

# Halachically Speaking

Volume 3 Issue 6

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## Treating Food with Proper Respect

Sponsored

לרפואה שלמה חנה חיה בת מזל

לז"נ יענטא בת ישראל חיים לז"נ משה בן יששכר בעריש לז"נ יעקב אריה בן שבת

One may not treat food with disrespect.<sup>1</sup> Even saying a certain food is not good is also disrespectful.<sup>2</sup> One of the reasons for this is because treating food with disrespect shows one does not want the goodness *Hashem* showed him by giving him food.<sup>3</sup> Some say one may show disrespect to food which is less a *k'zayis* because such a small *shiur* is not called food.<sup>4</sup> Even food which one is forbidden to have enjoyment from may not be treated in a disrespectful manner.<sup>5</sup> This *inyun* only applies to human food and not to animal food.<sup>6</sup>

Many people are not careful with this *inyun*, mainly because they are unfamiliar with the details of the *halachos*.

### Bread

Bread may be used for any purpose as long as it is not used in a disrespectful manner and the bread will not be ruined by what you are doing to it.<sup>7</sup> One should not pass a cup of wine over a piece of bread because the wine may fall on the bread and make it uneatable. Similarly, one should not place raw meat onto a piece of bread.<sup>8</sup> One is allowed to use bread to cover food in a utensil, since this is not showing disrespect to the bread because it will be eaten as part of the food.<sup>9</sup> Accordingly, it is common for caterers to use a bread-like food to cover the soup at weddings to retain the heat.<sup>10</sup> When reciting *kiddush* one may place a *siddur* on top of the *challah* cover.<sup>11</sup> Similarly, one who wants to lift up a *sefer* may place bread underneath the *sefer* in order to lift it.<sup>12</sup> When washing *mayim achronim* one should be careful not to let the water fall onto bread.<sup>13</sup> Many caterers bake

<sup>1</sup> Rambam Hilchos Berochos 7:9, Shulchan Aruch 171:1, Levush 171:1, Mishnah Berurah 3, Aruch Ha'shulchan 171:1.

<sup>2</sup> Refer to Mesechtas Pesachim 3a.

<sup>3</sup> Rashi Mesechtas Taanis 20b "ein."

<sup>4</sup> Levush 180:3.

<sup>5</sup> Ben Ish Chai Behar 1:16, Shemiras Shabbos K'hilchoso 20:footnote 98, Lehoros Nosson 5:3, see Eitz Hasadeh pages 167 and 253, Shevet Ha'kehusi 1:98. The same thing applies to food which is not eaten because of *ruach rah* (Pri Megadim Eishel Avraham 171:1).

<sup>6</sup> Tosfas Mesechtas Shabbos 143a "perurin," see Pri Megadim Eishel Avraham 171:3.

<sup>7</sup> Mesechtas Berochos 50b, Tosfas "ein zurkin," Rosh 7:32, Shulchan Aruch 171:1, Mishnah Berurah 171:2. See Biur Halacha 171 "lo."

<sup>8</sup> Refer to Rashi Mesechtas Berochos ibid "ein," Rabbeinu Yona, Rif page 37b, Shulchan Aruch 171:1, Pri Megadim M.Z. 1, Mishnah Berurah 171:2, 5, Kaf Ha'chaim 2.

<sup>9</sup> Pri Megadim M.Z. 171:2, Mishnah Berurah 7.

<sup>10</sup> Horav Yisroel Belsky Shlita. Refer to Torah L'shema 106.

<sup>11</sup> Birchos Hashem 3:17:footnote 62.

<sup>12</sup> Eitz Hasadeh 17:footnote 8.

<sup>13</sup> Kaf Ha'chaim 171:4.

bread in a round shape, hollow the inside, and fill the space with soup (the bread is hard so no soup leaks through). It would seem that if the people eat the bread (bowl) afterwards this may be permitted.<sup>14</sup>

### **Some *Heterim***

Food may be treated in a disrespectful manner if it is to satisfy the need of a person (*tzorech adom*)<sup>15</sup> and it is normal (*derech ha'olom*) to use the food in that manner.<sup>16</sup> For example, one may use a lemon to remove a stain from a garment because this is the *derech ha'olom* and there is a *tzorech adom*.<sup>17</sup> Similarly, children can make paste from flour and water to play with since it is the *derech ha'olom* and satisfies a need.<sup>18</sup>

