The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Jun 13 2024 ■ ז' אייר תשפ"ד
סימן של"ב סעיף א'-ד'

Overview

Siman 332 Seif 1:

It is prohibited to assist an animal give birth on Shabbos.

- In other words to pull the baby from its mother's womb since it involves extra exertion. Later authorities agree that it is also prohibited to catch the baby so that it should not fall or to place the udder into the baby's mouth. (M.B. 1)

Siman 332 Seif 2:

It is prohibited to remove scabs on wounds as well as smear oil on it. This restriction is in force when the wound is healed so that these procedures provide the animal with pleasure but at the outset of the wound when the animal is in pain it is permitted.

Siman 332 Seif 3:

If an animal consumed a large volume of vetch it is permitted to have it run in the yard so that it should become exhausted and thereby healed.

- A person is not so overwhelmed in this case that it would lead to grinding herbs to make medication. If the animal is almost dead so that the owner is overwhelmed it is permitted because if this procedure would be prohibited it could lead the owner to grind herbs to make a medication or perform some other Biblically prohibited *melacha*. (M.B. 5)
- One may not violate a Biblical or Rabbinic restriction for the animal but it is permitted to ask a gentile to perform a *melacha* if the animal is sick. (M.B. 6)

Siman 332 Seif 4:

If the animal suffers from blood congestion it is permitted to stand it in cold water so that it should cool. If one is concerned that if he does not let the animal's blood it may die it is permitted to ask a gentile to perform the bloodletting procedure.

- Since the owner is overwhelmed by the potential loss if this was not permitted he may perform a Biblically prohibited *melacha*. (M.B. 8)
- Chaye Adam writes that it is permitted to ask a gentile to perform a procedure for an animal that is sick. (M.B. 9)

Halacha Highlight

Treating ill animals

Shulchan Aruch Siman 332 Seif 3

כדי שתיגע ותתרפא

In order that it should become exhausted and will be cured

Shulchan Aruch (סעי' ג) discusses an animal that consumed a large volume of vetch and is suffering from it. He rules that it is permitted to run the animal in the courtyard so that it becomes exhausted and thereby healed. Mishnah Berurah (סק"ה) is troubled by this ruling. Performing medical procedures for humans is prohibited since Chazal were concerned that if medical procedures could be administered it could lead to grinding herbs to manufacture medication that would certainly be prohibited. Seemingly, the same concern should apply regarding animals and it should be prohibited for one to medically treat an animal as well. He answers that when it comes to an ill animal, the owner does not become anxious about the matter and Chazal were not concerned that the person may grind herbs to make a medication to administer to the animal. He then asserts that even when the animal is about to die so that the owner is certainly anxious about the potential loss he may suffer, it is permitted to have the animal run in the courtyard to treat its condition that was generated by eating too much vetch because if one cannot treat the animal in this manner, he may grind herbs to manufacture a medication or transgress some other Biblical prohibition.

Mishnah Berurah (סק"ו) notes that although it is permitted to have an animal suffering from overeating vetch run in the courtyard, one may not violate a Biblical or Rabbinic prohibition in order to treat an ailing animal. However, if the animal is ill it is permitted to ask a gentile to perform a *melacha* to treat the animal. *Poskim* note, however, that Mishnah Berurah already indicated that the general injunction against medication or medical treatments does not include animals and thus it is permitted, for example, to give an animal an injection (as long as it need not go into a vein) or oral medication on Shabbos. Similarly, it is permitted to apply a cream onto a wound, provided that one does not smear the cream into the animal's hide.