

In Hilchos Shabbos

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Pets On Shabbos

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

Owning Pets in Halacha

Chazal elaborate on the importance of caring for animals which is in one's care. The Medrash¹ writes that *Hakdosh Baruch Hu* selected Moshe Rabbeinu and Dovid Hamelech to lead the Jewish people because of the compassion they showed as shepherds taking care of the sheep. As the Medrash states, "Hashem said [to Moshe Rabbeinu]: You had compassion and cared for the sheep in your care, I promise that you will lead my sheep, the Jewish people, as well."² Clearly, the Torah encourages a person to have compassion and sensitivity for the animals which are under his charge as this trains a person to be compassionate and sensitive towards others.³

Is it commendable to own a pet?

*Sefer Chayso Aretz*⁴ writes that "It seems to be the custom by many people to own fish, birds, and other pets, either for decoration or for their children to play with. However, is owning a pet something which is considered commendable or appropriate from a Torah perspective? Rav Yaakov Emden⁵ teaches us that one must be careful not to spend an excessive amount of time or money on one's pets.⁶ Shlomo haMelech⁷ writes 'There are things which are considered an excessive waste,' and the Medrash⁸ explains that 'this is referring to owning a dog, cat, mouse or monkey, as what benefit does one have from them? These animals cause their owner damage, and the owner must spend much money on their upkeep.' Similarly, the *Sefer HaChasidim*⁹ writes that 'One who owns birds for decoration wastes much money which could have given to feed the poor.' Nevertheless, if one feels that owning a pet will be beneficial for one's children it is a worthy thing to do."

Owning a dog

The Mishna¹⁰ writes that "One it is prohibited to own a dog, unless it is tied securely with a chain." The Gemara¹¹ adds that "Just as there is a curse given to those who own a pig,¹² the same curse is given to those who own a dog [and does not tie it properly]¹³." The Gemara recounts that "There was once a (pregnant) woman who entered a neighbor's home and there was an [unchained] dog in the house, and it began to bark at the woman. The owner of the dog told her 'Do not be afraid of the dog as (it is not dangerous as) its teeth have been removed.' The woman responded, 'It is too late for I have already miscarried my child.'" The Shulchan Aruch Harav¹⁴ writes that "One who owns a dog, even if does not bite but only barks, must be careful to tie it securely, because there are other people who are afraid of dogs, and only when the dog is securely tied are people not afraid. All G-d fearing Jews should ensure that their dogs are tied securely with iron chains while people are awake, even if they are dogs which bark and do not bite."¹⁵ *Sefer Asher Ito ba'Teiva*¹⁶ writes that "Dog owners should bear in mind that many people have never owned a dog or are not used to being around dogs, and find them frightening, even if they are truly harmless." *Sefer Chayso Aretz*¹⁷ adds that "There are many children and even adults who are frightened and disturbed by the barking of dogs and above all one must always remember the *mitzva*¹⁸ of 'Love your friend like yourself,' which is considered to be 'The great rule of the Torah,' and be careful to always keep his dog securely tied."¹⁹

Pets on Shabbos

There are a number of *halachic* issues which arise on Shabbos regarding owning pets. In this chapter we will discuss a number of issues:

- 1) Are pets *muktzah*?
- 2) Feeding an animal on Shabbos and Yom Tov
- 3) Walking a dog
- 4) Trapping a pet

1) Are animals *muktzah*?

The *Shulchan Aruch*²⁰ states that "animals [are considered *Muktzah*], and therefore may not be moved on Shabbos." The Mishna Berura²¹ explains that any object which has no intrinsic function, such as sticks or stones, are considered *Muktza Machmas Gufo* and may not be moved on Shabbos.²² Therefore, since animals do not have an intrinsic function, they are considered to be *muktzah* and may not be moved on Shabbos. (We will soon discuss whether pets are considered *muktza*.)

Are pets *muktza*?

The *poskim* discuss whether pets are considered *muktza* as perhaps they are different than other animals since they are set aside for a particular function (i.e., to serve as a pet). This question is discussed by the *Ohr Zarua*²³ (1200's) who sent the following question to the *Rosh*:

"[What is the ruling regarding] a bird which sings nicely and can be used to quiet a child who is crying? As it would seem to me that it is not considered *muktza* since it has a function."

