



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Nun Gimmel

MISHNA

- A donkey may go out with a cloth that is kept on it for warmth, as long as it is tied to the donkey.
- Rams may go out "levuvin", sheep may go out "shechuzos", "kivulos", and "kivunos".
- Goats may go out with their udders tied with a pouch (sometimes this is done to stop them from producing milk, and sometimes this is done to save milk from leaking and going to waste).
- **R' Yose** says all these are prohibited except for the case of sheep going out "kivunos". **R' Yehuda** allows goats to go out with tied udders if he wants to dry them up (they are tied tightly and there is no fear that the pouch will fall off and get carried in reshus harabim), but if he is trying to catch the milk it is assur (because the pouch is not tightly tied and it may fall off).

GEMARA

- **Shmuel** says the cloth must be tied onto the donkey from Friday.
 - **R' Nachman** brings a proof from the next Mishna which prohibits the donkey from going out with a cloth if it wasn't tied on. Now, this can't refer to where it wasn't tied on at all, because that would be obviously prohibited, since it can easily fall off. Rather, it must be saying that it is prohibited where it wasn't tied on from Friday. **SHEMAH MINAH**.
 - Another Braisa is a proof as well. The Braisa says that a donkey may go out with the cloth if it was tied on from Friday, and may not go out with a saddle even if it was tied on from Friday. **R' Shimon ben Gamliel** says it may go out with a saddle tied on from Friday as long as it is not tied down in the front or the back (which is what is done when it will be carrying a load).
- **R' Assi bar Nassan** asked **R' Chiya b' R' Ashi**, may one put the cloth on the donkey on Shabbos (not to go out with it, but to wear in the reshus hayachid)? He answered that one may. He then asked, why is that permitted if even moving a saddle is assur? We see from a Braisa that even removing a saddle is assur!? He didn't answer.
 - **R' Zeira** answered, **R' Chiya** holds like his rebbi, **Rav**, who even allows one to hang a feed bag on an animal on Shabbos (which is done for pleasure to make it easier to eat), so for sure he would allow one to put the cloth on the donkey which is for the cold (which helps to alleviate a suffering).
 - **Shmuel** says, putting on the cloth is mutar, but putting on a feed bag is assur.
 - **Q: Rav and Shmuel** agree that one may put on the cloth. Why is removing a saddle assur? **A1:** The saddle will fall off by itself if you walk the animal around, so we don't permit taking it off. **A2: R' Pappa** says, putting on the cloth is to alleviate suffering (to warm the animal), removing the saddle is not to alleviate suffering (it cools the animal which is for pleasure).
 - **Q:** A Braisa says an animal may not go out with its feed bag. This suggests that it may be put on the animal if it is staying in the reshus hayachid, because it brings the animal pleasure. This is not like **Shmuel** said!? **A:** The Braisa is discussing young animals for which it is a "tzar" to eat off the floor (their knees are high and their necks are short).
 - **Q:** The Braisa said an animal may not go out wearing a "kemaya" even it is has been proven to be effective. Another Braisa says it is only a problem if it hasn't been proven effective!? **A:** The Braisa here means it is not proven effective either. Although it says it is proven, it means it is proven effective on a person, but not on an animal and therefore cannot be worn by an animal outside on Shabbos (a person has a Malach that protects and helps him, while an animal does not, so something that is effective on a person may not be effective on an animal).

- **Q:** A Braisa says, a person may smear oil on a wound and scrape a scab on Shabbos, but may not do so for an animal. We see that even to alleviate “tzar” one may not do so for an animal on Shabbos?! **A:** That case is talking about where it is done for pleasure, not to alleviate “tzar”.
- **Q:** A Braisa says, if a person has a blood ailment, he may stand in cool water to cure it. An animal with the same condition may not stand in cool water to cure it. We see that even to alleviate “tzar” it may not be done?! **A: Ulla** said, this cure may not be done because people will then think all cures are mutar on Shabbos, including grinding herbs for medicine. A person doing this cure is not a problem because it looks like he is standing in the water to cool down, not for a cure. An animal doesn’t normally stand in the water like that to cool down.
 - **Q:** We find that we are not goizer when it comes to an animal by the din of “techumin” (a person may call an animal into the techum and we are not goizer that the person may walk out to go get the animal), so why are we goizer by an animal’s cure?! **A: Ravina** said, we are not goizer in that case because the animal is out of its own techum, but within the person’s techum. However, we typically are goizer by animals in the same way as we are for people.
 - It is actually a machlokes in a Braisa whether we prohibit doing a cure to an animal as a gezeirah for preventing the grinding of herbs. The **T”K** prohibits it and **R’ Yoshiya** allows it.
- **Q:** The Braisa we quoted earlier said that goats may NOT go out with pouches tied to their udders. Another Braisa says that it is permitted?! **A1: R’ Yehuda** says the first Braisa discusses where it is not tied well and the second where it is tied well. **A2: R’ Yosef** says it is a machlokes Tana’im like in our Mishna, where the **T”K** allowed it, **R’ Yosef** prohibited it, and **R’ Yehuda** said it depends on the purpose of the placing of the pouch. **A3:** Both Braisos are said according to **R’ Yehuda**. The first Braisa discusses a pouch put there to catch the milk, and the second Braisa discusses where the pouch was put there to prevent milk production.
- A Braisa says, **R’ Yehuda** says, there was a story where people put pouches on goats with oversized udders to prevent them from getting cut on the thorns they passed over.
- A Braisa brings a story about a widower who was left with an infant but did not have enough money to hire a woman to nurse the baby. A miracle occurred and he was able to nurse his baby.
 - **R’ Yosef** said, he must have been a great man to merit such a miracle. **Abaye** said, if he was truly great, he would have been given money from Hashem instead of that miracle.
- A Braisa brings a story with a woman missing a hand who died. Her husband never realized she was missing a hand.
 - **Rav** said, her modesty was so great that he never noticed. **R’ Chiya** said, HIS modesty was so great that he never even noticed.

ZECHARIM YOTZIN LEVUVIN

- **R’ Huna** says, “Levuvin” means in pairs. Rams would be tied into pairs to prevent them from running away. **Ulla** says it means a piece of leather that is tied over their hearts so that wolves should not attack them (wolves attack the hearts of animals). Wolves only attack the males (rams), not the females (sheep), because males walk with a stance that the wolves find to be confrontational and look as if they want to attack the wolves. **R’ Nachman bar Yitzchak** says, it means a piece of leather that is tied under their reproductive organs to prevent them from mating. We see it means this, since the next part of the Mishna says a female (sheep) may go out “shechuzos”, which means with their tails tied up so that males should mate with them. It makes sense that the Mishna preceding this piece is discussing something done to prevent mating from happening.