One should not take a cucumber and carve out the inside to place *chrein* inside of it. This is not permitted since it is not *derech ha'olom*. Additionally, the cucumber does not get eaten afterwards.<sup>19</sup>

### **Cosmetics**

It is questionable if food may be treated disrespectfully for cosmetic reasons.<sup>20</sup>

### ***Refuah***

Foods which are used for medicinal purposes may be dealt with in a disrespectful manner.<sup>21</sup> Although some *poskim* say this *heter* does not apply today since there are other methods of healing which do not involve treating food in a disrespectful manner,<sup>22</sup> most *poskim* disagree and allow food to be used for medicinal purposes.<sup>23</sup>

The following are some *refuahs* people do with food:

- ♦ To avoid sun damage, place cucumbers on the eyes when laying in the sun
- ♦ Treat sunburn by applying cucumber or a raw peeled potato to the burn spot.
- ♦ To get rid of a sty, wrap a hot hard boiled egg or potato in a clean cloth, and press against the outside of the eyelid. The wrapped potato will stay hot for a long time.
- ♦ To get rid of lice, lather the head and scalp with mayonnaise, and cover with a shower cap. The next morning all the lice will be dead.
- ♦ To sooth irritated skin apply avocado or cucumber directly to the part of the skin which is irritated.

<sup>14</sup> Refer to Shulchan Aruch 171:3.

<sup>15</sup> Magen Avraham beginning of 171.

<sup>16</sup> Pri Megadim M.Z. 1, Mishnah Berurah 171:4, Biur Halacha "lo." Refer to Aruch Ha'shulchan 171:2.

<sup>17</sup> Avnei Yushfei 1:34:1, Eitz Hasadeh 17:footnote 10.

<sup>18</sup> Avnei Yushfei 1:34:2. Refer to Sharei Ha'beracha 3:footnote 120, Oleinu L'shab'each 2:page 670:2.

<sup>19</sup> Horav Yisroel Belsky Shlita.

<sup>20</sup> Sharei Ha'beracha 3:footnote 122.

<sup>21</sup> Elya Rabbah 171:1, Magen Avraham beginning of 171, Pri Megadim M.Z. 1, Mishnah Berurah 4, Aruch Ha'shulchan 171:2, Kaf Ha'chaim 171:1.

<sup>22</sup> Piskei Teshuvos 171:5 in depth. Refer to Eitz Hasadeh 17:footnote 25.

<sup>23</sup> Refer to footnote 21.

### Arts and Crafts

Many times children make arts and crafts projects by sticking food (i.e. beans etc) onto a sheet of paper. This may be done since it is *derech ha'olom* and is for a need.<sup>24</sup> One should not insert sticks into fruit to build a fruit sculpture<sup>25</sup> (common on *Tu' B'Shevat*) if doing so will ruin the fruit.<sup>26</sup>

### Besamim (Cloves) in an Esrog

On Yom Kippur many people have the custom to smell an *esrog* or *besamim*. One should not stick the *besamim* into the *esrog* because doing so is a disgrace to the *esrog*, unless one intends to smell the *esrog* as well.<sup>27</sup>

### Washing Mayim Achronim with Other Liquids

If water is not available,<sup>28</sup> it is permitted to wash one's hands for *mayim achronim* with any liquid except for wine.<sup>29</sup> However, some say one may only use liquid which was left in a cup and would be thrown out anyways.<sup>30</sup>

### Stepping on Food

One who sees food on the floor should not pass by without picking it up.<sup>31</sup> Some say this *din* applies to food which is a *k'zayis*, and food which is not a *k'zayis* does not have to be picked up from the floor.<sup>32</sup> Others say one is only required to move the food to the side so no one will step on it.<sup>33</sup> Food which is on the floor in a place where no one will step on it does not have to be picked up.<sup>34</sup> *Horav Elyashiv Shlita* points out that since today most people would not eat food from the floor one is not required to pick up the food if it will not be stepped on.<sup>35</sup>

### Hanging Bread

The *Gemora* in *Pesachim*<sup>36</sup> states that hanging bread in a basket causes poverty. This *inyun* is brought by many *poskim* as well.<sup>37</sup> Many times children put bread (lunch sandwiches) in knapsacks which are then hung on pegs on the wall in school. The question arises whether this practice should be stopped since it might be included in the *Gemora* above. However, the *poskim* maintain there is no reason to refrain from hanging

<sup>24</sup> Ve'alo Lo Yeibol 1:page 107:132, Oleinu L'shabe'ach ibid.

