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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Dec 2 2023 ■ י"ט כסלו תשפ"ד
סימן ש"ח סעיף כ"ז-ל'

# Overview

**Siman 308 Seif 27:**

**Bones fit for dogs, shells fit for animal food and crumbs smaller than the volume of an olive may be removed from the table but if the shells are not fit for animal consumption they may not be moved. Rather, one must shake the board so that they fall. If there is bread on the table it is permitted to lift the board and carry it with the shells unfit for human consumption since they are subordinate to the bread. If one needed the place on the table, even if it only contains items that are unfit for animal consumption, it is permitted to lift and move it.**

- Shulchan Aruch refers to where there is no meat left on the bone because if there was it can be moved because of the meat. (M.B. 114)
- The same is true concerning a tablecloth. It is also permitted to scrape it off of a tablecloth with a knife if one needs the space on the table since moving muktzah indirectly is allowed for a permitted activity. If a large pile collected and it is repulsive to leave it on the table it is permitted to move it by hand since it is then a גרף של רעי—chamber pot. (M.B. 115)
- It may even be permitted to place bread there so that one could move the board if it is difficult to shake it out. (M.B. 116)

**Siman 308 Seif 28:**

**Bundles of wood and straw that one prepared for animal food, even if very large, may be moved.**

- They were designated for use as animal food for if not, even if the bundles are small they may not be moved since they are generally used to fuel a fire. The standard use of an item is determined by its common use in that place. (M.B. 118)

**Siman 308 Seif 29:**

**Anything fit for consumption by animals and birds that are commonly found may be moved. If it is only fit for animals and birds that are not commonly found but one possesses such an animal or bird it is permitted to move those items that are fit for it but if not, it is prohibited.** Accordingly, it is permitted to move bones from which meat was separated before Shabbos if it is fit for a dog since dogs are commonly found.

- If only wealthy people raise such animals they are considered uncommon. (M.B. 119)
- The bone may certainly be moved if the meat came off before Shabbos. (M.B. 112)

**Siman 308 Seif 30:**

**In places where animals are fed date pits it is permitted to move them. An important person must adopt a stringent behavior and should not move them unless it is done in an unusual manner.**

- In places where they are not fed to animals they may not be moved even though they are fit for animal consumption. (M.B. 122)
- The reason is that there are places where they are not fed to animals and they are only fit for animals in pressing circumstances. (M.B. 123)

# Halacha Highlight

## Inedible shells and pits

Shulchan Aruch Siman 308 Seif 30

**גרעיני תמרים**

**Date pits**

Shulchan Aruch (סעי' ל') rules that in places where date pits are fed to animals they are not muktzah and one may move them. However, an important person should be stringent for himself and should not move them unless he does so in an unusual manner. The reason an important person should adopt a stringent approach to this issue, explains Mishnah Berurah (ס"ק קכ"ג), is that there are places where they do not feed date pits to animals and furthermore, even in those places where they feed date pits to animals, the animals eat them with difficulty. Consequently, it is appropriate for an important person to adopt a stringent approach. In those places where date pits are not fed to animals they are muktzah even though they could be fed to animals.

Since the shells of sunflower are not edible for animals, they are muktzah. However, if they were salted and there is still some salt that remains on them they are not muktzah since it is common for people to suck on the salty shells and thus they retain their status as a food (פסקי תשובות אות כ"ג). In the event that one sucked off all of the salt, Shulchan Aruch HaRav (סעי' ס"ז) and Rav Moshe Feinstein (או"ח ח"ה סי' ט' אות ה') maintain that one must remove it from his mouth without touching it with his hands. Chazon Ish as well (דינים והנהגות פי"ד אות י"ז) would remove plum pits or fish bones from his mouth once all of the food was removed without touching it with his hands. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה ח"ג פי"א סע' ס"ו) writes that if one finished eating a fruit and is left holding the pit in his hands, it should be permitted to continue holding it until he finds an appropriate place to throw it away. His reasoning is that it became muktzah after it was already in his hand but admits that Shulchan Aruch's wording implies that it is prohibited. Rav Yosef Shalom Elyashiv (הלכות שבת בשבת ח"ב פי"כ הע' 60) maintains that technically one can carry it to the garbage but one who is stringent is praiseworthy.