The *Rosh*²⁴ answered:

I consider a bird which sings to be muktza and would not permit moving it on Shabbos for two reasons: Firstly, although the singing bird may have a usage (i.e., to calm a child), that is not enough of an inherent function to consider it a non-muktza object. Secondly, Chazal instituted a blanket ruling that 'one may not move an animal on Shabbos,' and this applies to all animals even if an animal which has a particular function.²⁵

Opinions who are stringent

Accordingly, based on the ruling of the *Rosh*, many leading *poskim*²⁶ rule that pets are considered *muktza* and may not be moved on Shabbos. According to these opinions:

- One may not play with a pet dog or cat on Shabbos in a way that he will move the pet.²⁷
- When feeding or caring for a pet dog or a cat one must be careful not to move it.²⁸ [However, one may move the pet by pulling on a leash, as the leash is not considered *muktza* and the animal is moved in an indirect manner (*tiltul min hatzad*).²⁹]
- One may not hold a pet parrot or a pet hamster on Shabbos.³⁰ (Holding a hamster involves the *melacha* of *Tzod*, trapping, as well, as we will later discuss.)
- One may not move or hold a pet turtle on Shabbos.³¹

Opinions who are lenient

However, it appears that some *poskim*³² ruled that if one designates a pet to be played with it is not considered *muktza*. They compare this to the ruling of the *Rema*³³ who writes:

If there is an object which is muktza and one designates it to be played with, it is permissible to be played with on Shabbos.

Thus, these *poskim* rule, that if an animal is designated as a pet to be held and played with it too is no longer *muktza*. Although the *Rosh* ruled that all animals are *muktza* on Shabbos, he did not mean to include pets which are designated to be played with.³⁴

However, this leniency applies only to pets which are designated to be held and played with, such as a dog or a cat. However, pets which are for the most part are not held or played with are *muktza* according to all opinions. For example,

- A pet fish is *muktza* since it is not normally held or played with.³⁵
- A hamster which for the most part is left in its cage and is not held or played with is *muktza*.³⁶
- A parakeet which for the most part is left in its cage and is not held or played with is *muktza*.³⁷

Moving a cage

A cage which holds a pet is also *muktza* and may not be moved on Shabbos since it is a *Bosis*,³⁸ a base for a *muktza* object (i.e., the animal).³⁹ Accordingly,

- One may not move the cage of a hamster, parrot, or turtle on Shabbos, because the cage is a *Bosis* for the *muktzah* pet.⁴⁰
- Rav Moshe Feinstein⁴¹ writes that one may not move an aquarium containing fish on Shabbos.⁴² [However, one may open the cover of the aquarium in order to feed the fish since it is separate from the aquarium and is not *muktza*.⁴³] Furthermore, the water in the aquarium is *muktza* (as it holds the fish) and thus may not be removed from the aquarium on Shabbos to change the water.⁴⁴

Petting an animal on Shabbos

The *Bi'ur Halacha*⁴⁵ writes that it is questionable whether one may pet an animal on Shabbos as perhaps only the body of an animal (or pet) is *muktza* and not the hair or fur of the animal.⁴⁶

2) Feeding an animal on Shabbos and Yom Tov

There is an obligation for an owner to feed and care for his animals. We will discuss this obligation and how it relates to feeding one's animals on Shabbos.

The obligation to feed one's animals

The Gemara⁴⁷ writes that there is an obligation for one to feed his animals and states that "One should not acquire an animal until he is sure that he can feed it and care for it properly."⁴⁸ In fact, the Gemara⁴⁹ rules that "it is forbidden for a person to eat his own meal until he feeds his animals first."⁵⁰ The Gemara derives this from the *passuk*⁵¹

which states, "I will put grass in your field for your *animals* to eat," and afterwards it states, "You shall eat and be satisfied."⁵²

- One may not eat breakfast before ensuring that his pet hamster has food to eat.⁵³
- One should not eat dinner before feeding his dog or cat.⁵⁴
- One may not eat a meal before ensuring that his pet fish has food to eat.⁵⁵
- The Magen Avraham⁵⁶ writes that one may not even eat a snack before feeding his animals.
- Even if one is not in his home (e.g., he is in shul) or even out of town, he may not eat before his animal is given to eat (by someone who is taking care of the animal).⁵⁷

Drinking

The Magen Avraham⁵⁸ rules that this halacha does not apply to drinking, as one may drink before his animal is fed. For example, one may drink a coffee in the morning before feeding his animal.

How often must one feed his animal?

Rav Shlomo Zalman Auerbach⁵⁹ writes that an owner is not obligated to feed his animal every time that he eats a meal or snack, rather he is only obligated to provide food for his animal when the animal is hungry. So long as the animal has been provided enough food that it will not be hungry, the owner may eat his meals and his snacks as he wishes.⁶⁰

The importance of this mitzva

The Sefer HaChardeidim⁶¹ recounts that "a *talmid chacham* once came to visit the *Ari z"l*. The *Ari z"l* looked at the face of the *talmid chacham* and remarked that there was an imprint on his face which shows the sin of *Tzar balei chaim*. This *talmid chacham* was very bothered and searched until he discovered that his wife had been neglecting to feed their chickens, instead she sent the chickens to look for food in the streets of the city. The *talmid chacham* rectified this issue and began feeding his chickens properly. The *talmid chacham* returned to the *Ari z"l*, and before he had a chance to tell the *Ari z"l* that he rectified the issue, the *Ari z"l* remarked his sins had been removed. The Sefer HaChardeidim concludes that "the mitzva to feed and care for one's animals teaches us to follow in the ways of *Hakadosh Baruch Hu*, as just as He is Merciful to all of His creations, we too must be merciful to all creations."

