

הלכות שבת · פרק כ'

Complete Word-for-Word Interlinear · Navy & Gold Edition

CHAPTER PREVIEW

In this chapter, we learn the halachos of shevisas behemah—the Torah obligation to ensure that one's animals rest on Shabbos. Hashem commanded us that not only we, but also our beasts, must cease from melacha on the holy day. We will explore the source of this mitzvah, which animals are included, and the nature of the prohibition against having an animal carry a burden or perform labor like plowing on Shabbos.

We will also learn the Rabbinic safeguards established by our Sages to protect this holy mitzvah. This includes the gezeirah against selling, hiring, or lending large animals to a non-Jew, lest it lead to violating the Torah prohibition of working one's animal on Shabbos, as well as the specific exceptions and penalties involved in these laws.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הלי א

אסור משא על הבהמה ושבתתה בשבת

Halacha 1 · The Prohibition of Placing a Burden on an Animal and its Resting on Shabbos

אָסוּר לְהוֹצִיא מִשָּׂא עַל הַבְּהֵמָה בְּשַׁבָּת שֶׁנֶּאֱמַר שְׁמוֹת כִּג יב "לְמַעַן יָנוּחַ

may rest "so that 12 23 Shemos as it is said on Shabbos the animal upon a burden to take out forbidden

שׁוֹרָה וְחִמְרָה" וְכָל בְּהֵמָתָה. אֶחָד שׁוֹר וְחִמּוֹר וְאֶחָד כָּל בְּהֵמָה

domestic animals all and one and donkey ox one your animals and all and your donkey" your ox

חִיָּה וְעוֹף. וְאִם הוֹצִיא עַל הַבְּהֵמָה אֶף עַל פִּי שֶׁהוּא מִצְוָה עַל

concerning is commanded that he though · even the animal upon he took out and if and fowl wild beasts

שְׁבִיתָתָהּ אֵינוֹ לוֹקָה לְפִי שֶׁאֲסוּרוֹ בָּא מִכָּלָל עֲשֵׂה. לְפִיכָּה

therefore a positive from the rule of comes that its prohibition because lashed he is not its resting commandment

הַמַּחֲמֵר אַחֲרֵי בְּהֵמָתוֹ בְּשַׁבָּת וְהָיָה עָלֶיהָ מִשְׁאֵי פָטוּר:

is exempt a burden upon her and there was on Shabbos his animal after one who drives

This halacha teaches that one's animals must rest on Shabbos, but driving a laden animal does not carry the penalty of lashes because it is derived from a positive commandment.

הלי ב

אסור עשית מלאכה עם הבהמה בשבת

Halacha 2 · The Prohibition of Performing Melacha with an Animal on Shabbos

וְהִלָּא לָאוּ מִפְּרִשׁ בַּתּוֹרָה שֶׁנֶּאֱמַר שְׁמוֹת כ י "לֹא תַעֲשֶׂה כָל

any do "Do not 10 20 Shemos as it is said in the Torah explicit a prohibition And is there not

מְלָאכָה אַתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ וּבְהֵמָתְךָ", שֶׁלֹּא

that not and your animal" and your maidservant and your servant and your daughter and your son you melacha

יִהְיֶה בָּהּ וְכִיּוּצָא בְּחִירִישָׁה. וְנִמְצָא לָאוּ שְׁנֵתָן לְאַהֲרַת מִיתַת
death of for warning of that was given a prohibition and it is found of plowing and the like with it he shall plow
בֵּית דִּין וְאֵין לֹקֵיִן עָלָיו:
upon it lash and we do not judgment house of

This halacha explains that working together with an animal is a Torah prohibition punishable by death, and therefore does not carry the punishment of lashes.

