

פרק חגישי – בנה בהנה

Along with all of the members of our families, we are bidden to ensure that our animals do not engage in "מלאכה" on שבת; as such, not only are we not allowed to have them do field-work, but they may not "carry" items in the public domain, much as we are not allowed. This פרק details those items that are considered משאוי (a burden) for various animals – and thus forbidden – as against those considered שמירה (protection) which are then permitted.

2.5.1

(הא תרגמא אביי אליבא דרבא בגלמי) 52b → (משנה א) 51b

7. זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליהם פרה אדמה תמימה אשר אין בה מום אשר לא עלה עליה על: במדבר יט, ג

- I. משנה א
 - a. Camels: may have their אפסר
 - b. נאקה (white female camel): may have חטם (iron nose-ring)
 - c. פרומביא (iron bit) לויבדקים
 - i. Story: לוי sent money to buy a Lybian donkey; they sent back the money with barley
 1. Indicating: that if he feeds a regular donkey good barley, he'll be able to walk as well as a לוב אמור
 - d. Horse: may have the שיר
 - e. All animals: which typically have a שיר may wear the שיר, and be pulled by the שיר
 - i. And: in case of טומאה, the שיר may receive הזאה and be put in the מקוה while worn by the animal
- II. Discussion: is an implement that provides extra "protection" considered a burden?
 - a. Framework: רבי was asked if the first two were switched (נאקה באפסר and גמל בחטם) would it be permitted?
 - i. Easy answer: נאקה באפסר is certainly forbidden – since it doesn't provide protection, it's a burden
 - ii. Question: a camel with a nose-ring – it isn't necessary (אפסר is enough) → forbidden;
 1. Or: since it provides enhanced protection, not considered a burden
 - iii. Answer: ר' ישמעאל בר יוסי taught in ר"י's name – "4 animals walk out with אפסר – horse, mule, camel, donkey"
 1. Assumption: that is excluding camel from iron bit
 2. Rejection: it is intended to exclude the נאקה from a mere אפסר
 - iv. Suggestion: this follows מח' תנאים – whether a חיה can wear a collar (חנניא, contra חכמים, permits)
 1. Reference: must be a cat (which only needs a string, but חנוג' provides more protection)
 2. Note: חנניא follows הלכה (i.e. שמירה יתירה is permitted)
 - b. לוי (in order to appease colleague when his donkey preceded the colleague's) – may an undisciplined donkey ("like this one") wear a rein on שבת (extra protection)- the latter answered, per שמואל, that we rule like חנניא (מותר)
 - i. תנא דבי מנשיא: if he cut holes into the goat's horns, the goat may go out with a rein on שבת
 - i. דב יוסף: what if he stuck the rein into the goat's beard? Since it will hurt to pull on it, the goat won't pull it out
 1. Or: since it may get loose and fall out and he may carry it ד"א in רה"ר – it is אסור – תיקו- אסור
 - d. Further discussion: משנה (ה:ד) (שבת ה:ד) rules that a cow may not go out with a strip between its horns
 - i. דב/שמואל: one taught that it is אסור whether for protection (i.e. like leash) or for נוי; other only prohibited if for נוי
 1. שמואל דב יוסף: must have been the one to allow for שימור, as he ruled like חנניא
 - a. אבוי: the opposite, since שמואל is the one who reported the question asked of רבי (above) and ישמעאל ר' report of his father's ruling – which seems to exclude a camel from using חטם (extra protection)
 - b. Block: delete that report in favor of this one
 - c. Question: why favor ours?
 - i. Answer: we have an explicit report of רב ruling that both are אסור and שמואל – לנוי אסור
 - ii. Challenge: כשר ב:ג – פרה – if he put a rein on the פרה, it is still כשר
 1. Implication: it is not a burden, else it would be a violation of v. 1
 2. Defense (אבוי): that is referring to walking the cow from city to city (not שמירה; its basic)
 3. Defense (רבא): פרה אדומה is expensive → not "extra", this is needed
 4. Defense (רבינא): this is only if the פרה is "rebellious"