<sup>25</sup> Sharei Ha'beracha 3:footnote 118.

<sup>26</sup> Ben Ish Chai Bechukosei 1:16. Refer to Moadim L'simcha (Shevat-Adar) pages 1-51 on the *inyun* of Tu B'Shevat.

<sup>27</sup> Sharei Ha'beracha 3:footnote 120.

<sup>28</sup> Shulchan Aruch 181:1, Levush 7, Pri Megadim Eishel Avraham 181:7, Mishnah Berurah 171:8, Shar Ha'tzyion 8, Biur Halacha "lo," Mishnah Berurah 181:20. Refer to E'ven Yisroel 9:63:page 66.

<sup>29</sup> Shulchan Aruch 181:9, Chai Adom 45:6, Mishnah Berurah 20, Eitz Hasadeh 17:12, Vezos Ha'beracha page 138.

<sup>30</sup> Eitz Hasadeh 17:page 191 quoting the opinion of Horav Elyashiv Shlita.

<sup>31</sup> Mesechtas Eruvin 64a, Rashi "ein," Rosh 6:6, Mesechtas Bava Metziah 23a, Tosfas "ein," Magen Avraham 171:1, Elya Rabbah 171:1, Chai Adom 45:6, Aruch Ha'shulchan 171:5, see Dibros Moshe Bava Metziah 31:15 who says this *halacha* may only be a *chumra b'alma* to keep. If one finds *chometz* on *Pesach* on the floor he should not pick it up (Lehoros Nossan 5:30, Kinyan Torah 5:43, see Birchos Hashem page 312:footnote 189 in depth).

<sup>32</sup> Levush 180:3.

<sup>33</sup> Opinion of Horav Chaim Kanievesky Shlita quoted in Eitz Hasadeh page 172:footnote 20.

<sup>34</sup> Bais Boruch 45:footnote 31.

<sup>35</sup> Eitz Hasadeh 16:footnote 21. This is very true in regard to spoiled bread (Piskei Teshuvos 171:7). Refer to Sharei Ha'beracha 3:footnote 112. Some say the reason why some people do not pick up food on the floor today is because of the *ruach rah* that exists on them (Sharei Ha'beracha 3:footnote 112).

<sup>36</sup> 111b, see Rashbam "tlei." It is unclear if this applies to cake and to bread that is less than a *k'zayis* (Birchos Hashem page 334).

<sup>37</sup> Ben Ish Chai Pinchus 2:12, Shulchan Aruch Harav Shemiras Haguf 9, Kaf Ha'chaim 180:14, 434:13, Y.D. 116:198, see Shemiras Haguf V'hanefesh 31:2.

knapsacks in this manner.<sup>38</sup> Additionally, some say since the teacher is often the one hanging up the bread, it not is included in the above *Gemorah* which is referring to one's own bread.<sup>39</sup> Those people who have a custom to hang the *afikomen* as a *shemirah* on top of the door may do so, and it is not considered a problem of hanging bread.<sup>40</sup>

### Throwing Food

One may not throw food which will become ruined by throwing it. One may throw food which does not get ruined when it is thrown.<sup>41</sup>

Bread is an exception. Because of the importance bread has one may not throw bread even if it will not get ruined by being thrown.<sup>42</sup> Some say in regard to this *halacha pas haba b'kisnin* has the same status as bread.<sup>43</sup> Although there are some *poskim* who hold bread may be thrown if it will not get ruined by doing so,<sup>44</sup> the *halacha* is not in accordance with this view. It would seem that one may throw bread which is not fit for human consumption.<sup>45</sup> There is an uncertainty if one may throw bread from one hand to another.<sup>46</sup>

One who is being *motzei* other people the *beracha* of *hamotzei* (as is common on *Shabbos*) should not throw the bread to them, and instead should place the bread in front of them.<sup>47</sup> Although some are lenient with this,<sup>48</sup> *l'chatchilah* one should not throw the bread in this situation.<sup>49</sup>

### Throwing Food to a Chosson

In virtually all of *klal yisroel* the *minhag* is to throw bags of candy at a *chosson* by his *aufzruf*.<sup>50</sup> In the time of the *Gemorah* the custom was to throw nuts,<sup>51</sup> because of *simon tov*.<sup>52</sup> Today the custom is to throw bags of

<sup>38</sup> Meor Ha'Shabbos 2:30:4:page 166:footnote 605 (Horav Shlomo Zalman Aurbach zt"l), Eitz Hasadeh 16:footnote 25 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l and Horav Elyashiv Shlita, Vezos Ha'beracha page 18 quoting the opinion of Horav Shternbuch Shlita. Horav Chaim Kanievesky Shlita is stringent (Tzohar 7:page 150:14).