Feeding one's animal on Shabbos and Yom Tov

The Shulchan Aruch⁶² writes that feeding an animal on Shabbos poses an issue as it involves *tircha* – an excessive effort, which is generally prohibited on Shabbos.⁶³ Nevertheless, the Shulchan Aruch⁶⁴ writes that on Shabbos one is permitted, and even obligated, to feed⁶⁵ his animals which he is responsible to care for.⁶⁶ For example,

- One may feed his hamster or fish on Shabbos.⁶⁷ (However, one may not open and close the door of the cage of the hamster as this involves the *melacha* of *Tzod*, trapping, as we will later discuss.⁶⁸)
- One may add water to an aquarium if the fish need additional clean water.⁶⁹ (However, as we mentioned earlier, one may not remove dirty water from the aquarium as it is considered *muktza*.⁷⁰)

Feeding animals on Shabbos which one does not own

The Shulchan Aruch⁷¹ writes that on Shabbos, one may not feed animals which he is not responsible for as this is considered an excessive effort which detracts from the restful and enjoyable atmosphere of Shabbos.⁷² Accordingly:

- One may not feed stray cats or dogs on Shabbos.⁷³
- One may not feed birds which do not belong to him.⁷⁴

Feeding birds on Shabbos Shira. The Mishna Berura⁷⁵ therefore writes that although "some have the *minhag* to place wheat in front of stray birds on Shabbos *Shirah*, this is incorrect because one is not responsible to feed them [and is thus prohibited on Shabbos]." Nevertheless, the *Aruch haShulchan*⁷⁶ defends this custom and writes, "There are those who condemn the *minhag* to feed stray birds on Shabbos *Shira*, yet it seems to me that since this an accepted *minhag* it must have basis in the Torah. The reason to place wheat in front of birds on Shabbos *Shira* is based on the fact that it is said that 'the birds sang praise when the *Yam Suf* split,' and we therefore feed the birds which helps us remember the happiness of the singing at the *Yam Suf*. Therefore, since we feed the birds for our own benefit, to help us remember the miracle, it is not considered a *tircha* and is thus permissible on Shabbos."

- One may not feed fish which do not belong to him.

Feeding fish at *Tashlich*. The Rema⁷⁷ writes that "there is a *minhag* on Rosh Hashana to recite *Tashlich* at a river [which contains live fish⁷⁸]." Some had the *minhag* to throw pieces bread into the river during *Tashlich* as a way of demonstrating that our sins are thrown away.⁷⁹ However, the Maharil⁸⁰ wrote strongly against this *minhag* of throwing pieces of bread into the water since it is prohibited to feed animals on Shabbos or Yom Tov. Still, based on the explanation of the *Aruch HaShulchan* above, there is room to defend this custom as well, since one throws the pieces of bread for his own benefit it is not considered a *tircha*.⁸¹

Shaking a tablecloth outdoors

*Shmiras Shabbos K'hilchaso*⁸² writes that one may shake off crumbs from a tablecloth outdoors even if birds or cats will eat the crumbs. Since the tablecloth is cleaned for one's own benefit, it is not considered a *tircha*.

3) Allowing one's animal to carry in a Reshus Ha'Rabim

The Torah⁸³ states "You shall rest on the seventh day in order that your ox and donkey can rest." *Chazal*⁸⁴ derive from this verse that one may not allow his animals to perform any of the thirty-nine *melachos* of Shabbos.⁸⁵ Accordingly, one may not allow his dog to bring in a newspaper on Shabbos from the front yard (in an area which does not have a proper *eiruv*), because bringing in the newspaper violates the *melacha* of *Hotzah*.⁸⁶

Walking a dog

When taking a dog for a walk outdoors (in an area which does not have a proper *eiruv*), one may not allow it to 'carry' an object outside. Nevertheless, the animal may wear an object which is meant for protection as it is considered a 'garment' and is subordinate to the animal and thus is not considered 'carrying'.⁸⁷ For example,