ה'ל"ג

אסור השאלה ומכירת בהמה גסה לנכרי

Halacha 3 · Prohibition of Lending or Selling a Large Animal to a Non-Jew

אָסוּר לְיִשְׂרָאֵל לְהַשְׁאִיל אוֹ לְהַשְׁכִּיר בְּהֵמָה גְּסָה לְנֹכְרִי שֶׁלֹּא יַעֲשֶׂה
he will do so that not to a non-Jew large an animal to hire out or to lend for a Jew It is forbidden
בָּהּ מְלָאכָה בְּשַׁבָּת וְהֵרִי הוּא מְצוּהָ עַל שְׁבִיתָת בְּהֵמָתוֹ. אָסְרוּ
They forbade his animal the resting of concerning is commanded he and behold on Shabbos melacha with it
חֲכָמִים לְמַכּוֹר בְּהֵמָה גְּסָה לְנֹכְרִי שֶׁמָּא יִשְׁאִיל אוֹ יַשְׁכִּיר. וְאִם מָכַר
he sold and if he will hire out or he will lend lest to a non-Jew large an animal to sell the Sages
קוֹנְסִין אוֹתוֹ עַד עֲשָׂרָה בְּדָמֶיהָ וּמַחְזִירָהּ. וְאִפְלוּ שְׁבוּרָה אֵין
we do not an injured one and even and he must return it its value ten times up to him we penalize
מוֹכְרִין. וּמִתֵּר לוֹ לְמַכּוֹר לָהֶם עַל יְדֵי סָרְסוֹר שֶׁהַסָּרְסוֹר אֵינוֹ
does not since the broker a broker means of by to them to sell for him and it is permitted sell
מְשַׁכִּיר וְאֵינוֹ מְשַׁאִיל:
lend and does not hire out

This halacha details the prohibition of lending, hiring, or selling a large animal to a non-Jew to prevent it from performing melacha on Shabbos.

ה'ל"ד

מכירת בהמה לנכרי וליהודי החשויד

Halacha 4 · Selling Animals to a Non-Jew and to a Suspected Jew

וּמִתֵּר לְמַכּוֹר לָהֶם סוּס שֶׁאֵין הַסּוּס עוֹמֵד אֶלָּא לְרִכְיַת אָדָם לֹא
not man for riding of except stands the horse since not a horse to them to sell And it is permitted
לְמִשְׁאֵי וְהַחִי נוֹשֵׂא אֶת עֲצָמוֹ. וּכְדֶרֶךְ שֶׁאָסְרוּ לְמַכּוֹר לְנֹכְרִי כִּךְ
so to a non-Jew to sell they forbade and just as itself — carries and the living for a burden
אָסְרוּ לְמַכּוֹר לְיִשְׂרָאֵל הַחֲשׂוֹד לְמַכּוֹר לְנֹכְרִי. וּמִתֵּר לְמַכּוֹר לָהֶם
to them to sell and it is permitted to a non-Jew to sell who is suspected to a Jew to sell they forbade
כֶּרֶה לְשְׁחִיטָה וְשׁוֹחֵט אוֹתָהּ בְּפָנָיו. וְלֹא יִמְכֹּר סֵתָם אִפְלוּ
even without specification shall he sell and not in his presence it and he slaughters for slaughter a cow
שׁוֹר שֶׁל פֶּטֶם שֶׁמָּא יִשְׁהֶא אוֹתוֹ וְיַעֲבֹד בּוֹ:
with it and will work it he will delay lest fattening of an ox

This halacha details the Rabbinic restrictions on selling certain animals to non-Jews lest they perform labor with them on Shabbos.

ה'ל"ה

מקום שנהגו למכר להן בהמה זקה מוכרין. מקום שנהגו
 where they accustomed a place they may sell small an animal to them to sell where they accustomed A place
 שלא למכר אין מוכרין. ובכל מקום אין מוכרין להם חיה
 a wild animal to them sell one does not place and in every sell one does not to sell that not
 גסה כמו שאין מוכרין להם בהמה גסה אלא על ידי סרסור:
 a broker the hands of by except large a domestic animal to them they sell that not just as large

This halacha discusses the local customs regarding selling small animals to non-Jews and the general prohibition of selling large animals to them.