<sup>39</sup> Ohr L'tzyion 2:12:18, see Shevet Ha'kehusi 3:152, Eitz Hasadeh 16:footnote 26.

<sup>40</sup> Refer to Pri Megadim M.Z. 477:1, Chok Yaakov 3, Elya Rabbah 1, Sharei Teshuva 4, Be'er Heitiv 4, Magen Avraham 500:7, Ben Ish Chai Pinchus 2:12, Shulchan Aruch Harav 477:11, Shemiras Haguf V'hanevesh 31:footnote 4. The Birchos Hashem page 332:231 who says doing his is not a disgrace to the *matzah* since it is for a *mitzvah*. (Refer to Eitz Hasadeh 16:8:footnote 29). Horav Yisroel Belsky Shlita does not have this custom (Refer to Shalmei Moed page 401, Natei Gavriel Pesach 2:97:footnote 44).

<sup>41</sup> Refer to Mesechtas Berochos 50b, Rashi "midei," "d'lo," Divrei Chamudos 7:94, Rambam Hilchos Berochos 7:9.

<sup>42</sup> Mesechtas Berochos ibid, Rosh 7:32, Rambam ibid, Bach, Levush 1, Elya Rabbah 2, Magen Avraham 1, Be'er Heitiv 2, Mishnah Berurah 9, Aruch Ha'shulchan 3, see Shar Ha'tzyion 171:10.

<sup>43</sup> Piskei Teshuvos 171:2, see Tlzech Mesechtas Berochos 50b who argues.

<sup>44</sup> Refer to Bais Yosef, Darchei Moshe 2, Levush 171:1, Chai Adom 45:6 Kaf Ha'chaim 6, Kitzur Shulchan Aruch 42:9, see Rambam Hilchos Berochos 7:9.

<sup>45</sup> Birchos Hashem 3:33.

<sup>46</sup> Birchos Hashem 3:page 256.

<sup>47</sup> Magen Avraham 167:38, Pri Megadim Eishel Avraham 38, Mishnah Berurah 167:88, Minhag Yisroel Torah 167:4.

<sup>48</sup> Nemukei Orach Chaim 167:1, see Hisoreros Teshuva 1:121, Eitz Hasadeh 18:7.

<sup>49</sup> Horav Yisroel Belsky Shlita.

<sup>50</sup> Some say the reason why the custom is for the ladies to partake in the bag throwing is for the following reason. In the times of *chazal* nuts were thrown. A nut is protected in the shell as long as the shell is whole. A single girl is protected as well and she is *bechezkas* "besula." The women threw the nuts to show we can attest to the fact that she is a *besula*. Today, that we throw bags of nosh the *minhag* still stands that the women throw most of the bags (Refer to Sefer Matamim page 51:57 (new), Chazzon Yeshaya page 222, see Lev Ita page 11:footnote 26). Some say the reason why almonds are thrown is because they are easy to cook and give off fruits. So too the *chosson* and *kallah* should have many children (Chazzon Yeshaya page 223). Others say the reason for nuts to be thrown is because an *egoz* is *gematria* sin and *tov* and a *chosson* has his sins forgiven (Sefer Matamim page 50:56 new). Some places throw bags by a *bar-mitzvah* but this practice has no source (Hakotton V'hilchosuv 3:page 191:48:footnote 104 quoting the opinion of Horav Shlomo Zalman Aurbach zt"l). Some say if the *chosson* thinks he may have been *chaiyiv skeliah* in his lifetime he should have this in mind when the bags are being thrown at him, and accept the bag throwing instead of real *skeliah* (Refer to Otzer Hayidios Asifos Gershon page 231:10).