- A dog may wear a garment outside to keep warm.⁸⁸
- A dog may wear a cone around its head to prevent it from biting itself, because this serves to protect itself.⁸⁹ [However, a dog may not wear a muzzle outdoors since the purpose of the muzzle is to protect *other people* and therefore it is not subordinate to the dog and is considered 'carrying'.⁹⁰]
- According to some *poskim*⁹¹ a dog may wear a tag outdoors, if as a result of not wearing the tag the dog can be impounded. Since the purpose of the tag is to protect the dog, it is subordinate to the dog and may be worn outdoors in *Reshus ha'Rabim*. However, if the purpose of the tag is to prevent the owner from receiving a fine, the tag may not be worn outdoors.⁹²

Using a leash in a Reshus ha'Rabim

The Mishna Berura⁹³ writes that allowing an animal to wear a leash outdoors (in an area which does not have an *eiruv*) would depend on why the leash is being worn. If the leash is worn solely for the comfort of *other people* walking in the street, the leash is not subordinate to the animal and would be considered 'carrying' and thus may not be used outdoors. However, if the leash is worn for the safety of the animal (e.g., so it does not run into the street), the leash may be used outdoors.⁹⁴ (It is permissible for the owner to hold onto the leash and lead the dog, because this can be compared to holding onto someone's shirt outside which is not considered 'carrying'.⁹⁵) There are several conditions which must be met to allow an animal to wear a leash as the *Shulchan Aruch*⁹⁶ describes, see note.⁹⁷ Additionally, if a dog is being walked outside and begins to rebel, putting a leash on the animal would be considered trapping and violates the *melacha* of *Tzod* (Trapping).⁹⁸

Cleaning up after a dog

It is permissible to clean up after one's dog in a public place so long as there is a proper *eiruv*.⁹⁹ Although items which are repulsive are generally considered to be *muktzah*,¹⁰⁰ in this case it is permitted to clean up after his dog based on the principle of the *Graf Shel Reiy*. This principle states that one may remove a *muktzah* item which is repulsive to people.¹⁰¹ Thus, cleaning up after one's dog (in a place which has a proper *eiruv*) is permitted if people walking outside will find it repulsive.¹⁰²

4) Trapping a pet

Tzod (Trapping) is one of the thirty-nine *melachos* of Shabbos.¹⁰³ In the Mishkan, the *melacha* of *Tzod* was performed when animals were trapped to obtain hides necessary for the coverings of the Mishkan.¹⁰⁴ Therefore, any act of trapping which confines a pet, such as closing the door or a room or of a cage, violates the *melacha* of *Tzod*.¹⁰⁵ The *melacha* of *Tzod* becomes practical when owning pets. There is an important difference in regard to the *melacha* of *Tzod* between domesticated pets and non-domesticated pets, as we will discuss.

Domesticated pets

The Shulchan Aruch¹⁰⁶ writes that animals which are accustomed to their owner's home and do not attempt to escape are already considered 'trapped' and the *melacha* of *Tzod* does not apply to such animals.¹⁰⁷ For example,

- If one's pet dog is totally domesticated, one may close the door of a room to contain the dog.¹⁰⁸ Since the animal is comfortable with the owner and does not intend to escape, the *melacha* of *Tzod* does not apply. (We will soon discuss new or disobedient pets.)
- One may attach a leash to a dog which is totally domesticated since it is already considered trapped.¹⁰⁹

Non-domesticated pets

The Shulchan Aruch¹¹⁰ writes that animals which are not submissive to their owners and will attempt to escape their confinement, may not be trapped on Shabbos. This presents many common applications regarding pets on Shabbos. For example:

- **Feeding birds or hamsters.** Many pet birds and pet hamsters will run away when approached by their owners and thus cannot be considered 'trapped' and may not be trapped on Shabbos.¹¹¹ Accordingly, when feeding a pet bird or pet hamster on Shabbos one must be careful not to open and close the door of the cage, because closing the door of the cage essentially traps them, violating the *melacha* of *Tzod*.¹¹² Therefore, to provide food for these animals on Shabbos one should either: provide enough food before Shabbos so that they do not need to be fed on Shabbos, or feed them on Shabbos by passing food through the bars of the cage.¹¹³
- **New or disobedient pets.** The Shulchan Aruch¹¹⁴ writes that pets which are new and are not submissive to their new owners cannot be considered confined and therefore trapping them on Shabbos violates the *melacha* of *Tzod*. Therefore, closing the door of one's house or room in a way which confines such pets poses an issue since doing so is equivalent to trapping the pet.¹¹⁵ One should consult a *Rav* in such a situation.

¹ Shemos 2:2

² Rav Chaim Pilagi (12:74) writes that “If someone is ill in one’s home, [as a merit for a recovery] he should be *mevater* [and have compassion and take care of even] birds. This is a tried and proven way to bring compassion to the person who is ill.” He also writes (Ruach Chaim O.C. 605:2) “This is the custom if someone is ill in one’s home and people are davening for his Refua, one should send food for the birds on the rooftops, as this way he will merit that they will have mercy on him from heaven, as is stated in *Chazal*.” Shulchan HaTahor (p. 50) writes that “Certainly, if someone sees an animal, even if it does not belong to him, which is starving and cannot get food for itself, one is obligated to give it food. There were great Gedolim who in the freezing cold would provide food for birds when there was no food for them to eat. This would bring great mercy on all of the creations of the world.”