ה"ו

הנחת פיסו על גבי בהמה בערב שבת

Halacha 6 · Placing One's Purse on an Animal on Shabbos Eve

מי שהחשיך בדרך ולא היה עמו נכרי שיתן לו פיסו
 his purse to him that he could give a non-Jew with him there was and not on the way who was overtaken by One
 darkness
 והיתה עמו בהמה. מניח פיסו עליה כשהיא מהלכת וכשתרצה לעמד
 to stand and when it desires is walking while it upon it his purse he places an animal with him and there was
 נוטלו מעליה כדי שלא תעמד והוא עליה וכדי שלא תהיה שם
 there there will be that not and in order is upon it while it it will stand that not in order from upon it he removes it
 לא עקירה ולא הנחה. ואסור לו להנהיגה ואפלו בקול כל זמן
 the time all with voice and even to lead it for him and it is forbidden placing nor uprooting neither
 שהפס עליה כדי שלא יהיה מחמר בשבת. וגזרת חכמים היא
 it the Sages and a decree of on Shabbos driving an animal he will be that not in order is upon it that the purse
 שלא יניח פיסו על גבי בהמה אלא אם אין עמו נכרי:
 a non-Jew with him there is not unless an animal the back of on his purse he should place that not

This halacha details how a traveler who is overtaken by darkness on Friday afternoon must handle his purse when no non-Jew is present to carry it.

ה"ז

דין המוציא פיסו בשבת על ידי חרש שוטה וקטן

Halacha 7 · Carrying a Purse on Shabbos via a Deaf-Mute, Mentally Incompetent Individual, or Minor

היה עמו חרש שוטה וקטן מניח פיסו על החמור
 the donkey on his purse he should place or a minor a mentally incompetent a deaf-mute with him If there was
 individual
 ואינו נותנו לאחד מהן מפני שהן אדם מישראל. היה עמו
 with him If there was of Israel human beings they are because of them to one give it and he does not
 חרש ושוטה ואין עמו בהמה נותנו לשוטה.
 to the mentally he should give it an animal with him and there is not and a mentally a deaf-mute
 incompetent individual incompetent individual

שׁוֹטֵה וְקָטָן נֹתֵנוּ לְשׁוֹטֵה. חֵרֵשׁ וְקָטָן נֹתֵנוּ
he should give it and a minor A deaf-mute to the mentally he should give it and a minor A mentally
incompetent individual incompetent individual

לְאִי זֶה מֵהֶן שְׂיִרְצֶה. לֹא הִיְתָה עִמּוֹ בְּהֶמָּה וְלֹא נִכְרִי וְלֹא אֶחָד מִכָּל
of all one nor a non-Jew nor an animal with him there was If not that he wishes of them one to whichever

אֵלּוּ מֵהֶלֶךְ בּוֹ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. וְאַפְלוּ מִצִּיָּאָה שְׂפָאָה
that came a lost object And even cubits than four less less with it he should walk these

לְיָדוֹ מֵהֶלֶךְ בָּהּ פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת. אֲבָל קֹדֶם שֶׁתְּבוֹא
it comes before But cubits than four less less with it he should walk into his hand

לְיָדוֹ אִם יָכוֹל לְהַחֲשִׁיךְ עָלֶיהָ מִחֲשִׁיךְ וְאִם לֹא מוֹלִיכָהּ
he may carry it not and if he should wait until over it to wait until nightfall he is able if into his hand
nightfall

פָּחוֹת פָּחוֹת מֵאַרְבַּע אַמּוֹת:
cubits than four less less

This halacha details the hierarchy of preference for transporting a purse or lost object on Shabbos when stranded on the road, prioritizing animals and then individuals of varying halachic capacity.

