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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ש"ה סעיף א'

Overview

Siman 305 Seif 1:

An animal may go out with articles needed to safeguard it but articles that are not needed are regarded as a superfluous safeguard and constitute a burden. The same is true concerning articles that serve as an adornment rather than as a safeguard and the animal may not go out with it. Therefore, a white, female camel may go out with an iron muzzle which is an iron ring that is inserted in a perforated hole through the camel's nose. A Lybian donkey may go out with in iron rein called a בריג"א. A camel may go out with a halter called a קבישטר"ו. A mule, donkey and horse may go out with a halter or rein called a פרינ"ו but not with both. It is permitted to wrap the rope of a halter around the neck of an animal and it may go out with it. It is permitted to handle a halter and place it on an animal but one must be careful not to lean on the animal.

- What is needed to safeguard an animal is considered an adornment and permitted but an animal may not go out with what is superfluous to safeguard the animal since it is considered a burden. (M.B. 1)
- If it is only slightly more than necessary it is not a burden since it is impossible to be precise. (M.B. 2)
- An iron rein or halter is not sufficient for a white, female camel and thus it is prohibited for it to go out with them. An iron muzzle is considered a superfluous safeguard for a Lybian donkey. (M.B. 4)
- For a regular donkey an iron rein is superfluous. The Gemara relates that a Lybian donkey may also go out with a halter since it also safeguards it. (M.B. 5)
- Magen Avrohom is uncertain whether a camel may go out with an iron rein and Taz adopts a stringent position. (M.B. 6)
- It should say that that a mule and camel may also go out with a halter but it is prohibited for them to go out with an iron rein. (M.B. 7)
- Only a horse may go out with a rein but not a donkey. (M.B. 8)
- If the animal is wild it may even go out with both of them. (M.B. 10)
- It is permitted to wrap the strap around the neck of an animal that may go out wearing a halter. (M.B. 11)
- According to some it is permitted even if the strap is so tight that one cannot insert his hand under the strap. This type of adornment is permitted since it is done even during the week. Others maintain that any adornment on an animal is prohibited and here we refer to where the strap is loose so that one could insert his hand beneath it if it tries to run away. Bach subscribes to the stringent position. (M.B. 12)
- Since it is designated for use for an animal it is not muktzah. (M.B. 13)

Halacha Highlight

The prohibition against having an animal perform a melacha

Shulchan Aruch Siman 305 Seif 1

בהמה יוצאת במה שמשתמרת בו

An animal may go out with articles that safeguard it

Shulchan Aruch writes that an animal may go out with an article that is necessary to safeguard the animal but an animal may not go out with an article that is not needed to safeguard the animal. Even an article that provides excessive safeguarding is considered a burden and an animal may not go out with it on Shabbos. Mishnah Berurah (סק"א) cites the pasuk (Shemos 23:12): למען ינוח שורך וחמרך וגו'—so that your bull and donkey may rest etc. This command requires a person to assure that his animal refrains from melacha on Shabbos and applies to birds and all other animals as well. Accordingly, if the animal wears something necessary to safeguard it, it is comparable to a garment worn by a person and an animal may go out with it on Shabbos but if the article is not necessary to safeguard the animal it is considered a burden and the animal may not go out with it on Shabbos since it is considered a burden.

Sefer Shemiras Shabbos K'Hilchasa (מבוא פרק א' סע' ל"ה) explains that as far as the prohibition is concerned, there is no difference whether a Jew has the animal perform a melacha, a gentile has the animal perform a melacha or even if the animal performs the melacha on its own as a result of the fact that it was trained to perform that melacha. However, this mitzvah does not restrict an animal from performing a melacha that it performs for its own benefit. Accordingly, it is permitted to take an animal out on Shabbos so that it should graze even though pulling herbage from the ground constitutes a melacha. The rationale is that the animal should refrain from performing melacha (למען ינוח) so that it should rest and if the animal is not able to eat on Shabbos it will not be a restful experience.