³ Nevertheless, Rav Moshe Feinstein (Igros Moshe O.C. 2:52) writes that there is no obligation to feed animals (which do not belong to him) as the mitzva of *Tzedaka* applies only to ‘Your brother’ [as the verse states] – and not to animals.

⁴ Pp. 53-58

⁵ Sheilas Yaavetz, 17

⁶ Rav Yaakov Emden concludes that “owning dogs to play with them, is the way of the non-Jews.” *Sefer Divrei Torah* (Munkatch 2:45) writes that dogs are from the root of Eisav, and this is why until today we see that many non-Jews own dogs. Chelkas Yaakov (O.C. 34:5) also writes that “it is not the flavor of a true Jew to own a dog.” Thus, it is a *midas Chasidus* not to own a dog, even one’s which are not dangerous (*Sefer Tzar baalei Chaim*, p. 224).

⁷ Koheles 6:11

⁸ Koheles Rabba 6:11; Medrash HaGadol, Bamidbar 13:32

⁹ Siman 1038

¹⁰ Bava Kama 79b

¹¹ Bava Kama 83a

¹² As discussed in Bava Kama 82b

¹³ Shita Mekubetzes s.v. *u’l’inyan p’sak*

¹⁴ C.M. *Shmiras Guf v’nefesh*, 3

¹⁵ Other poskim argue that one may own a dog and leave it untied so long as the dog does not actually bite (Kenesses haGedola C.M. 409:4).

¹⁶ Pets In Halacha p. 3, note 7

¹⁷ P. 62

¹⁸ Vayikra 19:18

¹⁹ Nevertheless, we find that Chazal praise dogs for their loyalty to their masters. *Pisikta d’Rav Kahana* (10) writes that there was a story where a man’s drink was poisoned, and his dog realized and began to bark to alert his master of the danger. The master did not understand what his dog was intending and was about to drink the poison, so the dog leaped and drank the poison and died to save his master. The Gemara (Horiyos 13a) states that “a dog recognizes his master.” Rav Yehuda HaChasid (*Sefer HaChasidim*, 47) writes that “A father should teach his son to be more loyal than a dog, which is loyal to his master.”

²⁰ 308:39

²¹ 308:146

²² See Chapter Twenty-Seven for an elaboration on the topic of *Muktza Machmas Gufo*.

²³ Maharach Ohr Zarua, end of 81

²⁴ Maharach Ohr Zarua, end of 82

²⁵ This is also the opinion of Tosfos (Shabbos 45b s.v. *hacha*) and the Shulchan Aruch HaRav (308:78) rules this way as well.

²⁶ Kaf HaChaim (308:238); Ben Ish Chai 2, VaYigash, 7; Beer Moshe 2:28; Yabia Omer 5:26; *b’Tzel Hachachma* 5:33,34; Shalmei Yehuda 13:11; Shmiras Shabbos k’hilchaso 20, note 171; Chut Shani 3:144; Menuchas Ahava 12:48; Orchos Shabbos 2:19:124; Nishmas Shabbos 3:188; *Muktza: A Practical Guide* (Rav Simcha Bunim Cohen) p. 225

²⁷ Be’er Moshe 2:28; Orchos Shabbos 2:19:124.

A seeing eye dog. The *poskim* permit the use of a seeing eye dog on Shabbos for several reasons. Firstly, one does not need to *move* the seeing eye dog but merely walks alongside the dog (also, the leash is not *muktza* and may be moved) (Nishmas Shabbos 3:288). Secondly, Rav Shlomo Zalman Aurbach (*Shmiras Shabbos k’hilchaso* 18, note 62) argues that since the *entire* purpose of the seeing eye dog is to help the blind person, it is not *muktza* as it has an intrinsic function.

²⁸ Mishna Berura 324:28

²⁹ Shulchan Aruch 305:5 (Be’er Moshe 2:28:1,2; Yalkut Yosef Shabbos 2, p. 385 s.v. *v’amnam*); explanation given by Rabbi Menachem M. Abramson, Avkas Rochel p. 202)

³⁰ Orchos Shabbos 2:19:124; Be’er Moshe 2:28:2

³¹ Orchos Shabbos, *ibid*

³² Ketzos HaShulchan 147:11; Shulchan Shlomo (vol. 2 pp. 75; Rav Avigdor Nebenzahl also said that Rav Shlomo Zalman Auerbach ruled this way [Avkas Rochel

p. 198]); Rav Yosef Shalom Elyashiv permit in places where it was accepted to play with pets (cited in Bais HaYayin p. 147); Rav Asher Weiss (cited in Avkas Rochel p. 200); Az Nidbaru (8:36); Hilchos Shabbos b’Shabbos (2, p. 191) writes that one who is lenient has upon whom to rely (since pets are designated to be played with).

