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

י. לכתחילה טוב להחמיר שלא להאכיל לבהמה מאכל העשוי לצורך האדם, כגון תבשיל וכיו״ב. ומכל מקום אם אין לו דברים אחרים להאכיל לבהמה רשאי להאכילה מאכל אדם לכתחילה. וכן אין צריך להחמיר בזה אלא במאכל המיועד לאדם בלבד וגם שהכינו אותו לצורך אדם, אבל דברי מאכל שהם גם מאכל אדם וגם מאכל בהמה כגון ירקות, או שהכינו אותם מלכתחילה לצורך בהמה מותר להאכילם לבהמה אפילו לכתחילה. [הלכה ברורה עמ׳ נג]

יא. כל פירות שנמאסים על ידי זריקה, אסור לזרקן, אפילו לפני חתן וכלה בעבור שמחה או סימנא טבא. [באו״ח שם הלכה ט״ז]

Giving people food to animals

10) It is recommended to avoid feeding an animal any food that was made for people to eat. If one has nothing else with which to feed the animal, however, one may feed it a food meant for people to eat.

This rule applies only to foods prepared for people to eat. Any raw food that can be eaten by either people or animals, such as vegetables, may always be fed to animals. Likewise, one may feed an animal a food cooked especially for it.[299]

Throwing food at newlyweds

11) Even when throwing foods at a new bride and groom as an expression of joy and as a symbol of hope for their success, it is forbidden to throw fruits that might be ruined by falling on the ground.[300]

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the Rishon Letziyon (*Halikhot Olam* Vol. II, page 354) countered that there is a good basis to permit it, relying on the ruling of Tosafot (*Shabbat* 50b). Although this practice ruins the bread, there is no need to fear that one will be cursed with poverty because of it. That curse comes upon someone who treads upon bread, as stated in the *Shulḥan Arukh* (180:4). It does not apply in this case.

299. The Talmud (*Ta'anit* 20a) teaches that Rav Huna ruled that it is forbidden to feed an animal food meant for people. It is likewise forbidden to feed it to birds. The *Eliya Rabba* cast a doubt on whether or not the halakha follows Rav Huna in this matter. The *Maḥatzit Hashekel* compromised, stating that if one has nothing else to feed the animal, everyone agreed that one may feed it food meant for humans. It could be, the *Mishna Berura* commented (171:11), that this is the basis for the common practice of putting bread out for the birds. The *Halakha Berura* discussed this at length, and the halakha presented here follows his conclusions.

300. Maran wrote in the *Shulḥan Arukh* (171:4) that it is permissible to throw wine through straws in the presence of a new bride and groom as a symbol of our hopes that they have many years of bliss and plenty. Someone must be ready to catch the wine in another receptacle so that it does not go to waste.

Maran added that it is permissible to throw down nuts and roasted seeds in front of the groom in the summertime (meaning when there is no chance of rain) since they do not become muddy [and they can be retrieved and eaten]. In the rainy season it is forbidden since the nuts will become muddy. The *Mishna Berura* explained that although the nuts are in the shell and the fruit inside does not become soiled, people are unlikely to want to eat them once the shells are muddied. It is forbidden to throw baked goods at any time of the year.

The *Mishna Berura* mentions a custom of throwing raisins at a groom on the Shabbat preceding his wedding when he is called up to read the Torah reading for *Maftir* (*aufrauf* in Yiddish). He disapproved of this custom since raisins are soft and are likely to become ruined.

The *Ben Ish Ḥai* (end of *parashat Behar*) mentioned that in Baghdad the custom on the evening before a child's circumcision was to prepare an arrangement of tree branches and flowers as a decoration. A base made of dough would be prepared and the branches would be inserted in it. Alternatively, the base would be a sweet lemon or a pomegranate. However, he complained that these fruits become ruined when someone pierces them with tree branches and therefore edible fruits must not be used for this purpose.