ה'ל"ח

דִּין הוֹצָאת בְּהֶמָּה בְּרֶסֶן וּבְשִׁמְיָהּ הֶרְאוּהָ לָהּ בְּשַׁבָּת

Halacha 8 - Leading an Animal with Appropriate Restraints on Shabbos

מִתֵּר לְמַשֹּׁךְ אֶת הַבְּהֶמָּה בְּמֶתֶג וּרְסָן שֶׁלָּהּ לְרִשּׁוֹת הָרִבִּים וְהוּא
and that is of the public to the domain of hers and its bridle with a bit the animal — to pull It is permitted

שֶׁתִּהְיֶה רְאוּיָה לְאוֹתוֹ הָרֶסֶן. כְּגוֹן שִׁיר לְסוֹס וְאַפְסָר לְגַמֵּל וְחֶטֶם
and a nose ring for a camel and a halter for a horse a neck ring for example bridle for that appropriate that it is

לְנִאָקָה וְסוּגָר לְכָלֵב. אֲבָל אִם הוֹצִיא בְּהֶמָּה בְּמֶתֶג שְׂאִין
that is not with a restraint an animal one took out if but for a dog and a collar for a female camel

מִשְׁתַּמֶּרֶת בּוֹ כְּגוֹן שֶׁקָּשָׁר חֶבֶל בְּפִי הַסּוֹס אוֹ בְּמֶתֶג שְׂאִינָהּ
that she does not with a restraint or of the horse in the mouth a rope that he tied for example with it guarded

צָרִיכָה לוֹ אֲלֹא מִשְׁתַּמֶּרֶת בְּפָחוֹת מִמֶּנּוּ. כְּגוֹן שֶׁהוֹצִיא חֲמֹר בְּשִׁיר
with a neck ring a donkey that he took out for example than it with less she is guarded rather it need

שֶׁל סוֹס אוֹ חֲתוּל בְּסוּגָר הָרִי זֶה מִשְׁאוֹי. שֶׁכָּל שְׂמִירָה מְעַלָּה אוֹ שְׂמִירָה
guarding or excessive guarding for any is a burden this behold with a collar a cat or a horse of

פָּחוֹתָהּ מִשְׁאוֹי הוּא לָהּ:
is for her it a burden insufficient

This halacha defines which animal restraints are considered functional garments and which are deemed forbidden burdens on Shabbos.

ה'ל"ט

אִסּוּר הַנְּהַגַּת בְּהֵמוֹת קְשׁוּרוֹת וְצִיָּאָה בְּזוּג בְּשַׁבָּת

לא יקשר גמלים זה בזה וימשך אִפְּלוּ הִיוּ קְשׁוּרִין מֵעֶרֶב שַׁבָּת
 Shabbos from the eve of tied they were even and pull to this this camels shall one tie Not
 אֵינָן נִמְשָׁכִין בַּשַּׁבָּת. אֲבָל מִכְּנִיס הוּא חֲבָלִים לְתוֹךְ יָדוֹ וְהוּא
 and that is his hand into ropes he gathers but on Shabbos pulled they are not
 שֶׁלֹּא יֵצֵא חֶבֶל מִתּוֹךְ יָדוֹ טֶפַח. וְצָרִיךְ שִׁיְהִיָּה הַחֶבֶל
 the rope that there shall be and it is necessary a handbreadth his hand from a rope shall extend provided that not
 שֶׁמִּפִּי הַבֵּהֱמָה עַד יָדוֹ גְּבוּהָ מִן הָאָרֶץ טֶפַח אוֹ יוֹתֵר.
 more or a handbreadth the ground from high his hand until the animal that is from the mouth of
 וּמִפְּנֵי מָה לֹא יִמָּשֵׁךְ הַגְּמָלִים הַקְּשׁוּרִים זֶה בָּזֶה מִפְּנֵי שֶׁהוּא נִרְאָה כְּמִי
 like one appears that he because to this this that are tied the camels shall he pull not what and because of
 שְׁמוּלִיכָן לְשׁוֹק שְׁמוּכָרִין בּוֹ הַבֵּהֱמוֹת אוֹ שֶׁמִּשְׁחָקִין בָּהֶן שָׁם.
 there with them that they play or the animals in it that they sell to a marketplace who leads them
 וּמִפְּנֵי זֶה לֹא תֵצֵא בֵּהֱמָה בְּזוּג שֶׁבְּצוּאָרָהּ וְאִפְּלוּ הִיא פְּקוּקָה
 plugged it was and even if that is on its neck with a bell an animal shall go out not this and because of
 שֶׁאֵין לוֹ קוֹל:
 a sound to it so that there is not

This halacha discusses the Rabbinic prohibitions against leading tied camels or letting an animal wear a bell on Shabbos, due to the appearance of taking them to a public market.

