with all other animals. 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 wind (the ropes around his hand). (54a)
5. The *Gemora* cites a *braisa* that a camel must not go out with a pad tied to its tail, but it may go out with a pad tied to its tail and its hump.

Rabbah bar Rav Huna permitted a camel to go out with the saddle-cloth tied to its placenta. [Since the camel will suffer if the saddle-cloth falls off, it will 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.*)] (54a)

6. The *Mishna* said that an animal may not go out "*akud or ragul.*" Rav Yehudah says that *akud* means to tie a foreleg to a hindleg, like Yitzchak the son of Avraham. And *ragul* means that the foreleg must not be bent back on to the upper foreleg and tied.

The *Gemora* asks from a *braisa* that states that *akud* means with either both forelegs or both hindlegs together, and *ragul* means that the

⁶ 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.

foreleg must not be bent back on to the upper foreleg and tie it there.

He interprets as the following Tanna. For it was taught: Akud means the tying together of the foreleg and the hindleg, or of the two forelegs or the two hindlegs; ragul means that the foreleg must not be bent back on to the upper foreleg and tie it there.

Yet it is still not the same: as for the first and the last clauses, it is well; but the middle one is difficult?⁷ — Rather [he maintains] as the following Tanna. For it was taught: Akud means the tying of a foreleg to a hindleg, like Yitzchak the son of Avraham; ragul means that the foreleg must not be bent back on to the upper foreleg and tie it there. (54a)

7. The *Mishna* prohibited one to tie the camels to each other (and pull one of them). What is the reason for this? Rav Ashi said: For it will give the appearance that he is going to sell the animals in the market. (54a)
8. The *Mishna* had stated that one may hold all their leashes in one hand and pull them, (so long as he does not wind the ropes around his hand). Rav Ashi said: This was taught only in respect to Kil'ayim. Kil'ayim of what? Shall we say, kil'ayim of man?⁸ Surely we learned: A man is permitted to

plow and pull with all of them.⁹ But if it means kil'ayim of the ropes,¹⁰ — surely we learned: If one fastens [two pieces together] with one connection,¹¹ it is not a connection?¹² — After all, it means kil'ayim of the ropes, but this is its teaching: providing that he does not wrap and knot [them together].¹³

Shmuel said: Providing that a handbreadth (tefach) of the rope does not hang out of his hand.¹⁴ But the School of Rabbi Yishmael taught: Two tefachim? — Said Abaye: Now that Shmuel said one tefach, while the School of Rabbi Yishmael taught two tefachim, Shmuel comes to inform us the halachah in actual practice.¹⁵ The Gemora asks from a *braisa* which states (that the rope may droop as low as one wants), so long as it stays a *tefach* above the ground. The Gemora answers: It is referring to the part of the leash between the owner and the animal.¹⁶ (54a – 54b)

9. **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 ladder 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.¹⁷ Ewes may not go out *chanunos*,¹⁸ calves may not go out with a *gimon*, cows may not go out

⁷ For this Tanna includes the tying together of the two forelegs or the two hindlegs in the term akud, whereas according to Rav Yehudah, who gives the analogy of Yitzchak, only the tying of the foreleg to the hindleg is thus designated.

⁸ When he winds the cords round his hand, he may pull at something simultaneously with the camels; thus they act in unison, and this may be regarded as two different species working together, which is forbidden.

⁹ The man and the animal is not regarded as kil'ayim.

¹⁰ Since the person's hand will be heated somewhat by the ropes, he is considered to be "wearing" them, and it is thus prohibited if they are *sha'atnez*.

¹¹ I.e., if he joins two pieces of cloth, one of wool and the other of linen, with a single stitch or knot.

¹² Hence when he winds the ropes around his hand together they are not kil'ayim.

¹³ This is a double fastening, which renders the combination kil'ayim.

¹⁴ For then it looks like a separate rope which he is carrying.

¹⁵ 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*.