³³ 308:45

³⁴ **The opinion of Rav Moshe Feinstein.** Interestingly, the opinion of Rav Moshe Feinstein on this matter is quite controversial. Rav Yisroel Pinchas Bodner (end of *Sefer Tiltulei Shabbos* p. 7) asked Rav Moshe whether small birds which chirp, and children play with them are *muktza*? Rav Moshe ruled that they are *muktza* (see also Igros Moshe O.C. 4: end of 16). Rav Bodner also wrote that he heard from Rav Moshe that pets are considered *muktza* (*Tiltulei Shabbos* p. 119, note 6).

In Igros Moshe (O.C. 5:22:21) Rav Moshe again writes that “All animals are *muktza* including those which children play with.” However, in this *teshuva*, Rav Mordechai Tendler and Rav Shabtai Avrohom Rappaport, who edited this volume of the *Igros Moshe*, added that if the animals are “designated to play with [pets] then they are not considered *muktza*.” Rabbi Rappaport said that Rav Moshe told him many times that pets are not considered *muktza* since they are designated to be played with (Rutz ka’Tzvi 2, p. 115). Rav Mordechai Tendler said as well that in his home he had a cat and Rav Moshe permitted him to move it (Rabbi Menachem M. Abramson, Avkas Rochel p. 197). Some explain that Rav Moshe differentiated between a bird which chirps but is not actually designated to be played with and a pet which is designated to be played with. Others argued that Rav Moshe retracted from his original ruling given to Rav Bodner and later permitted moving pets on Shabbos (*Pesichas Halgos* 22:21 citing Rav Moshe Kaufman, son in law of Rav Moshe). Rav Reuven Feinstein has been quoted to say that Rav Moshe held that pets are not *muktza* since they are designated to be played with just as a rock is not *muktza* if it is designated to be played with (Rabbi Menachem M. Abramson, Avkas Rochel p. 197 citing Rabbi Elazar Eisenberg quoting his father-in-law Reb Reuven).

³⁵ Igros Moshe 5:16. Thus, even those who hold that Rav Moshe Feinstein was lenient regarding pets which are played with (see previous footnote) agree that a fish is *muktza* (Avkas Rochel p. 203).

³⁶ Avkas Rochel p. 202. However, for someone who holds and plays with his hamster often it may not be considered *muktza*.

³⁷ Avkas Rochel p. 202

³⁸ See Chapter Twenty-Nine for an elaboration on the topic of *Bosis*.

³⁹ Orchos Shabbos 2:19:124, note 167

⁴⁰ *Sefer Tiltulei Shabbos* p. 121; Orchos Shabbos *ibid*. Be’er Moshe (2:28:2) writes that it is prohibited to open the door of the bird cage since it too is *muktza*. One may only open the door *k’lachar yad* (e.g., with his elbow). See note 49 below.

⁴¹ Igros Moshe O.C. 4: end of 16

⁴² Additionally, if the aquarium is connected to electricity, then it is considered *Muktza Machmas Chisaron Kis* since people are generally careful to designate a specific place (Nishmas Shabbos 3:189)

⁴³ Orchos Shabbos 2:19:124; see Nishmas Shabbos 3:219. Although the door of a bird cage is considered *muktza* (above note 46) the cover of an aquarium is not, as the Nishmas Shabbos (3:578) explains that whether a cover or door of a box is considered a *Bosis* or not depends on the nature of the cover or door. If the cover or door is an integral part of the functioning of the box (as is the door of the cage) then it too is considered a *Bosis* and is *muktza*. However, if the cover or door is not an integral part of the functioning of the box (as is the case with the cover of the aquarium), then the cover does not become a *Bosis* and is not *muktza*.

⁴⁴ Chayei Adam 31:2; Nishmas Shabbos 3:189; Shmiras Shabbos k’hilchaso 27:27; Orchos Shabbos 2:19, note 168

⁴⁵ 302:11, s.v. *m’kancha*

⁴⁶ Nishmas Shabbos (3:190) leans toward ruling that if an animal does not have fur, it is permissible to pet the animal since he is merely touching the animal and not moving it.

