The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Sun, Sept 8, 2024 ■ ה' אלול, תשפ"ד
סימן תקל"ו סעיף א'-ד'

Overview

Siman 536 Seif 1:

One who must ride an animal on the *moed* for a vacation or for a *moed* need and cannot walk may cut the horses nails and fix its feet, the saddle, the bit and anything else that is necessary for riding, provided that one does not wait to perform these activities during the *moed*. It is permitted to ride from one city to another, even for no purpose and this is the custom but it is prohibited to prepare the animal for riding if one is not riding for a need or for a vacation.

- The same is true if one will visit a friend but if he will ride to earn money he may not perform these *melacha* activities. (M.B. 1)
- If it is not necessary for the *moed* or if he could walk, he may not perform these activities. (M.B. 2)
- It should say ברזילו and the allowance is only in places that have stones but if the ground is soft it is prohibited. (M.B. 3)
- See Biur Halacha whether it is permitted to ride a wagon for nothing. (M.B. 4)

Siman 536 Seif 2

It is permitted to comb a horse to beautify it.

- Bach writes that even if combing the horse will pull out hairs it is permitted. (M.B. 5)

Siman 536 Seif 3:

It is prohibited to mount an animal on a female during the *moed* but it is permitted to blood let. We do not refrain from administering any medical treatment even if it involves a *melacha*.

- It is permitted to put a male and female into a pen so that they will mate on their own. If a female donkey is in heat and if she is not mounted she may become sterile, it is permitted to mount a male upon her since it is considered a loss. Birkei Yosef, however, is stringent. (M.B. 6)

Siman 536 Seif 4:

We do not place chickens on eggs to grow chicks but if it was placed there before the *moed* and it ran away, it is permitted to return it (It is prohibited to place another one there, even if the first died) **provided that it is within three days of the chicken running away.**

- Shulchan Aruch implies that even if the chicken did not sit upon them for three days and one could sell the eggs for cheap, nevertheless, it is permitted. However, if we assume that it is Biblically prohibited to perform *melacha* one may not be lenient unless the chicken sat on the egg for three days so that the embryo began to form and would thus constitute a loss. (M.B. 10)
- Even after three days where it would constitute a complete loss it is prohibited since activities that involve a large amount of exertion is not permitted even if one will suffer a loss. (M.B. 11)
- After three days it is prohibited even if the eggs will become ruined since significant exertion is necessary to return it and it will not be beneficial since the egg lost its warmth. (M.B. 12)

Halacha Highlight

Car repairs

Shulchan Aruch Siman 536 Seif 1
וכל צרכי רכיבה
And anything that is necessary for riding

Shulchan Aruch (סע' א') writes that one who will ride an animal, either for pleasure or for the needs of the *moed* and cannot walk by foot may perform *melacha* in order to prepare the animal for the journey. For example, it is permitted to cut the animal's nails, prepare horseshoes, the saddle, the bit and all other necessities for riding. The only condition is that one who knows he will ride during *chol hamoed* may not intentionally delay performing these *melachos* until *chol hamoed*. Mishnah Berurah (סק"א) includes in the allowance riding to visit a friend. However, if one is travelling to earn money, although the travel is permitted, one may not perform *melachos* in order to prepare the animal for the journey.

Poskim discuss whether car repairs necessary for a trip are permitted. Teshuvas Or L'Tzion (ח"ג פכ"ד תשובה ה') rules that if the repair is necessary for a trip to a place that one cannot walk, it is permitted to make the repair during *chol hamoed*, even if a craftsman's expertise is necessary to make the repair (מעשה אומן). Rav Nissim Karelitz (חוט שני חול המועד עמ' ר"י) also maintains that car repairs are permitted. He explains that there is ample precedent to permit *melachos* that are necessary for one's physical body, even when craftsman's work is necessary and repairing a car for a long trip is included in this allowance. Rav Yosef Shalom Elyashiv (ספר הזכרון מבקשי תורה חול המועד עמ' ת"ע) limits this allowance to repairs that do not require a craftsman, i.e. a mechanic. The only circumstance in which it is permitted to make a repair that requires a mechanic is if it is categorized as a *davar ha'avud*. In the event one's tire pops, Teshuvas Shevet HaLevi (ח"א סי' קס"ו) permits one to replace the tire. He categorizes this with other *melachos* that are permitted in order to ride for a *mitzvah* purpose during the *moed* that Shulchan Aruch permits. He does not permit repairing the spare tire since that exertion would be done for some time after the *moed*.