

1 Before returning to our discussion from the previous דף about whether an excessive restraint is considered a משאוי with regard to שביית בהמה, the גמרא discusses the concern that an אפסר - a halter which is used to lead the animal must be attached in a way that there is no concern that it will fall off and be carried אמות ד' in a רבים.

2 If the owner drills holes between the animals horns to attach the אפסר it is certainly not a problem because it will never fall off.

If the אפסר is connected to the beard of a goat, the גמרא is not sure if there should be a concern ונפיל כיין דאי מנתח לה כאיב לא - that it will come loose and fall off, or לא - since if the animal were to try to get out of it, it would hurt, there is no concern that it will try to get out of it.

3 In returning to the discussion of an excessive restraint on an animal, the גמרא tells us that this Shailah is also a רב מחלוקת רב ושמואל, regarding that which the Mishnah later on daf Nun Daled amud bais says; A cow may not go out with a strap between its horns.

Rav says; אין לנוי בין לשמור אסור - The strap is forbidden regardless whether it is for decoration - because cows do not typically wear these straps for decoration - or if it's to control the animal - because a cow does not need to be restrained at all. Therefore the strap is considered to be a משא.

Shmuel says; לנוי אסור לשמור מותר - It is permitted to be worn for the purpose of controlling the cow, because Shmuel said that הלכה כחנניה an excessive restraint is not a burden.

The גמרא questions Rav opinion that a strap on a cow is a משאוי from a ברייתא regarding פרה אדומה which teaches כשרה בעליה במוסרה כשרה - the פרה אדומה would still be kosher for use even if it had a strap. Now, the פסוק tells us that one of the qualifications of a פרה אדומה is that אשר לא עלה עליה על - it never had a burden. According to Rav this פרה אדומה should be invalid. Obviously the Braisa holds that a strap is NOT a burden?

1



באפסר

Must be attached in a way that there is no concern that it will fall off

2



Between the horns

It will never fall off



תחב לה בזקנה

זימנין דרפי ונפיל Or כיון דאי מנתח לה כאיב לא אתיא לנתוחה

3



ולא ברצועה שבין קרניה

שמואל	רב
לנוי לשמור אסור מותר	בין לנוי בין לשמור אסור
כאב בחנייה כל נטירותא יתרתא לא אמרינן משאוי הוא	כשרה פרה אדומה קשרה בעליה במוסרה

אשר לא עלה עליה על

Obviously It's NOT a burden?

- 4 The Gemara answers by qualifying Rav's ruling, that under certain conditions it is appropriate to use a strap to control the cow. As Rashi explains;
 ולא נטירותא יתירתא הוא אלא אורחא היא - in these circumstances it's not considered excessive, and therefore permitted.
- 1- אמר אביי במוליכה מעיר לעיר - although a strap is generally excessive for a cow - however, when bringing it from city to city it may be necessary, and that is the case that the ברייתא of פרה אדומה is talking about.
- 2- רבא אמר שאני פרה דדמיה יקרין - although a strap on a cow is normally excessive, the פרה אדומה is so valuable that a strap is a very reasonable way to protect it.
- 3- רבינא אמר במורדת - maybe the פרה אדומה in question is an unusually rebellious animal that needs a strap.

- 5 The Gemara next refers to the continuation of the Mishnah at the beginning of the Perek.
 וסוס בשיר - And a horse may go out with a collar.
 וכל בעלי השיר יוצאין בשיר ונמשכין בשיר - And all animals that generally wear a collar, may go out with a collar and be pulled by a collar.
- In explanation of the Mishnah the Gemara records a מחלוקת אמוראים.
- רב הונא holds that או יוצאין כרוכין או נמשכין - the horse can go out with the leash even if it is wrapped around the animals neck in such a way that it is not used to pull it, since it is a normal decorative piece for a horse, and of course if it can be pulled by it.
- שמואל, on the other hand, holds that יוצאין נמשכין ואין יוצאין כרוכין - the horse can only go out with the leash if it can be pulled by the leash and not if the leash is wrapped around the neck. The gemara attests that the mules of רבי would go out with their halters wrapped around their necks.