הל"י

אָסוּר יֵצִיאַת בֵּהֱמָה בְּמִשָּׂא וּבִתְכַשִּׁיטִין הָאֲסוּרִים בַּשַּׁבָּת

Halacha 10 • Prohibitions of an Animal Going Out with Burdens and Forbidden Ornaments on Shabbos

לא תֵצֵא בֵּהֱמָה בְּזוּג שֶׁבְּכִסּוּתָהּ וְלֹא בְּחוּתָם שֶׁבְּצוּאָרָהּ וְלֹא בְּחוּתָם
 with a seal and not that is on its neck with a seal and not that is on its covering with a bell an animal shall go out Not
 שֶׁבְּכִסּוּתָהּ וְלֹא בְּרִצּוּעָה שֶׁבְּרִגְלָהּ וְלֹא בְּסֶלֶם שֶׁבְּצוּאָרָהּ. וְאֵין חֲמֹר
 a donkey and not that is on its neck with a ladder and not that is on its foot with a strap and not that is on its covering
 יוֹצֵא בְּמַרְדֵּעַת אֲלֵא אִם כֵּן הִיָּתָה קְשׁוּרָה לוֹ מֵעֶרֶב שַׁבָּת. וְלֹא
 and not Shabbos from the eve of to it tied it was . . . unless with a saddle-cloth goes out
 יֵצֵא גְּמֹל בְּמִטּוֹטְלַת הַתְּלוּיָה לוֹ בְּדַבְּשָׁתוֹ אוֹ בְּזִנְבוֹ אֲלֵא אִם כֵּן הִיָּתָה
 it was . . . unless on its tail or on its hump from it that is hanging with the patch a camel shall go out
 קְשׁוּרָה בְּזִנְבוֹ וְחוּטְרָתוֹ. וְלֹא יֵצֵא הַגְּמֹל עֶקְוֹד יָד וְלֹא עֶקְוֹד רֵגֶל
 hind leg bound and not foreleg bound the camel shall go out and not and its hump to its tail tied
 וְכֵן שְׂאֵר כָּל הַבֵּהֱמוֹת:
 the animals all the rest of and so too

This halacha details the specific items and attachments that an animal is forbidden to wear when going out into the public domain on Shabbos, lest they constitute a burden or lead to carrying.

אסור יציאת בהמה במשא ובתכשיטין האסורים בשבת

Halacha 11 · Prohibition of Animals Going Out with Burdens and Forbidden Ornaments on Shabbos

אין התרנגולים יוצאין בחוטין ולא ברצועות שברגליהם. ואין

and we do not that are on their feet with straps nor with cords go out let chickens We do not

הכבשין יוצאין בעגלה שתחת אליה שלהן. ואין הכבשות יוצאות

go out let ewes and we do not of theirs their fat tail that is under with the wagon go out let rams

בעצים שמניחים להן בחטמן כדי שיתעטשו ויפלו התולעין

the worms and will fall out that they will sneeze in order in their nostrils for them that they place with the wood

שבמחן. ואין העגל יוצא בעל קטן שמניחין לו על צוארו כדי

in order its neck upon for it that they place small with a yoke go out let a calf and we do not that are in their brain

שיכנע ויהיה נוח להרישה. ולא תצא בהמה בשבכה שמניחין

that they place with a muzzle an animal may go out and not for plowing easy and it will be that it will be humbled

לה בפיה כדי שלא תשנ או שלא תאכל. לא תצא הפרה בעור

with the skin a cow may go out not it will eat that not or it will bite that not in order in its mouth for it

הקופר שמניחין לה על ידיה כדי שלא יינק ממנה השרץ כשהיא

when it the creeping animal from it will suck that not in order its teats upon for it that they place of a hedgehog

ישנה. ולא תצא ברצועה שבין קרניה בין לנוי בין לשמר.