⁴⁷ Yerushalmi Yevamos 15:3

⁴⁸ **Feeding one’s animal kosher food.** One may give his animal non-kosher food to eat since it is permissible to derive benefit from food which is not kosher (Shach Y.D. 117:3; Aruch haShulchan 117:19). However, food which contains meat and milk which were cooked together may not be given to one’s animals to eat since it is prohibited to benefit from food which contains true *basar b’chalav* (Chullin 115b). However, only foods which contain meat which was actually cooked with milk is included in the prohibition of deriving benefit, if there is merely meat and milk mixed together without being cooked one may benefit from the mixture and feed it to one’s animal (Rema Y.D. 87:1). Rabbi Zvi Goldberg (Star-K) writes that this poses a problem mainly with cat and dog food which often contain meat and milk which were cooked together. One may rely on the labeling to ascertain whether the mixture contains meat and milk as it will state “meat” and “milk” in the ingredients (*ibid*). One should note that “casein” and “whey” are considered milk products, and

“animal fat” is considered a meat product (ibid). On Pesach, one may not benefit from chametz products and thus may not give his animal these products to eat on Pesach (Rambam, Chameitz U'matza 1:2). However, it is permissible to benefit from kitniyos and thus one may give his animal such products on Pesach (Rema 453:1; Mishna Berura 453:10).

⁴⁹ Berachos 40a

⁵⁰ Shulchan Aruch 167:6; Mishna Berura 167:40

⁵¹ Devarim 11:15

⁵² The Biur Halacha (167:6 s.v. *u'mikal makom*) cites the opinion of the Magen Avraham that this mitzva is *mid'Oraisa* as it is derived from a *passuk*. Nevertheless, the Biur Halacha concludes that from the other poskim it seems that this is only a mitzva *d'Rabanan* which Chazal attached to a *passuk* in the Torah (*asmachta b'alma*).

⁵³ Chayso Aretz p. 69, as this obligation is not meant as a payment for the animals work but to prevent *Tzar Baalei Chaim*.

⁵⁴ Sheilas Yavetz, siman 17. Nevertheless, he writes that since a dog and a cat have the ability to find their own food it is not an absolute obligation to feed one's dog or cat before he eats. Nevertheless, he concludes that it is appropriate for someone who is careful with his actions to feed his dog or cat before he eats.

⁵⁵ Chayso Aretz p. 69

⁵⁶ 167:18

⁵⁷ Sheilas Yavetz, siman 17. Nevertheless, if one will experience great hardship if he is away and cannot eat may eat before his animal is provided for (Rav Yosef Shalom Elyashiv, *Melachim Umneyich* p. 260). However, one should certainly arrange for a neighbor to care for the animal while he is away (ibid).

⁵⁸ 167:18. He supports this from the fact that we find that Rivka gave water to Eliezer to drink and afterwards to his camels.

⁵⁹ Shmiras Shabbos k'hilchaso 41, note 19; Shulchan Shlomo 134:2.

⁶⁰ This ruling is also clear from the Meiri (Shabbos 117b) as cited in the *Sfas Emes* (Shabbos 117b). The Ketzos HaShulchan (141, *badei haShulchan* 4) writes this way as well. However, the Biur Halacha (334:1 s.v. *v'harayai*) seems to rule that every time the owner wishes to eat a meal, he must first feed his animals a meal.

⁶¹ *Mitzvas aseih ha'teluyim b'veshet* also cited in Minchas Yitzchak 6145

⁶² Shulchan Aruch 324:11

⁶³ Mishna Berura 3249:29; see Shmiras Shabbos k'hilchaso 27:21

⁶⁴ ibid

⁶⁵ The Shulchan Aruch (324:2) writes that one should not use a measuring cup to measure the food for one's animal, as this is the manner one does when selling, rather he should estimate the amount of food which is necessary for his animal (Mishna Berura 324:4).

⁶⁶ Similarly, the Aruch ha'Shulchan (324:2) writes that one may feed a stray animal which has no way of getting food on its own (Shmiras Shabbos k'hilchaso 27:23), because one must emulate the ways of Hashem which is to be “Merciful on all creature” (Tehillim 145:9). Additionally, the Kaf ha'Chaim (324:43) writes that someone who is accustomed to feeding stray animals every day of the week and the animals have become accustomed to relying on the food he provides, may feed the animals on Shabbos as well.

⁶⁷ Be'er Moshe 2:28:4. However, it is preferable to provide enough food before Shabbos in the cage of the animal to last for the entire Shabbos (Be'er Moshe, ibid) One may ask a friend to feed his animals on Shabbos as well (Biur Halacha 324:11 s.v. *v'yonit*). Although he does not actually own the animal it is nevertheless permitted as this is not considered an unnecessary effort since his friend is responsible for the feeding of the animal (Shmiras Shabbos k'hilchaso 27:21).

⁶⁸ Additionally, Be'er Moshe (2:28:2) writes that the door of the cage is muktza and may not be opened and closed (see footnote 46 and 49 above).

