

2.5.2

(הלכה כתנא קמא) 54a → (משנה ב) 52b

1. לבבתי אחתי כלה לבבתי באחת מעיניך באחד ענק מצורניך: שה"ש ד, ט

2. והנה אשה לקראתו שית זונה ונצרת לב: משלי ז, י

3. ויצא חידם מצר לראות את הערים אשר נתן לו שלמה ולא ישרו בעיניו: ויאמר מה הערים האלה אשר נתתה לי אחי ויקרא להם ארץ פבול עד היום הזה: מ"א ט, יב-יג

- I. allowable "adornments" for donkeys, ovines
- a. *Donkeys*: may go out with a saddle-cloth, as long it is tied down
- i. שמואל had to have been tied down before שבת
1. *Support*: משנה stipulates that it must be tied – obviously it must be tied now (else it'll fall off) → must be מע"ש
 2. *ברייתא* explicitly stipulates that the מרדעת must be tied on מע"ש; the donkey may not go out with a saddle even if it is tied on מע"ש; מע"ש permits if it is tied on מע"ש, as long as there is no halter tied on and there is no strip tied on to its tail
- b. *Rams*: may go out לבובין
- i. ד' הונא means "tied together", per v. 1
- ii. עולא they would tie a piece of skin to the rams' hearts, to prevent wolves from attacking them
1. *Challenge*: do wolves only attack males?
 2. *Answer*: they lead the flock
 - a. *Challenge*: wolves also attack lambs in the back of the flock
 3. *Rather*: because they are fatter
 - a. *Challenge*: aren't there fattened lambs as well?
 - b. *Challenge*: how do the wolves tell one from the other?
 4. *Rather*: because they walk with their noses up and look around – therefore, the wolves target them
- iii. דנבי skin that they patch over their male organ to prevent them from "jumping" on the ewes
- c. *Ewes*: may go out
- i. שחוזות they tie back the tail so that males can mate with them (ironic, considering רנב's take on לבובין) per v. 2
- ii. כבולות they tie their tail down to prevent males from mating with them, per v. 3 (not fruitful)
1. *Tangent*: various explanations for what was wrong with those cities (ר' הונא, ר' רבא, ר' רנב)
- iii. כבונות they cover up the wool to preserve its pristine whiteness and be used for fancy clothes – per א:א
- d. *Goats*: may go out צרויות (with their udders tied)
- e. ד' יוסי prohibits all of these (for rams, ewes and goats) except for ewes being כבונות
- f. ד' יהודה permits goats to go out צרויות if the intent is to keep it dry (e.g. before giving birth) but not to guard the milk
- i. ר' יוסי follows הלכה – שמואל; ר' יהודה follows הלכה – רב (version1): רב/שמואל
 - ii. ר' יוסי follows הלכה – שמואל; ר' יהודה follows הלכה – רב (version2): as independent ruling: רב – may go out for drying, not for milk; אסור in either case
 - iii. Version3: ברייתא – may go out צרויות for dry (only); ר' יהודה בן בתירה concurs, but since we can't tell what the purpose is, therefore both are אסור; שמואל ruled like ר' יהודה בן בתירה
1. ר' יוחנן (per report from ר' יוחנן): ruled like ת"ק (permitted ליבש)
- II. Discussion: permissibility of putting a saddle-cloth on a donkey on שבת (note: donkeys are typically cold)
- a. ד' חייא בר ר' אשי permitted
- b. *Challenge*: why is this different from putting a saddle (prohibited)? (questioner assumed he allowed both)
- i. *Challenge (to that assumption)*: he should not take the saddle off the donkey, rather lead into חצר and it'll fall off
1. *Argument*: if taking it off is prohibited, certainly putting one on should be אסור
- ii. *Defense (ר' זירא)*: he holds like רב, who allows hanging a feeding basket (טרסקל) on the animal's neck – and certainly a saddle-cloth
1. *Reasoning*: the טרסקל is for pleasure – the מרדעת is to alleviate discomfort (cold)
 2. שמואל allows the saddle-cloth, not the טרסקל (footnote: ר' זירא confirmed that שמואל ruled this way)
- c. *All agree*: that the saddle itself is אסור; since it may fall off by itself, no need to untie and remove it
- i. ד' ר' the saddle-cloth warms it, but the saddle heats it and it won't suffer if left on per aphorism about donkeys

