



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

Shabbos Daf Nun Daled

HA'RECHEILIM YOTZOS KIVULOS

- "Kivulos" means that the sheep have their tails tied down to prevent a male from mating with them.

KIVUNOS

- "Kivunos" means that the sheep have a covering over their wool to keep it especially white to make a higher quality wool.

V'HA'IZIM YOTZOS TZERUROS

- **Rav** paskens like **R' Yehuda**, **Shmuel** paskens like **R' Yose**, and **R' Yochanan** paskens like the **T"K** of our Mishna.
 - Others said that **Shmuel** paskened like **R' Yehuda ben Beseira**, who says that although he agrees with **R' Yehuda** that goats may go out with pouches on their udders if the intent is to prevent production of milk, but not if the intent is to catch the leaking milk, since it is impossible to know what one's intent is, he is goizer and says that it is assur in either case.

MISHNA

- A camel may not go out with a "mitulteles" (either a cloth like the one discussed regarding a donkey, or a cushion that prevents the straps from harming the camel's skin), nor may it or any other animal go out "akud" or "ragul".
- Camels cannot be tied one to another and then led in procession.
 - However, one may take all the leashes in his hand and lead them as a group as long as he does not wrap them around his hand.

GEMARA

- A Braisa explained that the "mitulteles" is only assur to go out with when it is tied to the tail alone. However, if it is tied to the tail and the hump, it is mutar (it won't fall off).
 - **Rabbah bar R' Huna** allowed a camel to go out with a "mitulteles" that was attached to the camel's placenta.

LO AKUD V'LO RAGUL

- **R' Yehuda** explains "akud" to mean a front leg tied to a back leg "like Yitzchak ben Avrohom" (at the "akeidah"), and "ragul" to mean the bottom part of the foot to be tied up against the leg
 - Although there are 2 Braisos that explain "akud" to mean tying the 2 front or back feet together, R' Yehuda has another Braisa to rely on that explains as he did.

V'LO YIKSHOR GEMALIM

- **R' Ashi** explains, camels cannot be tied together and led in procession because it looks like they are being led to the marketplace to be sold.

AVAL MACHNIS

- **R' Ashi** says, wrapping them around the hand would be a "kilayim" (i.e. "shatnez") issue (if some leashes are made of wool and others of linen), not a Shabbos issue.
 - **Q:** Wrapping these materials around one's hand would not be a shatnez problem because they must be more securely attached to cause any problem?! **A:** The Mishna means to say that it is a problem if he knots them together and then wraps them around his hand.
- **Shmuel** says, the end of the ropes cannot hang even a tefach out of the bottom of his hand (it looks like he is carrying the ropes that are sticking out of his hand).
 - **Q:** **Shmuel** says elsewhere that it may be up to 2 tefachim that may hang out? **A:** **Abaye** said, **Shmuel** held it can be up to 2 tefachim, but he would pasken only one tefach, as a gezeirah.

- **Q:** A Braisa says that the leashes must be a tefach above the ground, but makes no mention of limiting the amount that it can hang out of the hand?! **A:** That Braisa is talking about the rope that is in between the animal and the person, not the piece that is hanging out of the person's hand.

MISHNA

- A donkey may not go out: with the cloth used to warm it if it is not tied to the donkey; with a bell even if it stuffed so that it won't make noise; with a ladder on its neck; or with a strap on its leg.
- Chickens may not go out with strings, or with straps on their legs.
- Rams may not go out with wagons under their tails, sheep may not go out "chanunos".
- Calves may not go out with a "gimon", cows may not go out with prickly animal skin on their udders, or with a strap in between their horns.
 - **R' Elazar ben Azarya's** cow went out with a strap between its horns against the will of the **Chachomim**.

GEMARA

- A donkey's cloth must be strapped, as explained previously, (if it was not tied on from Friday, it shows that it is an unnecessary piece of clothing and is therefore a "burden").

V'LO B'ZUG AHF AHL PI SHEHU PAKUK

- Walking with a bell looks like one is taking the animal to the market to be sold.

V'LO B'SULEM SHE'BITZAVARO

- **R' Huna** said, this refers to a ladder shaped splint/brace that is placed by the animal's cheek and prevents the animal from turning its head and irritating a wound that exists there.

V'LO BIRTZU'AH SHE'BIRAGLO

- This refers to a contraption that was made for an animal with short steps which would knock its feet into each other and hurt itself. This brace prevented this knocking together.

V'EIN HATARNIGOLIN YOTZIN B'CHUTIN

- This refers to strings that were put on the chickens to identify them as belonging to a particular owner.

V'LO BIRTZU'AH

- This refers to a strap that held the chicken's feet together to prevent it from kicking pebbles and breaking items.

V'EIN HAZICHARIM YOTZIN BA'AGALA

- This refers to a small wagon that would go behind the ram to carry its tail so that it should not drag on the floor and get injured .

V'EIN HARICHELIM YOTZOS "CHANUNOS"

- **R' Acha bar Ulla** explains this to mean, that after the animal is sheared, a soft cloth is soaked in oil and placed on its forehead to warm it until it grows wool again.
 - **R' Chisda** said, if this is done, this sheep is being treated like **Mar Ukva** (i.e. no animal is treated this way and this can't be the meaning of "chanunos")!?
- **R' Pappa bar Shmuel** explains, when a sheep is giving birth, 2 soft cloths are soaked in oil, one is placed on its forehead and one on its womb to keep the sheep warm.
 - **R' Nachman** said, if this is done, this sheep is being treated like Yalta (i.e. no animal is treated this way and this can't be the meaning of "chanunos")!?
- **R' Huna** says, this means that we take a chip of "chanun" wood and put it in the sheep's nostrils. It makes the sheep sneeze and rids it of the worms in its head (the process is called "chanunos" for the name of the wood).
 - Males (rams) don't need this, because they constantly bang heads with one another, and the worms fall out without our assistance.
 - **Shimon Nezira** says "rosem" wood was used for the sheep. The process is called "chanunos" because we are doing an act of mercy (chanun) for the animal.

V'EIN HA'EGEL YOTZEH B'GIMON

- **R' Huna** says this refers to a small yoke that is put on a calf to train it bend its head down when it gets older.

V'LO PARAH B'OR HAKUPAR

- A prickly leather animal skin was placed over the cow's udders to prevent animals from coming and sucking milk from the cow.

V'LO BIRTZUAH SHE'BEIN KARNEHAH

- According to **Rav** this is assur whether the strap is for decorative or control purposes. According to **Shmuel** it is only assur if it is there for decorative purposes.

PARASO SHEL R' ELAZAR BEN AZARYA

- A Braisa says, this refers to the cow of **R' Elazar's** neighbor, and because he didn't protest her doing this, the Mishna calls it his cow.
 - **Rav, R' Chanina, R' Yochanan, and R' Chaviva** taught, one who has the power to protest the actions of his household and does not, is punished for their sins. One who has the power to protest the actions of the people of his city and does not, is punished for their sins. One who has the power to protest the actions of the entire world and does not, is punished for their sins.
 - **R' Pappa** said, the Reish Galusa is a person with the power to protest the actions of the entire world.