food. The custom is to be lenient and permit cookies and wafers to be included in the bag despite the problem of throwing bread (since crackers and cake are like bread, which may not be thrown even if it does not get disgusted by throwing it). One reason is because the cookies etc are enclosed in a bag. Additionally, in many cases the cookies are less than a *k'zayis*.<sup>53</sup> The *Gemorah* says one should throw the food in front of the *chosson* and not on him.<sup>54</sup> The custom is that children collect the bags of food from the floor etc.<sup>55</sup>

### Feeding Animals Human Food

One may not use food which is fit for humans to feed animals or birds.<sup>56</sup> Others say doing so is permitted.<sup>57</sup> One who has no other food to give his animals may give him human food.<sup>58</sup> This could be used to explain why many use bread to feed the birds.<sup>59</sup> Food which will not be eaten may be given to animals or birds.<sup>60</sup> Crumbs that are less than a *k'zayis* may be given to birds.<sup>61</sup> Raw food and food which is not fully cooked may be given to animals.<sup>62</sup> If an animal will die if it is not fed food one may give the animal human food.<sup>63</sup> Some say human food may be given to one's own animals.<sup>64</sup> It is questionable if a food that is forbidden for a *yid* to eat can be given to animals.<sup>65</sup> One should not give an animal bread that the *beracha* of *hamotzei* has been recited on.<sup>66</sup>

### Shabbos Shirah

On *Shabbos Shirah* the *minhag* is to put out bread for the birds.<sup>67</sup> One of the reasons for this *inyun* is because when the *mon* fell it did not fall on *Shabbos*. *Dasan* and *Aveirum* wanted to show that *Moshe* was wrong and *mon* would fall on *Shabbos*. They put out *mon* on Friday night so that when the *bnai yisroel* would awake on *Shabbos* they would see *mon* which would prove *Moshe* wrong. However, the birds came and ate the *mon*. *Dasan* and *Aveirum* put out before *Shabbos* morning arrived. To repay the birds for this act we give them food

<sup>51</sup> The *poskim* discuss what type of nuts may be thrown depending on if they will become disgusted by throwing them. Refer to *Mesechtas Berochos* 50b, *Tosfas* "v'lo," *Rosh* 7:32, *Divrei Chamudos* 96, *Rabbeinu Yona* page 74, *Rambam Hilchos Berochos* 7:9, *Bach* 171, *Bais Yosef*, *Shulchan Aruch* 4, *Pri Megadim Eishel Avraham* 4, *Levush* 4-5, *Elya Rabbah* 4, *Mishnah Berurah* 21, 24, *Shar Ha'tzyion* 20, *Aruch Ha'shulchan* 5, *Kaf Ha'chaim* 26-27, *Lekutei Maharich* 3:page 745 (new), see *Sheila Rav* 1:14:3.

<sup>52</sup> *Rashi* *Mesechtas Berochos* *ibid* "mamshichin," *Bais Yosef*, *Mishnah Berurah* 19, *Kaf Ha'chaim* 20. Some say it is done to demonstrate to the *chosson* and *kallah* to have a sweet life together (*Chazon Yeshaya* page 223). Others say it is for a *simon beracha* to have children (*Kushios* page 174, see *Shulchan Haezer* 1:page 14:5).

<sup>53</sup> *Shevet Ha'kehusi* 2:101, *Lev Ita* page 11:footnote 29. Refer to *Piskei Teshuvos* 171:10.

<sup>54</sup> *Lev Ita* page 11:footnote 26, *Chazon Yeshaya* page 222.

<sup>55</sup> *Shulchan Haezer* 1:page 13.

<sup>56</sup> *Mesechtas Taanis* 20b, *Magen Avraham* 171:1, *Elya Rabbah* 171:1, *Mishnah Berurah* 11, *Aruch Ha'shulchan* 5, *Kaf Ha'chaim* 1. One reason is because treating food with disrespect shows one does not want the goodness *Hashem* showed him by giving him food, and another reason is because the *Torah* does not want us to waste our money (*Rashi* *Mesechtas Taanis* 20b "ein.") *Tosfas* in *Mesechtas Beitzah* 23b "v'ain," says the reason is because we are concerned you may come to trap the animal you are feeding.

<sup>57</sup> Refer to *Elya Rabbah* 171:1, *Sdei Chemed Mareches Meim* 1:1:page 3, *Mishnah Berurah* 11, *Shar Ha'tzyion* 13, *Bais Yitzchok* 1:79, *Da'as Torah* 171:1.

