The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, May 20 2023 ■ כ"ט אייר תשפ"ג
סימן תק"ה סעיף א'

Overview

Siman 505 Seif 1 (a):

If one wishes to milk an animal assigned for consumption with the intent to consume the milk, if it enters a utensil that does not contain food it is prohibited but if it contains food it is permitted provided that the milk will improve the food or if there are bread crumbs which will absorb the milk. It is not permitted to milk one's entire flock because there is a piece of bread in the utensil.

- It is prohibited on Yom Tov to milk an animal assigned for milking or raising young, even if the intent is to consume it immediately since it involves mefarek – separating since the animal is not considered food so that one is separating something edible from something that is not edible. In this case there is no distinction whether there is food in the utensil or not. If the animal was assigned for consumption, meaning for slaughter, it is not considered refuse since everything is edible and it is permitted to milk the animal into a utensil that contains food since it is considered separating food from food. However, it is prohibited to milk the animal into an empty utensil since it violates the prohibition of nolad since one formed a liquid from a solid. Some Rishonim maintain that it is permitted to milk an animal assigned for milking into a utensil that contains food. (M.B. Introduction)
- It is prohibited to milk an animal assigned for raising young or for milking even if the milk goes into food. Even milk that drips from its udders is prohibited since it constitutes *nolad*. (M.B. 1)
- It is prohibited even if one intends to eventually add the milk to food since presently it is collecting as a liquid. (M.B. 3)
- There are authorities who are lenient even if the animal was assigned for raising offspring or for milk and in a circumstance where enjoying one's Yom Tov is at risk, for example, one only has dairy food, one may rely upon the lenient opinions. However, it would be preferable to have a gentile milk the animal into food. (M.B. 4)
- There is enough food in the utensil to require that quantity of milk or at least most of the milk would be used and then it is permitted even if there is a small quantity of milk that will be leftover. (M.B. 5)

Halacha Highlight

Milking an animal designated for milk production

Shulchan Aruch Siman 505 Seif 1 (a)

בהמה שהיא עומדת לאכילה

An animal designated for consumption

Shulchan Aruch rules that if one has an animal that was designated for slaughter and consumption and on Yom Tov has an interest to milk the animal so that the milk could be consumed, it is permitted as long as the milk goes directly from the animal into a utensil that contains food. One may not milk the animal into an empty utensil. The reason Shulchan Aruch emphasizes that this is permitted if the animal was designated for slaughter and consumption is so that the milk that is taken from the animal and enters food is considered taking food from a food. In contradistinction, if the animal was designated for milk production or to raise offspring, the milk that is milked from the animal would be considered food from refuse which would constitute a violation of the prohibition against *mefarek* – separating. The reason the milk must enter a food rather than collect in an empty utensil is that if it enters a food directly it is considered as though one is separating a food (the milk that enters a food) from food (the animal designated for slaughter). If the milk enters an empty utensil it is considered as though one is extracting liquid from a food which is a violation of the prohibition of *nolad* (מ"ב בהקדמה לסימן זו).

Mishnah Berurah (סק"ד) notes that there are authorities who are lenient even if the animal was designated for milk production or to produce offspring. Therefore, in a circumstance in which following the stringent position will restrict one from properly enjoying Yom Tov, e.g., he only has dairy food, one may rely on the lenient position which allows milking even animals that are not designated for slaughter and consumption. Chazon Ish (סי' מ"ד סק"ג) disputes this leniency because even if one does not consider the milking of such animals to be a violation of *mefarek*, nevertheless, the milk is prohibited due to the restrictions of *muktzah* and *nolad* and there is only one authority who is lenient regarding *muktzah* and thus his position may not be relied upon.