ב. מותר לאדם לעשות צורך תשמישיו בפת ובשאר אוכלים, ובלבד שלא יבואו לידי מיאוס והפסד. ולכן מותר לסמוך בהם את הקערה, ובתנאי שאחורי הקערה נקי, וגם שהיא ריקה, או אפילו יש בה מאכל אך הוא דבר שאין לחוש שישפך על הפת וימאסוה, וכגון שהיא מלאה בפירות. וכן מותר להשתמש בהם לכסות בהם כלי, או להגביה ספר שיוכל ללמוד ממנו כראוי.

אולם אין לסמוך את הקערה בפת, אם היא מלאה דבר שאם יפול על הפת ימאס, וכל שכן אם אחורי הקערה בתחתיתו אינו נקי וימאס הפת על ידי זה. וכן אין להניח בשר חי על הפת או על שאר אוכלים, מפני שיש לחוש שמא יפול מן הדם עליהם וימאסו לאכילה. וכן אין מעבירין מעל הפת כוס מלא, שקרוב הדבר שישפך עליו וימאס. [ש"ע סי' קעא ס"א, משנ"ב וכה"ח]

ג. אין זורקין הפת משום בזיון אוכלים. [ש"ע שם], ואפילו אם לא נמאס על ידי זריקה כגון שזורקו על גבי מקום נקי, שמפני חשיבות הפת אסור לזרקו אע"פ שאינו נמאס כלל, מפני שזלזול הוא לו שיזרקוהו.

[ב"י ד"ה ומ"ש רבינו ואין]

Day 35

Using bread as a tool

2) It is permissible to use bread or other foods for purposes other than eating, as long as the food is not ruined thereby. For example, it is permissible to use food to keep a bowl from rolling over as long as the back of the bowl is clean. This is permissible only if the bowl is empty or if it is filled with fruits or something similar, so that there is no fear that the bread would be ruined if the food spilled onto it. Likewise, it is permissible to use bread to cover another food or to raise a book of Torah studies to a position where it is easier to study from it.

If a bowl is filled with a food that would ruin bread if it spilled onto it, it is forbidden to use bread to support that bowl. It certainly is forbidden if some of the food has spilled onto the outside of the bowl, where it will soil the bread that comes into contact with it. It is likewise forbidden to place raw meat on bread or on any other food, since the blood-like liquid of the meat will ruin the other food. For the same reason, it is forbidden to hold a full cup or glass aloft over bread since it is likely that some of the liquid will spill onto the bread and ruin it.

Throwing bread

3) It is forbidden to throw bread; such behavior is disrespectful to its status as a food. This is forbidden even if there is no chance that the bread will be ruined, and even if the bread is thrown onto a clean table. Bread has a special status; the act of throwing bread is considered disrespectful for it.[294]

294. The custom of throwing bread to each person after *hamotzi*

In many homes of Syrian Jews, the head of the household throws a piece of bread to each person at the table after he recites *hamotzi*. This seems to be in contradiction with the ruling of Maran in the *Shulḥan Arukh*. In truth, the *Levush* (171:2) cites some *Poskim* who permitted the act of throwing bread if it does not ruin the bread. In fact, Maran wrote in his *Bet Yosef* that it seems from Rashi (*Berakhot* 50b) that it is permissible to throw loaves of bread if they do not become soiled. Rav Ḥayim of Sanz (gloss to *Siman* 171) wrote that it has become common to rely on the *Rishonim* who permitted this, but a conscientious person should avoid doing it.

ושאר אוכלים גם כן אין זורקין אך דוקא כשנמאסים על ידי הזריקה, אבל מידי דלא ממאיס כגון אגוזים ורימונים וחבושים שרי [ש"ע שם], כמבואר לעיל הלכה א'.

ד. אם רואה אוכלים מושלכים בקרקע, אסור להניחם כך, אלא צריך להגביהם או להסירם משם. [משנ"ב ס"ק יא, באו"ח פ' בהר הלכה טז, ע"פ עירובין סד ע"ב]

ה. אסור לגרום לאוכלים שיאסרו בהנאה שלא לצורך. וכגון לתלות מאכל על המת. [ראה ש"ע יו"ד סי' שנ ס"א, באו"ח שם]

ו. אין נוטלין הידים ביין אפילו נטילה שאינה צורך אכילה. [ש"ע שם]. ובשעת הדחק כשאין לו אלא יין, יכול להקל ליטול ידיו ביין וכפי שנתבאר לעיל בסימן ק"ס הלכה ל"ה.

It is forbidden to throw other foods as well, but only if there is a chance that they would become ruined. Foods that would not become ruined, such as nuts and pomegranates, may be thrown, as mentioned above in halakha 1.

Leaving food on the ground

4) If someone finds food thrown on the ground, he may not leave it there. He must pick it up or move it to a more respectable spot.[295]

Causing food to become forbidden

5) It is prohibited to do something that would render a food halakhically unfit to benefit people unless it becomes necessary. For example, if a bride and groom were killed on their wedding day and their bodies are placed under a *huppa* during their funeral, it is forbidden to hang food in that *huppa* since it would no longer be permissible to eat that food.