for guarding whether for ornament whether its horns that is between with the strap may it go out and not is sleeping

עז שחקק לה בקרניה יוצאה באפסר הקשור בחקק בשבת. ואם

and if on Shabbos in the hollow that is tied with a halter may go out in its horns for it that one hollowed out a goat

תחבו בזקנה אסור שמא תנתחנו ויביאנו בידו ברשות הרבים.

of the public in the domain in his hand and he will bring it it will tear it off lest it is forbidden in its beard he inserted it

וכן כל פיוצא בזה:

to this that is similar all and so

This halacha details which items are considered burdens or forbidden ornaments for various animals, which they may not wear when going out into the public domain on Shabbos.

משא בבהמה בשבת וזכרים המותרים לצאת בהם

Halacha 12 · Permitted and Forbidden Attachments on Animals on Shabbos

הזכרים יוצאים בעור הקשור להן על זכרותן כדי שלא יעלו

they will mount that not in order their genitals over for them that is tied with the leather may go out The rams

על הנקבות. ובעור הקשור להם על לביהם כדי שלא יפלו

they will fall that not in order their hearts over for them that is tied and with the leather the females

עליהם זאבים. ובמטלניות המרקמות שמניפין אותן בהן. והרחלות יוצאות

may go out and the ewes them — that beautify the embroidered and with cloths wolves upon them

וְאֵלֶיהָ שָׁלְחָן קְשׁוּרָה לְמַעַלָּה עַל גִּבּוֹן כַּדֵּי שֶׁיַּעֲלוּ עָלֶיהָ
upon them that they will mount in order their back on upward tied of theirs with the fat tail
הַזִּכְרִים. אוֹ קְשׁוּרָה לְמַטָּה כַּדֵּי שֶׁלֹּא יַעֲלוּ עָלֶיהֶם הַזִּכְרִים.
the rams upon them they will mount that not in order downward tied or the rams

וְיוֹצְאוֹת מְלַפְפוֹת בְּמִטְלָנִיּוֹת כַּדֵּי שֶׁיִּהְיֶה הַצֹּמֵר שָׁלְחָן נָקִי. הָעֲזִים
The goats clean of theirs the wool that will be in order in cloths wrapped and they may go out
יוֹצְאוֹת וְדִדֵּיהֶן קְשׁוּרוֹת כַּדֵּי שֶׁיִּיבֹשׁ מֵהֶן הַחֵלָב. אֲבָל אִם קָשְׁרוֹ
he tied them if but the milk from them that will dry up in order tied with their teats may go out
כַּדֵּי שֶׁלֹּא יֵצֵא הַחֵלָב עַד שֶׁיַּחֲלֹב אוֹתוֹ לָעֶרֶב הֲרִי אֵלּוֹ לֹא יֵצְאוּ:
shall go out not these behold in the evening it he milks until the milk will go out that not in order

This halacha details which protective coverings, therapeutic ties, and functional bindings an animal is permitted to wear when going out into the public domain on Shabbos.

