



Animal's Clothing

The fifth *perek* of *masechet Shabbat* opens by discussing the prohibition of *haotza'ah* (carrying) as it applies to animals. Just as people are not allowed to carry on *Shabbat* in the public domain, one must not allow their animals to do so either, because one is commanded that their animals also “rest” on *Shabbat*. The first *Mishnah* lists items that do not constitute a violation of this prohibition. We shall try to understand this *Mishnah*.

The *Bartenura* explains that the items listed in the *Mishnah* are uses to restrain the animals and are therefore not considered a load. The *Tifferet Yisrael* elaborates that as soon as it is considered excessive or unnecessary, or the attachment is intended to be decorative in a manner that is not normal, then those items would be a considered load. One might still ask, if it is considered a reasonable and necessary restraint, why is that not considered carrying?

Rashi (*Shabbat* 51b) explains that an object used to restrain the animal is considered a *tachshit*, a decorative piece. Just as a person may wear jewellery when walking in the street and it is not considered carrying, a horse's halter is not considered a load.

The *Ritva* however explains that these objects are considered like the animal's clothing, such that walking out with them is not considered carrying.

Interestingly, the *Iyunim* in the Ryzman *Mishnayot* explains that there is a difference between these two explanations. *Rashi* compares the halter to a *tachshit* because both serve no benefit to the animal per se, but only the owner. Nevertheless, since we find that with respect to a *tachshit* it is not considered a load, the same is true for the restraints. The *Ritva* however compares the restraint to clothing since both are necessary for the body of the animal; whether for the animal itself or for the owner. Consequently, like clothing, the halter is *batel* (annulled) against the body of the animal.

The explanation appears to be based on the *Derash Moshe* (40:2 as cited in the *Iyunim*) who explains that the one might think that restraints are permitted since anything that is needed for the animal is considered *batel* to the animal. The issue with this explanation is that it would work for things that the animal itself needs, for example a packsaddle for a donkey that keeps it warm. Even though sometimes restraints protect the animal from get injured or attacked, most of the time they are for the owner's benefit only.

The *Derash Moshe* therefore explains that there are two ways to understand this issue. One understanding is that anything that ensures the care and security of the animal is for the benefit of the animal. This is defined by the owner. Even though the animal instinctively might want to flee, they have no “*daat*” in this matter.¹ Alternatively, by virtue of the ownership of the animal, the owner can *batel* anything deemed necessary for the animal – and not specifically things that benefit the body of the animal. This is much like the ability of a person to defined objects that have benefit to him as clothing – he can do the same for an animal. In other words, the owner can define these items as “clothing” for the animal.

The *Derash Moshe* uses these two understandings to explain the debate between *Rashi* and *Tosfot* regarding whether an animal can walk in the public domain with adornments (*noi*). According to the first understanding, only things that are needed for the body of the animal are *batel* to the animal. That would not allow adornments since they are not needed for the body of the animal. This understanding would align with the *Tosfot* that forbid animals from wearing such items. According to the second understanding the owner can defined certain objects as clothing, even those objects that only serve a benefit to the owner and not the animal – like halters. This understanding would align with *Rashi* that permits adornments. Since the owner derives pleasure from them, he can define them as being clothing.²

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¹ See also the *Aruch HaShulchan* (305:2) that provides a similar answer.

² The *Derash Moshe* continues by explaining that both *Rashi* and *Tosfot* could maintain either explanation and argue regarding something else. See the *Derash Moshe*. Interestingly the *Meiri* explains that the restraints are considered like an ornament and clothing. (See also *Mishnah Berurah*

305:1.) The being the case it is possible the *Rashi* and *Ritva* cited above might not be arguing based on the two different understandings gleaned from the *Derash Moshe*.

Revision Questions

שבת ג' – ב' – ו' :ג'

- What is a *tanur* and what is a *kofach* and how do they differ with respect to the previously described case? (ג' :ב')
- Explain the debate regarding whether one can cook an egg in a utensil that has been left in the sun. (ג' :ג')
- What was the innovation implemented by the people of *Teveria* and what was the *Chachamim's* reaction? (ד' :ג')
- Can one put cold water into a container that has recently been emptied of its boiling hot water? (ה' :ג')
- When can one place a plate under the *Shabbat* candles to catch the oil? (ו' :ג')
- What must one be careful about when placing a plate under a candle to catch the sparks? (ו' :ג')
- The first *Mishnah* in the fourth *perek* lists things with which one is not allowed to insulate hot food on *erev Shabbat*. What is the reason why these things are excluded? (ז' :א')
- One is allowed to insulate their hot food with wool shearing, yet they are *muktza*. How does one retrieve their food if he insulated it in wool shearings? (ז' :ב')
- One can only insulate his food before *Shabbat*. If it was insulated before *Shabbat* and one uncovered it during *Shabbat*, can he re-insulate the pot? (ז' :ב')
- The first *Mishnah* in the fifth *perek* list things which an animal is allowed to wear on *Shabbat*. Why is this list important? (ח' :א')
- When can a donkey go out wearing a saddle? (ח' :ב')
- The *Mishnah* states that a camel cannot go out *akud* or *ragul*. What does this mean and why not? (ח' :ג')
- Why can a donkey not go out wearing a bell even if it is plugged? (ח' :ד')
- In what manner did “*Rabbi Elazar ben Azarya's* cow” go out on *Shabbat* which was not to liking of the *Chachamim*? (ח' :ד')
- The first *Mishnah* of the sixth *perek* list things which women cannot wear in the public domain on *Shabbat*. What is the reason why women cannot wear these things? (ט' :א')
- When is one not allowed to walk with one shoe on and why? (ט' :ב')
- Why is one not allowed to wear *tefillin* in the public domain on *Shabbat*? (ט' :ב')
- What is the difference between when a woman walks in the public domain on *Shabbat* wearing a needle with a hole or wearing a needle without a hole? (י' :א', ג')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 December י' כסלו	5 December י"א כסלו	6 December י"ב כסלו	7 December י"ג כסלו	8 December י"ד כסלו	9 December ט"ו כסלו	10 December ט"ז כסלו
Shabbat 6:4-5	Shabbat 6:6-7	Shabbat 6:8-9	Shabbat 6:10-7:1	Shabbat 7:2-3	Shabbat 7:4-8:1	Shabbat 8:2-3