Washing hands with wine

6) It is forbidden to perform *netillat yadayim* with wine instead of water. It is likewise forbidden to wash one's hands with wine even if it is not for the purpose of *netillat yadayim*. If someone has no other liquid, he may then perform *netillat yadayim* with wine, as was explained above in *Siman* 160:35.[296]

Likewise, the author of responsa *Hit'orerut Teshuva* (Vol. I, #178) testified that his father (author of *Ketav Sofer*) used to throw a piece of bread to each person after reciting *hamotzi*. He reconciled this practice, saying that it is not meant to be disrespectful, but rather it is similar to the practice of the *kohanim* who threw the fats of the sacrifices onto the fires on the Altar.

Despite the comments of these scholars, it does not appear that the *Aharonim* agreed with any such leniency. The *Eliya Rabba* (171:2) commented that although Maran mentioned a lenient opinion in the *Bet Yosef*, he mentioned no such leniency in the *Shulhan Arukh*. The *Bayit Hadash* and others ruled that it is forbidden in every instance. Therefore, although it is possible to reconcile the custom mentioned above, it is best to refrain from this practice.

295. The *Ben Ish Hai* (*parashat Behar* halakha 15) wrote that "one must remove it," but the *Mishna Berura* (171:11) wrote that "one must pick it up." The *Piske Teshuvot* (page 496, footnote #29) cited Harav Hayim Kanyevski explaining that it is not necessary to actually pick it up. It is sufficient to move it to the side where it will not be trampled. This is stated clearly in the commentary of Rabbenu Yehonatan of Luna (*Eruvin* 64b).

296. Maran discussed this halakha in *Siman* 160:2, listing three different opinions concerning this issue. He introduced the first opinion as "Someone says..." and he introduced the third opinion with the same words. He introduced the second opinion with the words, "Some *Poskim* say...." This demonstrates that Maran considered the

ז. אם מאבד האוכלים לצורך רפואה שרי אפילו ממאיס ביה. ואפילו בלא רפואה אם הוא דבר שהוא צורך האדם, ודרך העולם לעשות בהאוכל צורך זה, גם כן מותר. ומטעם זה מזלפין הקרקע ביין, וסכין הגוף ביין ושמן. [משנ"ב סק"ד, וע"ע בביאור הלכה]

ח. מותר להשתמש בפת במקום כף, וכפי שנתבאר בהלכה א' שעושה אדם כל צרכיו בפת, ולכן מותר לאכול דיסה או תבשיל בפת במקום הכף, ובלבד שיאכל הפת אחר כך בסיום אכילתו. והמדקדקים אוכלים בכל פעם שמכניסים לתוך פיהם מעט מן הפת עם התבשיל. [ע"פ ש"ע שם ס"ג]
וכל אדם צריך לכבד את הלחם, ועליו תבא ברכת טוב. [בא"ח סו"פ בהר]

ט. יש רגילים לעשות פירות כבושים במים ומלח, ומניחים בתוכם חתיכת פת, כדי שיהיה לפירות הכבושים טעם יפה. ומותר לעשות כן אף על פי שהפת נמאסת ומתקלקלת מחמת כן, ואינה ראויה יותר לאכילה. [הליכו"ע ח"ב עמ' שנג]

Using food for medicinal treatments

7) If someone needs to use a food for a medicinal treatment, it is permissible even if the treatment ruins the food. In fact, it is permissible to use a food for other purposes as well if there is an advantage to using it and this is a regular use of this food. For example, it is permissible to sprinkle wine on a dirt floor [to prevent dust from flying about] or to rub one's body with edible oil or wine.[297]

Using bread as a spoon

8) It is permissible to use bread as a spoon, based on the principle explained above in halakha 1 that one may use bread for other purposes. Therefore, one may eat a hot cereal or other cooked food using bread as a spoon, but the bread must be eaten as well after one finishes eating the cooked food. Those who conduct themselves with stringencies make sure to eat some of the bread with each mouthful of the cooked food. Everyone must display honor toward bread. Those who do will receive God's blessing.

Bread as pickling agent

9) Some people pickle vegetables in brine and they add a slice of bread to improve the taste of the pickles. It is permissible to do this even though it makes the bread inedible.[298]

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second opinion to be the correct one. Therefore, it is forbidden to perform *netillat yadayim* with wine since it is disrespectful to the exalted halakhic status of wine. If someone has no other beverage to use, however, he may use wine for this purpose.

297. Based on this, it is permissible to use any fruit or vegetable for a medicinal treatment even if it can no longer be eaten after being used. The *Magen Avraham* ruled that it is permissible to use wine or another beverage as a cleaning agent for laundry. The *Mishna Berura* did not cite this ruling, and the *Piske Teshuvot* (page 495) suggested that this is because wine was no longer used for laundry in the twentieth century. Certainly nowadays, he concluded, since our markets have cleaning agents of every sort, one should not use edible beverages for such purposes. Generally, the cleaning agents are no more expensive than the beverage one might substitute for it. Following this logic, one may not soak a cloth in milk to whiten it since there are plenty of whitening agents available in the market. If the natural food product works better than the marketed cleansers, however, it is permissible to use the food. Based on this, the responsa *Avne Yashefe* (Vol. I, #34) ruled that it is permissible to use lemon juice as a stain remover since it is often more effective than those on the market.

298. The *Ben Ish Hai* (*parashat Behar* halakha 17) ruled that it is forbidden to add bread to the pickles. Maran