<sup>58</sup> *Meiri Taanis* *ibid*, *Machtzis Ha'shekel* 1, *Mishnah Berurah* 11, *Shar Ha'tzyion* 13.

<sup>59</sup> *Machtzis Ha'shekel*, *ibid*, *Mishnah Berurah* *ibid*.

<sup>60</sup> *Pardes Yosef* *Chai Sara* page 156, *Birchos Hashem* 3:footnote 161, *Piksei Teshuvos* 171:8. Therefore, food which will be thrown out may be given to animals (*E'ven Pina* 1:7).

<sup>61</sup> *Chai Adom* 45:5, *Piskei Teshuvos* 171:8. Refer to *V'yan Dovid* O.C. 1:28 who permits the throwing of leftover bread to birds.

<sup>62</sup> *Shol U'Meishiv* 2:72, see *Bais Dovid* 1:13.

<sup>63</sup> *Ketzos Ha'shulchan* 39:12:badi 30, *Piskei Teshuvos* 171:8, see *Eitz Hasadeh* 22:footnote 11.

<sup>64</sup> *Pardes Yosef Bereishis* 24:19:page 398 (new), *Kesav Sofer* O.C. 33, *Minchas Yitzchok* 3:45, see *Eitz Hasadeh* 22:footnote 12.

<sup>65</sup> Refer to *Eitz Hasadeh* 2:footnotes 14-15 in depth, see *Sdei Chemed* *ibid*:page 4.

<sup>66</sup> Refer to *Magen Avraham* 167:42, *Taz* 18, *Ben Ish Chai* *Emor* 1:12, *Darchei Teshuva* Y.D. 61:82, *Mishnah Berurah* 97, *Kaf Ha'chaim* 171:7.

<sup>67</sup> Refer to *Moadim L'simcha* *ibid*:pages 52-77 on this *inyun*. Some say the word *B'Shalach* stands for *B'Shabbos Shira L'ofes Chittin* (*Noheg K'tzon* *Yosef* page 193:3, *Moadim L'simcha* *ibid*:page 66).

on the *Shabbos* that we sing the *Shirah*.<sup>68</sup> Others say the birds sang *Shirah* for us so we give them back a gift.<sup>69</sup> According to some *poskim* one may put out bread on *Shabbos Shirah* since the bread is usually bread which will be thrown out anyway.<sup>70</sup> However, many *poskim* say one should not put on bread on *Shabbos* since there is an additional *issur* which prohibits one to feed animals which do not belong to him.<sup>71</sup> Nevertheless, many have the custom to put the bread out before or after *Shabbos* (and not on *Shabbos* itself) in accordance with those *poskim* who forbid placing the bread out on *Shabbos Shirah*.<sup>72</sup> Some have the custom to put the bread out on *Shabbos* in a utensil with a cover. Since the birds take the cover off, it is not considered feeding the birds on *Shabbos*.<sup>73</sup>

### Cutting Meat Being Held in the Hand

A person should not cut meat which is being held in his hand. The reason is because we are afraid he may cut his finger, and the blood will go onto the meat and ruin it.<sup>74</sup>

### Cutting Bread over a Plate of Food

One should not cut a piece of bread over a plate which contains food because the piece of bread may become ruined by falling into the food. One is allowed to use bread to clean food off a plate if he will eat the bread afterwards.<sup>75</sup> If one will not eat the bread, then cleaning a plate with bread is forbidden.<sup>76</sup>

### Giving Food to a Child

One should not let a child touch food on a central serving plate. The reason is because we are afraid the child's hands may be dirty and those present will not eat the food because they are disgusted by it.<sup>77</sup> If only family members are present, it may be permitted since they will not become disgusted by the food.<sup>78</sup> When giving