ה'לי יג

מִשָּׂא וּמִשְׁאוֹת עַל גִּבֵּי בְהֵמָה בְּשַׁבָּת

Halacha 13 · Permitted and Forbidden Items for an Animal to Wear on Shabbos

אֵין חֲמֹר יוֹצֵא בְּאֶפְךָ אִף עַל פִּי שֶׁקְשׁוּר מֵעֶרֶב שַׁבָּת. וְלֹא יֵצֵא
shall go out and not Shabbos from the eve of that it is tied though even with a saddle goes out a donkey Not
הַסּוֹס בְּזָנָב שׁוֹעֵל וְלֹא בְּזֹהוּרִית שְׁפִין עֵינָיו. וְלֹא תֵצֵא בְּהֵמָה
an animal shall go out and not its eyes that is between with a scarlet thread and not a fox with a tail of the horse
בְּקֶרֶסֶטֶל שְׁכַפְיָהּ וְלֹא בְּסַנְדָּל שֶׁבְּרַגְלָהּ וְלֹא בְּקִמְעַ שֶׁאֵינוֹ מְמַחָה
proven that is not with an amulet and not that is on its foot with a shoe and not that is in its mouth with a feeding bag
לְבֵהֶמָה. אֲבָל יוֹצְאָהּ הִיא בְּאֶגֶד שֶׁעַל גִּבּ הַמָּכָה וּבְקִשְׁקָשִׁים שֶׁעַל
that are on and with splints the wound top of that is on with a bandage it goes out but for an animal
גִּבֵּי הַשֶּׁבֶר. וּבְשִׁלְיָהּ הַמְדֻלְדָּלֶת בָּהּ. וּפּוֹקֶק לָהּ זֹג שֶׁבְּצוּאָרָהּ
that is on its neck a bell for it and one may plug from it that is hanging and with a placenta the fracture top of
וּמִטִּילָת בּוֹ בְּחֶצֶר. וְנוֹתֵן לוֹ מְרִדַּעַת עַל הַחֲמֹר בְּשַׁבָּת
on Shabbos the donkey on a saddlecloth for it and one may place in a courtyard with it and it may stroll
וּמִטִּיל בְּחֶצֶר. אֲבָל אֵין תּוֹלִין לָהּ קֶרֶסֶטֶל בְּפִיהָ בְּשַׁבָּת:
on Shabbos on its mouth a feeding bag for it do we hang not but in a courtyard and it may stroll

This halacha details which items are considered burdens for an animal on Shabbos and which are permitted as protective coverings or ornaments.

ה'לי יד

שְׂכִיתַת עֲבָדִים וְגֵר תוֹשֵׁב בְּשַׁבָּת

Halacha 14 · The Obligation for Servants and Resident Aliens to Rest on Shabbos

כָּשֶׁם שֶׁאָדָם מְצֻוֶּה עַל שְׂבִיתַת בְּהֵמָתוֹ בְּשַׁבָּת כֹּךָ הוּא מְצֻוֶּה
is commanded he so on Shabbos his animal the resting of concerning is commanded that a person just as
עַל שְׂבִיתַת עֲבָדָיו וְאִמָּתוֹ וְאִף עַל פִּי שֶׁהֵן בְּנֵי דַעַת
intellect possess that they though and even and his maidservant his servant the resting of concerning

וְלִדְעַת עֲצָמָן עוֹשִׂין מִצְוָה עָלֵינוּ לְשַׁמְרוֹן וּלְמַנְעוֹן מַעֲשֵׂית
and of their own accord themselves act a mitzvah to watch them and to prevent them from performing

מְלָאכָה בְּשַׁבָּת שֶׁנֶּאֱמַר שְׁמוֹת כֵּג יב "לְמַעַן יָנוּחַ שׁוֹרְךָ וַחֲמֹרְךָ
melacha on Shabbos as it is said 12 23 Shemos your ox may rest and your donkey

וַיִּנָּפֵשׁ בֶּן אֲמָתֶךָ וְהַגֵּר". עֶבֶד וְאִמָּה שְׁאֲנוּ מִצְוִין
and may find repose your maidservant the son of and a maidservant whom we are commanded

עַל שְׁבִיתָתָן הֵם עֲבָדִים שְׁמָלוּ וְטָבְלוּ לְשֵׁם עֲבָדוֹת וְקִבְּלוּ
concerning their resting they are servants who circumcised and immersed for the sake of servitude and accepted

מִצְוֹת שֶׁהָעֲבָדִים חִיבִין בָּהֶן. אֲבָל עֲבָדִים שֶׁלֹּא מָלוּ וְלֹא טָבְלוּ אֵלָּא
mitzvos that servants are obligated in them but servants who not circumcised and not but immersed

קִבְּלוּ עָלֵיהֶן שִׁבְעַת מִצְוֹת שֶׁנֶּצְטוּוּ בְּנֵי נֹחַ בְּלִבְדֵּי הָרִי הֵן
accepted upon themselves seven mitzvos that were commanded the children of Noach they behold alone