III. Discussion of the "שיר" – the collar

- a. *Question*: meaning of יוצאין and נמשכין – are these two activities or one?
- i. *דב הונא*: they may either go out with the reins wrapped around them or be pulled
 - ii. *שמואל*: they may only be pulled out, not with the reins looped around them
 - iii. *ברייתא*: they may go out with reins looped around them in such a manner as to be pulled
 1. *דב יוסף*: saw the calves of *רב הונא* go out with their reins looped around their necks on שבת
 2. *ד' דימי*: reported that *רבי*'s mules went out with their reins on שבת
 - a. *Question*: were they looped around or being pulled?
 - b. *Answer*: *ר' שמואל בר יהודה* brought same report and added – כרוכים (looped)
 - i. *Students to אסי*: this report is unnecessary – we can infer it from *ד' דימי*'s report
 1. *Explanation*: since *שמואל* reported that *רבי* was asked about the "flip" (above) and was answered by *ר' שמעאל ב"ר יוסי* in his father's name – the 4 animals that go out with reins –
 2. *Therefore*: if *ד' דימי* only meant to teach that they can go out with pulled reins – no חידוש
 - ii. *Response (ר' אסי)*: it is still needed – it is possible that *רבי* didn't accept this ruling
 1. *Therefore*: need *ד' דימי*'s report – and that would only tell us נמשכין → we need *ר' שמואל בר יהודה*'s.

IV. Analysis of טובלים במקומם – implication is that animal appurtenances are מקבל טומאה

- a. *Challenge*: כלים יב:א – rings worn by people are מקבל טומאה; not rings or other כלים worn by animals
- i. *Answer1 (ר' יצחק נפחא)*: these may be rings that were originally used for people
 - ii. *Answer2 (ר' יוסף)*: since the person uses it to lead the animal, judged as של אדם → מקבל טומאה
 1. *Support*: *ברייתא* – a metal stick used to push animal is מקבל טומאה, since a person uses it
- b. *Challenge*: there is a חציצה (keeping the water from getting to all of the ring due to its being on the animal's neck)
- i. *Answer (ר' אמי)*: case is where he hammered the ring out
 - ii. *Observation*: *ר' אמי* must agree with *רב יוסף* (above); if it were a person's ring that he hammered out, that would nullify any טומאה that was there before, per ט:כה – כלים "lose" their טומאה via an act which changes כלי ביטול טומאה
 1. *Block*: he may hold like *ר' יהודה* – that an act which is intended to fix the כלי is not a מעשה for טומאה
 - iii. *Answer (ברייתא)*: the links in the שיר are hollow → water can get in
- V. *ב:א* – student asked *ר' אליעזר* about what he heard - that we distinguish between different kinds of rings
- a. *Response*: perhaps he heard only regarding שבת; טומאה, they are all the same
 - b. *Challenge*: כלים יב:א (above) –
 - i. *Defense*: they were only discussing various rings, all worn by people
 - ii. *Challenge*: תוספתא (ibid) – if he used a ring as a belt buckle or to tie his garment – טהורה ring which is טמאה is one that goes on the finger
 1. *Defense*: they were only discussing "finger-rings"
 2. *Challenge*: כלים יז: – if the base is metal and the seal/setting is coral – טמאה; if reversed – טהורה
 - a. *Defense*: they were only discussing metal rings

VI. *ב:ב* – student asked *ר'א* about what he heard – that we distinguish between various types of needles

- a. *Response*: perhaps he heard only regarding שבת; טומאה, they are all the same
- b. *Challenge*: כלים יג:ה – if a needle's hole or sharp end is gone – טהורה
 - i. *Defense*: they were only discussing complete ones
 - ii. *Challenge*: כלים (ibid) – if a needle gets rusty such that it cannot sew – טהורה; if not – טמאה
 1. *דני ר' ינאי*: only if the rust is seen in the sewing
 2. *Defense*: they were only discussing properly sharpened (non-rusty) needles
 3. *Challenge*: *ברייתא* – whether a needle has a hole or not, it may be moved on שבת (מותר בטלטול)
 - a. *Only*: distinction between נקובה/אינה נקובה is for טומאה
 - b. *Defense (אביי)*: that is referring to a "raw" needle, that hasn't yet had a hole made