<sup>68</sup> Tosfas Shabbos 324:17, Sefer Matamim (Inyunei Shabbos) 1-3:pages 178-179 (new), Lekutei Maharich (Chodesh Shevat) pages 716-717 (new), Taamei Haminhagim Lekutum 98, Nemukey Orach Chaim 324:1, Otzer Dinim U'minhagim page 402, Minhag Yisroel Torah 324:1, see Da'as Torah 324:4. Refer to Kovetz Bais Aaron V'yisroel 75:pages 123-131 in depth on this *inyun*. See Medrash Rabbah Shemos 1:29. For an additional reason see Emes L'Yaakov Beshalach page 146. Some say we put it out for the birds because just as the birds find food without *tircha* so too we should find *parnasa* without *tircha* (Yismach Yisroel Beshalach page 42, Taamei Haminhagim Lekutum 97:page 531, Otzer Dinim U'minhagim page 402, Moadim L'simcha Shevat-Adar page 64, Yalkut Yosef 324:footnote 8). Some say if it is done by a child it is permitted (Eishel Avraham Butchatch *ibid*). Some *poskim* are of the opinion that birds are considered one's obligation to feed (Be'er Moshe 2:28:3).

<sup>69</sup> Minchas Shabbos 87:16, Aruch Ha'shulchan 324:3, Orchos Chaim (Spinka) 324:1.

<sup>70</sup> Eishel Avraham Butchatch 324:1. Refer to Shemiras Shabbos K'hilchoso 27:footnote 69, Rivevos Ephraim 6:153:18, Yeishiv Moshe 11:pages 306-307, and Oz Nedberu 2:40 who all permit one to shake off crumbs and give it to the birds.

<sup>71</sup> Mesechtas Shabbos 155b, Rosh 24:3, Rambam Hilchos Shabbos 21:35. Refer to Shulchan Aruch 324:11, Mishnah Berurah 29. Refer to Tosfas Mesechtas Shabbos 19a "v'nosnein," Bach 208, Magen Avraham 324:6, Elya Rabbah 12, Eishel Avraham Butchatch 167, Noheg Ktzan Yosef page 193, Shulchan Aruch Harav 8, Kitzur Shulchan Aruch 87:18, Mishnah Berurah 29-31, Shemiras Shabbos K'hilchoso 27:footnote 67, Nefesh Kol Chai 12:footnote 6, Da'as Chazon Ish page 76, Shevus Yitzchok (*muktzah*) 9:10. See Emes L'Yaakov 324:11. The Yaavetz (*siddur*) page 499 says it is a *shtus* to do this *minhag*. The custom of Horav Yisroel Belsky Shlita was to place the bread out before *Shabbos*. Today Horav Yisroel Belsky Shlita does not place any bread for the birds. Some *poskim* say if one can place food for fish in his fish tank before *Shabbos* then this is what should be done to avoid feeding his fish on *Shabbos* (Be'er Moshe 2:28:4, see Oleinu L'shabe'ach *ibid* who is lenient). According to many *poskim* the fish tank may not be moved on *Shabbos* because it is *muktzah* (Refer to Be'er Moshe *ibid*, Igros Moshe O.C. 4:16:page 29, Yabea Omer O.C. 5:26, Oz Nedberu 9:27, Shalmei Yehuda 13:11, Shemiras Shabbos K'hilchoso 27:27:footnote 96, Shulchan Shlomo 308:footnote 84, see Ketzos Ha'shulchan 121:badi 4 who is lenient).

<sup>72</sup> Refer to Tzitz Eliezer 14:28, Orchos Rabbeinu 1:page 152:201.

<sup>73</sup> Nishmas Shabbos 400, see Nefesh Kol Chai 12:footnote 14. Refer to Moadim L'simcha (Shevet-Adar) pages 56-57, 60. Others place the bread on the windowsill (Yalkut Yosef 324:footnote 8:quoting a Mekor Chaim).

<sup>74</sup> Mesechtas Berochos 8b, Magen Avraham 170:20, Mishnah Berurah 34.

<sup>75</sup> Bach 170, Magen Avraham 170:20, Levush 14, Mishnah Berurah 170:34-35. See Shulchan Aruch 171:3.

<sup>76</sup> Shulchan Aruch 170:14, see Eitz Hasadeh 21:footnote 27.

<sup>77</sup> Eitz Hasadeh 21:footnote 32, see Sefer Chassidim 829.