⁶⁹ Shmiras Shabbos k'hilchaso 27:27. If there are plants which grow in the aquarium the Be'er Moshe (2:28:4) writes that one may not add clean water, because this will help the plants grow violating the *melacha* of *Zoreya*. However, Shmiras Shabbos k'hilchaso (27, note 97) writes that experts have said that adding additional clean water to the aquarium does not help the plants grow and is therefore permitted.

⁷⁰ Shmiras Shabbos k'hilchaso, ibid

⁷¹ Shulchan Aruch 324:11

⁷² Mishna Berura 324:29

⁷³ 39 Melochos p. 107

⁷⁴ Shulchan Aruch 324:11

⁷⁵ Mishna Berura 324:31

⁷⁶ 324:3

⁷⁷ 583:2

⁷⁸ Mishna Berura 583:8

⁷⁹ This is evident as the Maharil (next footnote) addresses this custom and writes that on Yom Tov one should not bring along bread to throw into the river.

⁸⁰ Rosh HaShana. See also Matei Efraim 598:4-5, Machatzit Hashekel (583:5)

⁸¹ K'tzei ha'Mateh (on Matei Efraim), 11

⁸² 27:21

⁸³ ³² Shemos 23,12

⁸⁴ Mishna Berura 305:1

⁸⁵ One may allow his animal to perform a *melacha* for its own enjoyment or benefit (Shulchan Aruch 324:13). Preventing the animal from performing a *melacha* for its own benefit would not be considered allowing the animal to “rest” (Mishna Berura 324:33). Therefore, any *melacha* which one's animal performs for its own sake is permitted Shmiras Shabbos k'hilchaso 27:6). For example, one may allow his animal to graze in a field – even though eating the grass violates the *melacha* of *Kotzeir*, since the animal is eating for its own benefit (Shmiras Shabbos k'hilchaso 27:6)

⁸⁶ Regarding the issues involved with newspaper subscriptions are delivered on Shabbos and other issues involved with reading a newspaper on Shabbos see Volume Two, Chapter Fifteen.

⁸⁷ Shulchan Aruch 305:1; Mishna Berura 301:1. See Chapter Twenty-Five for an elaboration on which object are considered subordinate to a person and thus are not considered ‘carrying’.

⁸⁸ Shmiras Shabbos k'hilchaso 27:7

⁸⁹ Shmiras Shabbos k'hilchaso, ibid

⁹⁰ Shmiras Shabbos k'hilchaso, ibid

⁹¹ Rav Shlomo Zalman Aurbach (cited in Shmiras Shabbos k'hilchaso 27, note 34). However, he also cites that the *Aruch ha'Shulchan* who rules that an animal may not wear a tag outdoors since the not wearing a tag is not naturally dangerous to the animal but is only man-made danger.

⁹² Shmiras Shabbos k'hilchaso 27:9

⁹³ 305:11

⁹⁴ Shulchan Aruch 305:1,16

⁹⁵ 39 Melochos p. 877

⁹⁶ 305:16

⁹⁷ Firstly, the end of the leash may not protrude out of one's hand more than a *tefach* (3.15 – 4 inches). Secondly, the leash may not sag within a *tefach* of the ground, otherwise it may give the appearance that the leash is not meant to protect the animal from running away (Mishna Berura 305:51).

⁹⁸ 39 Melochos p. 878, note 143

⁹⁹ Shmiras Shabbos k'hilchaso 22:46

¹⁰⁰ Shulchan Aruch 308:35; Mishna Berura 308:136

¹⁰¹ Shulchan Aruch 308:34; Mishna Berura 308:131

¹⁰² Shmiras Shabbos k'hilchaso 22:46

¹⁰³ Shabbos 73a

¹⁰⁴ Rashi 73a, s.v. *ha'Tzod*

¹⁰⁵ Shmiras Shabbos k'hilchaso 27:32

¹⁰⁶ 316:12. The Mishna Berura (316:57) explains that even the Rema agrees that animals which are totally domesticated may be trapped on Shabbos. Still, the Rema rules that if an animal is only semi-domesticated (i.e., it leaves during the day and returns at night), it may not be trapped (*m'drabanen*) on Shabbos.

¹⁰⁷ Mishna Berura 316:53

¹⁰⁸ Shmiras Shabbos k'hilchaso 27:35

¹⁰⁹ Shulchan Aruch 305:5

¹¹⁰ ibid

¹¹¹ 39 Melochos p. 868

¹¹² Shmiras Shabbos k'hilchaso 27:39; 39 Melochos p. 881. The door of the cage is also considered muktza, as disused earlier in footnote 46 and 49 above.

¹¹³ ibid

¹¹⁴ 316:12

¹¹⁵ Shmiras Shabbos k'hilchaso 27:36-37; 39 Melochos pp. 878,879