- 6 The Gemara continues with the next statement of the משנה.
 ומזין עליהן וטובלן במקומן - you can sprinkle waters and טובל the animal collars while they are still on the animals. The Gemara makes two points about this line:
 First, how can the collars become טמא at all if the משנה in כלים states
 טבעת אדם וטבעת בהמה וכלים ושאר כל הטבעות טהורות - only rings of people are טמא, not of animals or utensils?

4

Under certain conditions it is appropriate to use a strap

רש"י ולא נטירותא יתירתא הוא אלא אורחא היא

רבינא אמר	רבא אמר	אמר אביי
במורדת	שאני פרה	במוליכה מעיר לעיר
That needs a strap	דדמיה יקרין	

5

וסוס בשיר



וכל בעלי השיר יוצאין בשיר ונמשכין בשיר

שמואל	רב הונא
יוצאין נמשכין ואין יוצאין כרוכין	או יוצאין כרוכין או נמשכין

6

ומזין עליהן וטובלן במקומן



טמא? How can the collars become טמא

טמא

וטבעת בהמה וכלים טהורות	טבעת אדם טמא
-------------------------	--------------

7 The Gemara gives two answers:
 אמר רב יצחק בבאין מנוי אדם לנוי בהמה - the משנה is speaking about collars that used to be for people and were changed into animal collars, so they could have contracted טומאה while being used by people.
 ורב יוסף אמר הואיל ואדם מושך בהם את הבהמה - even though the animal WEARS the collar, people USE the collar, therefore, the collar is considered a utensil of a person and is susceptible to טומאה.

7

<p>ורב יוסף אמר</p> <p>הואיל ואדם מושך בהם את הבהמה</p>	<p>אמר רב יצחק בבאין מנוי אדם לנוי בהמה</p>
---	---

8 Second, the Gemara questions how the collar can be immersed with the ring still in the collar - isn't this a problem of חציצה?
 אמר רבי אמי בשריתכן - we are speaking about a case where he hammered out the hole large enough that the ring does not fit so snugly into the collar and water gets to it.

8

חציצה

אמר רב אמי

בשריתכן שינוי מעשה לקלקל

מחוללין

The Gemara points out that the fact that you hammer it out does not make it lose any previous טומאה, because this is a שינוי מעשה לתקן - an action that improves the item, and only a שינוי מעשה לקלקל takes away טומאה.
 Or we can be speaking about מחוללין - collars that have wide holes to begin with, and the water can get through.

9 Since we discussed the topic of the rings of the halter and collar becoming Tamei, the Gemara mentions two statements of רבי אליעזר.

First, רבי אליעזר says that the idea שחולקין בין טבעת לטבעת that the הלכה distinguishes between different types of rings is only regarding שבת הלכות, as the Gemara discusses in the next Perek regarding נשים תכשיטי. However, regarding הלכות שבת - all rings are treated the same. The Gemara clarifies that this is a much more limited statement than it sounds.

It means that all rings used by people (not by animals), on their finger (but not those used with clothes), and entirely of metal (no אלכווג component) are treated the same in הלכות שבת.

Second רבי אליעזר says that in regards to הלכות שבת all needles are the same. This is also much more limited than it sounds. Only complete needles (not missing any parts), that are polished (not rusty) are all halachically the same.

9 רבי אליעזר

חולקין בין טבעת לטבעת



<p>✗ הלכות שומאה</p> <p>כא וזא אתה פיא</p> <p>Used by people On their fingers Entirely of metal</p>	<p>✓ הלכות שבת</p> <p>הלכות שומאה</p> <p>All needles are the same</p> <p>Complete needles that are polished All halachically same</p>
---	---