- d. *Challenge (to שמואל, who forbade placing the טרסקל):* a horse may not go out with a fox-tail (adornment), nor with a strip of red wool between its eyes; a זב may not go out wearing his pouch, nor goats with pouches under their teats nor a cow with a muzzle, **nor foals with feed-baskets**, nor an animal with shoes nor with an amulet, even if "מומחה"
- i. *Note:* this is an example of where בהמה is treated more severely than people
 - ii. *Point:* feedbaskets are considered carrying (→forbidden in רה"ר) but allowed in חצר
 1. *Assumption:* this refers to adult animals, for whom it is merely a convenience/pleasure
 2. *Correction:* the referent is young animals, who cannot reach the grass (→ צער if we withhold it)
 3. *Support:* it is taught along with קמייע (which is a consideration of צער)
 - iii. *Revisiting the ברייתא:* it banned wearing קמייע – even if from a מומחה
 1. *Challenge:* שבת ו:ב – a man may not go out with קמייע if it is *not* from a מומחה → from מומחה is מותר
 - a. *Answer:* ours is also מומחה – שלא מן המומחה – meaning, it is מומחה for people but not for animals
 - i. *Possible:* because אדם has "מזל", unlike בהמה (→ it is possible to have a לבהמה ולא לאדם (מומחה לאדם ולא לבהמה))
 - ii. *Note:* the phrase "זה חומר בבהמה" (note [i]) is not referring to קמייע, rather to the shoes
 - iv. *Further examples of treating אדם more leniently:* cleaning off wounds, cooling off a fever
 1. *Wounds:* we may טך and מפרנס (rub and clean out wounds) on people, not on animals
 - a. *Assumption:* this is even if there is a live wound and it would alleviate suffering
 - b. *Correction:* this is after the wound has healed, just for comfort
 2. *Fever:* if an animal gets feverish, we may not stand her in water to cool off; we may do so for a person
 - a. *Reason:* it is a precaution against שחיקת סממנים (grinding herbs for medication)
 - i. *Challenge:* if so, it should apply to people as well
 - ii. *Answer:* a person looks like he's just cooling off for comfort; we wouldn't normally do that for an animal unless it was therapeutic (everyone would see that it is for רפואה)
 1. *Challenge:* we don't make גזירות like that regarding בהמות
 - a. *Per:* שבת יז:ב – if the בהמה is outside of the תחום, he may call it to come to him
 - b. *And:* no גזירה that he might go and get it
 - c. *Answer:* in that case, his תחום overlaps the animal's
 - iii. *מח' תנאים:* the prohibition against רפואה on animals (as גזירת שחיקת סממנים) is a מח' תנאים
 1. *Per:* ברייתא – ת"ק – doesn't permit running a constipated animal in the courtyard
 - a. *But:* ר' אושעיא ר' אושעיא – ר' אושעיא ruled like ר' אושעיא
 - v. *Challenge:* to ruling about goats going out with pouches under their teats
 1. *ברייתא:* they may go out with pouches under their teats
 2. *Resolution (רב יהודה):* if they are tied on tightly, permitted; otherwise, אסור
 - a. *דב יוסף:* why ignore the תנאים in our משנה? The lenient ברייתא could be ר' יהודה, the latter – ר' יוסי – ליחלב – ליחלב – ליחלב
 - i. *Or:* both could be ר' יהודה – one ברייתא is ליבש, the other – ליחלב
 - ii. *Addendum:* ר' יהודה – the goats of בית אנטוכיא would have their teats covered for protection
 3. *Tangential story:* of man whose wife died and was poor, miraculously was able to nurse the baby
 - a. *dispute:* among פומבדיתא if this demonstrates his merit or lack of same
 - b. *related story:* man was married to an amputee and he didn't realize it until she died
 - i. *dispute:* ר' ר' חייא if she was the meritorious one (צניעות) or he was