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.

יב. הזורקים חטים לפני חתנים, צריך ליזהר שלא יזרקו אלא במקום נקי וגם יכבדו אותו משם, כדי שלא ידרסו עליהם. [ש"ע שם ס"ה]

וכן יש ליזהר כשזורקים סוכריות בשמחות בבית הכנסת, שלא יביאום לידי בזיון אוכלים. ויש להזהיר שלא יזרקו הסוכריות במקומות שאינם נקיים שלא להפסידם. וכן יש ליזהר שיאספו הסוכריות לאחר מכן כדי שלא ידרסו עליהם. וכן יש ליזהר שלא יזרקו סוכריות בלי עטיפה של נייר או ניילון. [ילקו"י ח"ג עמ' קנג, הלכה ברורה עמ' נט]

יג. שולחן שסועדים עליו, טוב שלא לתת תחתיו בשעת הסעודה אוכלים ומשקים. [ראה ברוח חיים פלאג'י סי' קעא סק"ב בשם הרב שרשי הים, שהיה מזהיר ע"ז שהחיצונים נכנסים תחת השלחן. וע"ע רב פעלים ח"ב סי' יב]

ואין להקפיד על זה אלא בשעה שאוכלים על השלחן, אבל בשעה שאין אוכלים עליו לית לן בה. שאין הסטרא אחרא מצויה שם, אלא דוקא בשעת אכילת הפת וברכת המזון. [כה"ח סי' קעא סק"ז]

ואין להקפיד על זה אלא רק לכתחלה, אבל בדיעבד מותר ללא פקפוק. [הליכו"ע ח"ז עמ' ריז]

As above

12) When throwing raw wheat at a new groom, one must take care not to throw it into mud. Afterward, the wheat must be swept away so that people do not trample on it. Nowadays, it is common to throw candies when there is a celebration in the synagogue. Everyone must take care not to cause the destruction of edible foods and avoid throwing the candies into places where they will be soiled and ruined. Afterward, the candies must be collected so that no one tramples on them inadvertently. It is highly recommended that only candies wrapped in paper or plastic wrap be thrown.

Food Under the Table

13) The *Ru'ah Hayim* Palachi cited the *Shorshe Hayam* warning that we should not place any food or beverages under the table during a meal. If someone does this, he explained, it might invite evil forces to occupy the space under the table. This is an issue while eating a meal, but at other times there is nothing wrong with storing food or beverages underneath a table. The evil forces are present only while people eat at the table. Even if someone places food under a table during a meal, the food remains unquestionably permissible and may be eaten.