

1 Our shiur began by explaining that which the Mishnah at the bottom of ע"ב ע"ב said;
 - חמור יוצא במרדעת בזמן שהיא קשורה בו
 A donkey may go out with its saddle cloth - which keeps the donkey warm - when it is tied to it.
 שבת - אמר שמואל והוא שקשורה לו מערב שבת
 This is only permitted if it was tied on before שבת, but if it was tied on to the donkey on שבת it may not go out with it.
 The שמואל brings several proofs in support of גמרא.

2 The גמרא then discusses putting a saddle cloth on the donkey in a - רשות היחיד
 - מהו ליתן מרדעת על גבי חמור בשבת
 This is a question of טירחא יתירא - un-necessary exertion.
 The גמרא concludes that everybody agrees this is permissible, because it alleviates the צער - the suffering of the animal by warming it. As the saying goes;
 חמרא אפילו בתקופת תמוז קרירא ליה - A donkey is always cold even in the summer.

3 However, רב and שמואל disagree whether you may put a feeding bag on an animal, because it only increases the תענוג - the pleasure of the animal by making it easier for it to eat. Rav permits it, while Shmuel forbids it.
 שמואל actually strongly criticized רב for being lenient with this issue, remarking -
 - If Rav really said this, he does not know anything about שבת כלום.
 הלכות שבת.

1

חמור יוצא במרדעת בזמן שהיא קשורה בו
 אמר שמואל... והוא שקשורה לו...
גמרא
 brings several proofs in support of שמואל

2


מהו ליתן מרדעת על גבי חמור
 טירחא דשבת un-necessary exertion
 רשות היחיד
 It is permissible... alleviates the צער of the animal by warming it
 חמרא אפילו בתקופת תמוז קרירא ליה

3

Putting a feeding bag on an animal
 It only increases תענוג
 רב Permits
 שמואל Forbids
 רב criticized for being lenient
 ...remarking אי הכי אמר אבא לא ידע במילי דשבתא ולא כלום!
 לא ידע במילי דשבתא ולא כלום!

4 The Gemara then quotes two opinions about the permissibility of putting on or removing the saddle itself from the donkey:

4 The Gemara quotes 2 opinions... about **permissibility** of **Putting On or Removing** The **saddle itself** from the donkey



5 The first opinion seems to assume that רב and שמואל both agree you may put a saddle ON a donkey because it also warms it somewhat, making it an issue of צער. However, you may not remove it from the donkey דנפיל ממילא because it likely will fall off by itself. There is no need for the טירחא יתירא of taking it off. The second opinion, רב פפא, seems to assume that both רב and שמואל would prohibit putting a saddle ON a donkey because it does not warm it that much, and is considered a matter of תענוג. As far as removing the saddle - Rav would allow it because it gives the donkey the pleasure of cooling down, while שמואל would say is it אסור because לצננה לית לה צערא - the donkey is not suffering from the need to be cooled down, it's only a matter of increasing its pleasure which, as with the feeding bag Shmuel forbids, because שמואל holds that you may exert yourself only to alleviate צער, but not to simply increase comfort.

5 **First opinion...**

שמואל	רב
✓ Put On IT ALSO WARMS THE DONKEY	✓ Put On IT ALSO WARMS THE DONKEY
✗ Remove	✗ Remove IT WILL LIKELY FALL OFF BY ITSELF

Second opinion... רב פפא

שמואל	רב
✗ Put On	✗ Put On IT DOES NOT WARM IT THAT MUCH
✗ Remove לצננה לית לה צערא	✓ Remove PLEASURE OF COOLING DOWN

6 As a result, the Gemara explains that when the ברייתא allows סייחים בטרוסקלים שבפיהם, colts to wear their feed bags in a רשות היחיד, it must be speaking of young colts who would suffer without their feeding bags, because it's difficult for them to bend down. However, for older colts it's forbidden, because for them it's just a matter of comfort and pleasure.

6 **Gemara explains...**



סייחים
בטרוסקלים
שבפיהם
in a רשות היחיד
...because it's
difficult for them
to bend down



7 The above-mentioned Braisa listed קמיע, an amulet among things an animal may not wear in רשות הרבים. After some clarification the Gemara concludes as follows;

Both an animal and a person may walk out with a מומחה, an amulet that has proven to be effective for each respectively. However,

מומחה לאדם אינו מומחה לבהמה - an amulet that has been proven effective for a person מולא ליה - who has מול, may not be effective for an animal which has no מול.

Rashi here in our masechta explains Mazal as מלאך שלו ומליץ עליו - One's angel who advocates on his behalf.

The גמרא goes on to challenge the premise that one may exert himself to alleviate צער of an animal on שבת from 2 Braisos.

One forbids anointing an animal's wound. However, the Gemara answers that the Braisa is speaking of a case where the wound is basically healed and the anointing is משום תענוג - for pleasure, and therefore forbidden.