¹⁶ Lower than this, it would not appear to be connected to the animal, and it would look like the owner was carrying it.

¹⁷ 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.

¹⁸ 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.

with hedgehog skins¹⁹, 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. (54b)

10. What is the reason for this? It is as we said before. [A donkey may not go out on *Shabbos* wearing a saddle-cloth because it was not designated as clothing for the animal before *Shabbos*.]

It may not go out wearing a bell, even if it is plugged. A bell is prohibited since it makes it appear as if it was going to the market to be sold.

Nor with a ladder on its neck. Rav Huna said: The "ladder" on its neck is a brace tied by its cheek.²⁰ What is it used for? It is used to stop the animal from scratching at a wound on its back.²¹

Or a strap on its leg. The straps on an animal's leg are used to protect it from injuring.²²

A chicken may not go out with string. The strings on chickens are tags indicating ownership, to prevent them from accidentally being switched for others.

Or with a strap on its leg. The strap on the chicken holds its legs close together so that it does not scratch things with its feet.²³

The male rams may not go out with wagons under their tails. 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. (54b)

11. The *Mishna* said that ewes may not go into the public domain on *Shabbos* with *chanunos*.

Rav Acha bar Ulla sat before Rav Chisda, and he sat and said: When it is sheared, a compress is saturated in oil and placed on its forehead that it should not catch cold. Said Rav Chisda to him: If so, you treat it like Mar Ukva!²⁴ Rather, Rav Pappa bar Shmuel sat before Rav Chisda, and he sat and said: When she crouches to give birth, two oily compresses are made for her, and one is placed on her forehead and the other on her womb, that she may be warmed. Said Rav Nachman to him, If so, you would treat her like Yalta!²⁵ Rather, said Rav Huna, there is a certain tree in the sea towns called *chanun*. They would bring a chip of it and place it in her nostril to make her sneeze, so that the worms in her head should fall out. If so, the same [is required] for males? — Since the males butt each other, they fall out in any case.

Shimon Nezira said: A chip of the rose tree [is placed in its nostril].

As for Rav Huna, it is understandable why *chanunos* is mentioned. But according to the Rabbis, what is the meaning of *chanunos*? — That an act of kindness is done for it. (54b)

12. The *Mishna* said that calves may not go out with a *gimon*. What is the meaning of a calf with a *gimon*?

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.

²⁴ A wealthy man and the head of the Beis din. — A sheep will not be treated with such care.

²⁵ His wife.

¹⁹ Attached to their udders, to protect the milk from leeches.

²⁰ Which prevents the animal from turning its head fully around.

²¹ 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.

²² If due to a very narrow stride, its legs rub against each other when it walks.

²³ 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

Rav Huna said: This is a *ben nira*, a small yoke.²⁶
 Rabbi Eliezer said: Where is it implied that ‘gimon’ connotes bending? It is written: Is it to bend one’s head like a fishhook [ke-agmon]?

Cows may not go out with hedgehog skins. It is a cover made for cows, so that leeches wouldn't attach and suck milk from their udders. (54b)

13. A cow may not go out with a ribbon or strap between its horns. If according to Rav, this holds true (regardless of the reason for the ribbon); whether as an ornament or as a protection,²⁷ it is forbidden. If according to Shmuel, then if it is being used as an ornament it is forbidden, but for a protection, is it permitted.

The *Mishna* says that Rabbi Elozar's cow would go out with a ribbon tied between its horns. But did he have only one cow? But Rav said – and according to others, Rav Yehudah said in the name of Rav: The tithe of Rabbi Elozar ben Azaryah's flocks amounted to twelve thousand calves annually? — It was taught: This was not his, but a female neighbor of his; yet since he did not protest against her, it was designated his. (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.

²⁶ Designed to train the animal to keep its head bent presumably so that it will accept a yoke when it grows older.

²⁷ So that it can be grabbed by the strap and controlled.