כָּגֵר תוֹשָׁב וּמִתְרִין לַעֲשׂוֹת מְלָאכָה בְּשַׁבָּת לְעַצְמָן בְּפִרְהֶסְיָא
are like a resident alien and they are permitted to perform melacha on Shabbos for themselves in public

כִּי־שְׂרָאֵל בָּחֵל. וְאִין מְקַבְּלִין גֵּר תוֹשָׁב אֵלָּא בְּזִמְנֵי שְׁהִיּוּבֵל
like a Jew on a weekday and we do not accept a resident alien except in a time that the Jubilee

נוֹהֵג. הוּאֵיל וְגֵר תוֹשָׁב עוֹשֶׂה מְלָאכָה לְעַצְמוֹ בְּשַׁבָּת וְגֵר צֹדֵק
is practiced since alien and a resident performs melacha for himself on Shabbos and a righteous convert

הָרִי הוּא כִּי־שְׂרָאֵל לְכָל דָּבָר. בְּמִי נֶאֱמַר וַיִּנָּפֵשׁ בֶּן
he behold is like a Jew for every matter regarding whom is it said and may find repose the son of

אֲמָתֶךָ וְהַגֵּר. זֶה גֵּר תוֹשָׁב שֶׁהוּא לְקִיטוֹ וְשֹׁכִירוֹ שֶׁל
your maidservant and the stranger this alien is a resident who is the day-laborer of and the hired hand

יִשְׂרָאֵל כְּמוֹ בֶּן אֲמָתוֹ. שֶׁלֹּא יַעֲשֶׂה מְלָאכָה לִישְׂרָאֵל רַבּוֹ
like a Jew the son of his maidservant that he shall not melacha perform for the Jew his master

בְּשַׁבָּת אֲבָל לְעַצְמוֹ עוֹשֶׂה. וְאַפְּלוּ הָיָה הַגֵּר זֶה עֶבְדוֹ הָרִי זֶה
but on Shabbos he may perform for himself and even if this the stranger was this one behold his servant

עוֹשֶׂה לְעַצְמוֹ:
may perform for himself

This halacha defines which servants a Jew must ensure rest on Shabbos, distinguishing between fully converted servants and resident aliens.

CHAPTER SUMMARY

The chapter begins by explaining that a Jew is commanded to let his animals rest on Shabbos, a rule applying to all beasts and fowl. While one who merely directs a laden animal is not liable for lashes because it stems from a positive commandment, working an animal in a capital-prohibition manner (like plowing together) is a severe Torah prohibition. To prevent violations, the Sages forbade selling, hiring, or lending large animals to non-Jews, penalizing a transgressor by forcing him to repurchase the animal even at great cost. However, selling through a broker is permitted, as is selling a horse, which is primarily used for riding rather than carrying heavy burdens.

The Torah does not only want you to rest on Shabbos; it demands that everything under your influence and ownership enters a state of holy rest as well. When the Torah commands us to ensure our animals rest, it is teaching us a profound lesson in responsibility. A Yid cannot say, "I am keeping Shabbos, so what happens with my property or my business affairs is not my concern." True shbisis—the rest of Shabbos—means that we actively step back and release our grip on the material world, ensuring that even the tools of our livelihood are dedicated to Hashem's peace.

Look at how far Chazal went to protect this rest, even forbidding the sale of certain animals to a gentile lest it lead to working on Shabbos. This is the beauty of making a fence for the Torah. It shows our deep yiras Shamayim and our desire to protect the sanctity of the day. When we are careful with the details of what we own, what we lend, and how we conduct our business before Shabbos, we show Hashem that we value His holy day more than any financial gain.

Even in a difficult situation, like someone who is traveling and has to carry his wallet on his animal, the halachah guides him with extreme sensitivity to avoid the animal making a stop while carrying the load. We see here the delicate balance of halachah: Hashem cares about your loss, but He also cares about every single movement of Shabbos. When we live with this awareness, our entire home and everything we own becomes a vessel for the Kedushah of Shabbos.

Today, take a moment before Shabbos to consciously "release" your business, your devices, and your property. Make sure everything under your domain is set to rest, showing Hashem that you completely surrender your livelihood to His care.