<sup>78</sup> Eitz Hasadeh 21:footnote 32.

bread to a child, one should not place the bread on the floor; instead one may place a plate on the floor and then place the bread onto the plate.<sup>79</sup>

### Throwing Fruit on *Simchas Torah*

Some have a custom to throw fruits on *Simchas Torah*.<sup>80</sup> If throwing the fruit will ruin it then one should not throw the fruit.<sup>81</sup>

### Throwing Out Crumbs

It is permitted to discard crumbs which are not a *k'zayis* in size in a respectful manner. However, doing so disrespectfully may lead to poverty.<sup>82</sup> Throwing crumbs into the water would be permitted.<sup>83</sup> One may not throw out crumbs which are a *k'zayis* even if they will not get stepped on.<sup>84</sup> Some are also careful if there are enough crumbs that if they would be put together they would equal a *k'zayis*.<sup>85</sup> Food which is unfit for human consumption may be destroyed even in a disrespectful manner.<sup>86</sup>

Based on these *halachos*, some *poskim* say one should not throw leftover bread which is larger than a *k'zayis* directly into a garbage can with other dirty things, and instead should wrap the bread separately before discarding it in the garbage.<sup>87</sup> Some say this should also be done for bread which is smaller than a *k'zayis*.<sup>88</sup> One is not required to wrap up tiny crumbs before throwing them out.<sup>89</sup> One may throw out leftover food (even larger than a *k'zayis*) if one does not want to eat it anymore.<sup>90</sup>

### Throwing Bread by *Tashlich*

Since discarding bread into water is permitted and is not considered a disgrace to the bread, one may place the bread into the water by *tashlich*. However, some *poskim* ask how is it permitted to throw the bread into the water since one may not throw bread?<sup>91</sup> It could be since it became the custom for *yiddin* to throw the bread doing so is permitted.<sup>92</sup> Some have the custom not to throw bread by *tashlich*.<sup>93</sup> Others say one should use bread which is unfit for human consumption.<sup>94</sup>

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<sup>79</sup> Drashta V'chakarta 3:1:2.

<sup>80</sup> Refer to Be'er Heitiv 669:2, Pri Megadim Eishel Avraham 171:4, Elya Rabbah 669:1, Da'as Torah 324:11, Nemukei Orach Chaim 324:1, Minhag Yisroel Torah 669:13.

<sup>81</sup> Refer to Ben Ish Chai Bechukosei 1:16.

<sup>82</sup> Refer to Mesechtas Shabbos 143a, Chullin 105a, Tosfas Mesechtas Berochos 52 b "perurin," Tur 180, Shulchan Aruch 180:4, Levush 4, Kitzur Shulchan Aruch 42:11, Aruch Ha'shulchan 4. The Kaf Chaim (Palagi) 24:48 speaks with harsh terms against those who treat this *halacha* with leniency.

<sup>83</sup> Magen Avraham 3, Elya Rabbah 5, Mishnah Berurah 10, Aruch Ha'shulchan 4, Kaf Ha'chaim 12.

<sup>84</sup> Refer to Eitz Hasadeh 19:footnote 2.

<sup>85</sup> Sharei Teshuva 3, Mishnah Berurah 10, Kaf Ha'chaim 12.

<sup>86</sup> Sharei Ha'beracha 3:50:footnote 109. Whether or not crumbs are *muktzah* see Shevus Yitzchok *muktzah* 9:10.

<sup>87</sup> Horav Yisroel Belsky Shlita, Birchos Hashem 3:page 267:footnote 105, Vezos Ha'beracha page 18 quoting the opinions of Horav Elyashiv Shlita, Horav Sheinberg Shlita, and Horav Fisher zt"l. If the bread is spoiled or hard one does not have to wrap it before discarding it (Horav Yisroel Belsky Shlita).

<sup>88</sup> Vezos Ha'beracha page 18, Eitz Hasadeh 19:2.

<sup>89</sup> Eitz Hasadeh 19:footnote 7.

<sup>90</sup> Birchos Hashem 3:28:pages 265-267

<sup>91</sup> On the *minhag* to throw bread in the water by *tashlich* see Moadim L'simcha 1:pages 210-211.

<sup>92</sup> Horav Yisroel Belsky Shlita.

<sup>93</sup> Horav Yisroel Belsky Shlita.

<sup>94</sup> Poskim.

*Halachically Speaking* is a weekly publication compiled by Moishe Dovid Lebovits, *chaver kollel* of *Kollel Nachlas Dovid* in *Yeshiva Torah Voda'as*.

Each week a different area of contemporary *halacha* is reviewed with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Horav Yisroel Belsky, shlit"o* on current issues. Detailed footnotes are provided for further study.

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