

2.5.3

(מפני רוע מעלליהם) → 55a (משנה ג) 54a

1. הַכֵּה הַיָּהּ צוֹם אֲבַחְרָהּ יוֹם עֲנוֹת אָדָם נִפְשׁוֹ הַלֵּכֵי קֶאֱמָן רֵאשׁוֹ וְשָׂקָ וְאִפְרֵי יֵצִיעַ הַלֵּהָ תִקְרָא צוֹם יוֹם רְצוֹן לָהּ: יִשְׁעִיהוּ נח, ה'
 2. ה' בְּמִשְׁפֵּט יָבֹא עִם זְקָנֵי עַמּוֹ וְשָׂרָיו וְאַתֶּם בְּעֶרְתֶּם הַכָּרִם גִּזְלַת הָעֲנִי בְּבִתְיָכֶם: יִשְׁעִיהוּ ג, יד
 3. אִטָּם אֲזַנּוּ מִזְעָקָת דָּל גַּם הוּא יִקְרָא וְלֹא יַעֲנֶה: מִשְׁלֵי כח, יג
 4. בֵּית דֹּד כֹּה אָמַר ה' דִּינּוּ לַבְּקָר מִשְׁפֵּט וְהִצִּילוּ גְזוּל מִיַּד עוֹשֵׂק פֶּן תֵּצֵא קֶאֱשׁ חֲמַתִּי וּבְעֶרְהָ וְאִין מִכְּבֶּה מִפְּנֵי רֵעַ מַעֲלָלִיכֶם: יִרְמִיהוּ כא, יב

I. משנה ג: Prohibited items for animals (carrying)

- a. *Camel*: may not wear מוטלת (like מרדעת)
 - i. *ברייתא*: he may not go out with מוטלת only tied to his tail, but if also tied to his hump – permitted
 1. *לבה בר רב הונא*: she may go out with מוטלת tied to the placenta (if it still there)
- b. *All animals*: may he go out עקוד or רגול
 - i. *עקוד* (רב יהודה): like יצחק בן אברהם, tying one leg to one foreleg;
 1. *Challenge*: *ברייתא* reads that עקוד is both legs and both forelegs together
 - a. *Defense*: רב יהודה was reading per תנא who allows for both 2x2 and 1x1
 - b. *Challenge*; רב יהודה doesn't allow for 2x2, which the *ברייתא* included
 2. *Rather*: he was following another תנא that read עקוד as (only) 1 leg on one foreleg
 - ii. *רגול* (רב יהודה): tying one leg onto one foreleg (making it a "3-legged animal")
- c. *similarly*: he may not tie (e.g.) camels together (in a chain) and pull them
 - i. *reason* (ר' אשי): it looks like he's going to market
- d. *but*: he may put the ropes of individual camels into his hand and pull as long as he doesn't wind them together
 - i. *context* (ר' אשי): only for כלאים (not for שבת)
 1. *Can't refer to*: teaming 2 animals – (man and beast), as כלאים ח:ו rules that man may work with any animal
 2. *Must be*: כלאים of the ropes (if one is wool, the other linen)
 - a. *Challenge*: כלאים ט:י doesn't consider one תכיפה to be meaningful vis-à-vis כלאים
 - b. *Answer*: it means – as long as he doesn't wrap it around and tie it
 - c. *Answer* (שמואל): as long as it doesn't come 1 טפח out of his hand
 - i. *Note*: שמואל בי taught that it must not come out 2 טפחים
 - ii. *Observation* (אבוי): שמואל must have been teaching the הלכה when he taught 1 טפח
 1. *Challenge*: *ברייתא* rules that it must be 1 טפח above the ground
 2. *Answer*: that's referring to the rope between animals (in a chain)

II. משנה ד: further prohibited items for animals to "carry"

- a. *חמור*: may not wear a saddle-cloth if it *isn't* tied down
 - i. *As*: we explained above – it may fall off etc.
- b. *זוג*: may not wear a bell, even if the clapper is plugged up
 - i. *Reason*: it looks as if he's taking it to market
- c. *סולם*: nor with a סולם on its neck – a contraption put to keep it from scratching an open wound
- d. *דצועה*: nor with a strip of material on its leg - used to help it walk correctly
- e. *תרנגול*: fowl may not go out with strings (to identify them) or strips of material on their legs (keep from damaging)
- f. *אילים*: rams may not go out with little wagon under their tails (made to protect tail from ground)
- g. *דחלים*: ewes may not go out "חננויות" (according to first two opinions – acts of compassion – חנינה)
 - i. *ד' אחא בר עולא*: when they shear the sheep, they put some oil on its forehead to keep it from catching cold
 - ii. *ד' פפא בר שמואל*: when the lamb gives birth, they put two vials of oil, one on forehead and one on belly
 1. *ר' חסדא* (to both): these are done for important people – not for animals!
 - iii. *ד' הונא*: there is a tree known as חנון, they put it in their noses to make them sneeze and blow out insects
 1. *And*: they don't need to do this for males, who gore each other and knock them out (hence "חננויות")
- h. *עגל*: calves may not wear גימון – a small yoke, put on it to train it to bear a burden– (per v. 1)
 - i. *פרה*: cow may not go out with the skin of a שרץ (used to keep leeches away)
 - i. *Nor*: with a strip of material between her horns – even רב agrees that לנוי אסור
 - ii. *Note*: רב'אב"ע's cow used to go out that way on שבת; חכמים disapproved
 1. *Challenge*: רב'אב"ע was fabulously wealthy and had significantly more than 1 cow
 2. *Answer*: it was his neighbor's; since he didn't protest her action, he is considered responsible for it

III. Tangential excursus: responsibility for the generation etc. held by the elders (vv. 2-4)