The second Braisa forbids standing an animal in cold water to relieve it from blood congestion. The Gemara answers that there is an additional issue here of medical treatment which is forbidden because of גזירת שחיקת סממנין - One might come to grind herbs for medicine.

Actually, it is a מחלוקת אמוראים ותנאים whether the איסור of medical treatments applies to animals and the גמרא concludes הלכה כרבי אושעיא that it is permitted, because one is unlikely to get so upset over the animal's illness that he would violate an איסור דאורייתא of grinding herbs.

7 קמיע
...among things an animal may not wear in רשות הרבים

An animal and a person may walk out with a קמיע מומחה

However... מומחה לאדם אינו מומחה לבהמה כצ"ל רש"י

רש"י מלאך שלו ומליץ עליו

The גמרא challenges... that one may exert himself to alleviate צער of an animal on שבת

One כחייב forbids anointing an animal's wound

anointing is משום תענוג

Second כחייב forbids standing an animal in cold water to relieve it from blood congestion

גזירת שחיקת סממנין

MEDICAL TREATMENTS FOR ANIMALS הלכה כרבי אושעיא that it is permitted



8 The Gemara next discusses a seeming contradiction between two ברייתות whether goats may go out with כיס שבדיהן - a pouch on their udders - and resolves it in one of three ways:
 -1- הא דמיהדק הא דלא מיהדק - it may only be worn if tied on tight, but if it's not tight it is אסור because it might fall off and the owner will carry it in הרבים רשות.
 -2- תנאי היא - it is indeed a מחלוקת תנאים.
 -3- כאן ליבש כאן ליחלב - If the purpose of the pouch is to dry up the milk it is permitted, because then it is tied tight. If it is there to collect the milk it is forbidden, because then one is not so particular to tie it tight and it might fall off and be carried.

8 *May goats go out with...*

כיס שבדיהן

◆	◆	◆
כאן ליבש כאן ליחלב	תנאי היא	הא דמיהדק הא דלא מיהדק
<i>one might not tie it tight and it could fall off</i>		<i>it might fall off and he will carry it</i>

9 Tangentially, the גמרא relates two remarkable stories.
 First, a woman died leaving a young son who had to be nursed, but the father could not afford to hire anybody. Instead נפתחו לו דדין כשני אשה - the father was able to lactate and nurse his child! There is a performance of such a miracle reflects well or poorly on the father.
 אמר רב יוסף בא וראה כמה גדול אדם זה שנעשה לו נס כזה - Rav Yosef said; he must have been a great person to merit such a miracle.
 אמר לו אביי אדרבה כמה גרוע אדם זה שנשתנו לו סדרי בראשית - Abaye said; on the contrary, how inferior he must have been, to require a change in the natural order of the world. Rashi adds ולא זכה ליפתח לו שערי שער - He did not merit divine assistance in a more natural way, such as earning an adequate livelihood.

9 *Two remarkable stories...*

A woman died leaving a young son who had to be nursed, ...but the father could not afford to hire anybody

נפתחו לו דדין כשני דדי אשה

מחלוקת אמוראים
 if the performance of such a miracle reflects WELL or POORLY on the father

אמר רב יוסף בא וראה כמה גדול אדם זה שנעשה לו נס כזה

אמר לו אביי אדרבה כמה גרוע אדם זה שנשתנו לו סדרי בראשית

רש"י
 ולא זכה ליפתח לו שערי שער

Another story...
 A man married a woman whose hand was cut off ... and he never realized it!

WHAS IT THE
 man's ? woman's
 צניעות צניעות

Second story - a man married a woman whose hand was cut off and he never realized that she was missing a hand until she died. There is a מחלוקת whether this is a positive reflection of the woman's צניעות or the man's צניעות.

10 The דף concludes with the next Halacha of the Mishnah at the bottom of ע"ב נ"ב דף said;
 זכרים יוצאין לבובין - Rams may go out on שבת while לבובין. There are three explanations of the word לבובין:
 -1- אמר רב הונא תותרי - tied up in pairs to prevent them from running away.
 -2- עולא אמר עור שקושרין להם כנגד לבם כדי שלא יפלו עליהן זאבים - They would tie leather over the area of the hearts of the rams to protect them from attacking wolves. Only male rams and not female sheep require this protection because they walk in a way that appears threatening to the wolves.
 -3- רב נחמן בר יצחק אמר עור שקושרין להן תחת זכרותן - it is a piece of leather they tie under the genitals to prevent them from mounting the females.
 This interpretation is similar to the next Halacha in the Mishnah והרחלים יוצאות שחזות - The female sheep had their tails tied upward to encourage the males to mount them.

10 זכרים יוצאין לבובין

There are three explanations of the word לבובין

אמר רב הונא תותרי

עולא אמר עור שקושרין להם כנגד לבם כדי שלא יפלו עליהן זאבים

רב נחמן בר יצחק אמר עור שקושרין להן תחת זכרותן

והרחלים יוצאות שחזות