The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ד סעיף ט'-ט"ו

Overview

Siman 324 Seif 9:

One may not cram food into a camel, meaning to feed it so much by hand that its stomach becomes as wide as a trough. It is also prohibited to force food into its throat to a place where the camel cannot get it out again but it is permitted to glut it. One may not stuff calves but it is permitted to glut them. Stuffing involves putting the food to a place where it cannot get it out again and glutting involves placing the food where it can be removed. The *halacha* concerning chickens and geese is the same as calves.

- These activities involve too much exertion. (M.B. 24)
- The Gemara indicates that it is necessary for the animal to crouch for this to be accomplished. (M.B. 26)
- Geese that are fattened and can only eat if someone places the food where it cannot be removed, it is permitted to ask a gentile to feed such geese but they may only be fed once a day. If a gentile is not available it may be performed by a Jew but it is preferable to have a minor do it. Some authorities do not permit feeding geese in this manner under any circumstances. (M.B. 27)

Siman 324 Seif 10:

It is permitted to place food into the mouth of chickens.

- One must be careful not to move the chicken when feeding it in this manner. (M.B. 28)

Siman 324 Seif 11:

One may not put out water or food for bees, for pigeons that live in a dovecote or attic or before pigs. One may put out food for geese, chickens and pigeons that live in one's home as well as for dogs that one is responsible to feed.

- This is true even if one owns the bees since they can find their own food. (M.B. 29)
- If one ends up owning a pig he may feed it until he can find a buyer for that pig. (M.B. 30)
- This is permitted even if he does not own the dog. Some people put out wheat for birds on Shabbos Shirah but the practice should not be followed. (M.B. 31)

Siman 324 Seif 12:

It is permitted to feed silkworms on Shabbos.

- One is responsible for its food and it has nothing to eat other than what it is fed. (M.B. 32)

Siman 324 Seif 13:

One may stand his animal on attached grass without concern that he will detach it but one may not stand an animal on *muktzah* items since the prohibition is treated lightly and we are concerned that he will feed some of it to the animal by hand. This restriction is limited to literally standing it on the *muktzah* item but it is permitted to stand in front of it so that it has no choice but to go towards the *muktzah* item.

Siman 324 Seif 14:

One may take from a donkey and give it to a bull but one may not take food from a bull and give it to a donkey since it is repulsed by the bull's saliva and is thus unfit for a donkey. Some are stringent concerning other animals and do not take food from one species and give it to another species

- It is permitted to take food from one bull and give it to another bull. (M.B. 37)
- Authorities write that one need not protest those who follow the lenient position. (M.B. 38)

Siman 324 Seif 15:

It is prohibited to sweep the trough of a bull that is being fattened even if it is a utensil out of concern that if it is in the ground he will level the holes. It is also forbidden to move the straw from in front of the bull to the sides.

- It is permitted to sweep out a chest since the Rabbinic decree does not apply. (M.B. 40)
- The reason is that some of it is already repulsive and thus prohibited to move. (M.B. 41)

Halacha Highlight

Shabbos vs. damages

Shulchan Aruch Siman 324 Seif 13

מעמיד אדם בהמתו על גבי עשבים מחברים

A person may stand his animal on attached grass

Shulchan Aruch (סע' י"ג) rules that it is permitted to stand an animal on grass that is still attached to the ground without concern that the owner will detach the grass to feed it to the animal. In contrast, one may not stand an animal on *muktzah* items out of concern that since people treat the restriction of *muktzah* lightly he will take some of the *muktzah* by hand and feed it to the animal. However, if one does not stand the animal on the *muktzah* and instead stands the animal in front of the *muktzah,* even if he stands in a manner that directs the animal towards the *muktzah*, it is permitted.

Chazon Ish (או"ח סי' ל"ו סק"א) points out an inconsistency with this *halacha*. In our *seif* Shulchan Aruch rules that it is permitted to stand an animal on grass knowing fully well that the animal will detach the grass from the ground and since it is not considered the owner's action, it is permitted. In contrast the Gemara in Bava Kamma (56b) rules that one who stands his animal on a friend's pile of grain is liable to pay for damages. Rashba there explains that he is liable because standing an animal on a friend's pile of grain is considered to be an act of damages. Why regarding damages is the animal's action traced back to the owner who stood the animal there whereas on Shabbos we do not trace the action back to the owner who stood the animal there? He answers that regarding damages the Torah prohibited one to be the cause of damage to a friend's property. Accordingly, when one stands his animal on a friend's pile of grain he is the cause of the resulting damage and thus liable. In contrast, on Shabbos the restriction is against being involved in *melacha* and standing one's animal on attached grass does not entail the owner being engaged in performing a *melacha* and thus it is permitted.