The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ד סעיף ד'-ח'

Overview

Siman 324 Seif 4:

If stubble from ears are tied together in two or three places it is permitted to untie them so that an animal can eat them. Some maintain that it is only permitted to untie a knot that is not permanent. **However, it is prohibited to rub them with one's hands as is done with animal food so that it should be easier for the animal to consume because rendering something edible that was previously inedible is permitted but to exert oneself on something that was already edible is not permitted if one's intent is to simply make it more easily edible.**

- There is a disagreement whether all authorities agree with Rema's qualification or not. *Halachically*, one may not be lenient concerning this matter. (M.B. 12)

Siman 324 Seif 5:

Wood that was cut from a tree which some people feed their animals while it is yet moist may be untied and rubbed to make it edible since it is not fit for consumption if it is not rubbed.

Siman 324 Seif 6:

One may cut up gourds in front of an animal provided that it was detached from the ground on the previous day.

- This is true if it is inedible before it is cut but if it is soft and edible it is prohibited. Even hard gourds may not be cut into small pieces due to the prohibition of grinding. The *melacha* of grinding applies if one intends to use the ground food at a later point but whatever one intends to feed the animal or bird immediately is not encompassed by the prohibition against grinding. (M.B. 15)

Siman 324 Seif 7:

One may cut up a *neveilah* before dogs, even if the animal died on Shabbos irrespective of whether it was sick or healthy. This assumes that the *neveilah* is tough so that the animal could not eat it without it being cut but if it is was edible without being cut, it may not be cut since one may not exert himself on something that is already fit for consumption (See above *siman* 321 whether one may cut it into small pieces before birds).

- Elya Rabba is uncertain regarding animals that were healthy at the outset of Shabbos so that one did not have in mind to use the animal on Shabbos. (M.B. 17)
- Even if it is not completely hard and could be eaten with difficulty, it may nevertheless be cut up for the animals. (M.B. 18)
- Although birds cannot eat unless it is cut into small pieces, nevertheless, it is prohibited due to the prohibition of grinding. Biur Halacha limits this to raw kosher meat but does not apply to raw *neveilah* meat. (M.B. 20)

Siman 324 Seif 8:

One may not cut up fodder (green cereal grass that was harvested before the grain ripened) **or carob in front of animals, whether the animals are small or large, since they are edible even if they are not cut into small pieces.**

- It is permitted to cut hard carob into small pieces since they are inedible without that. (M.B. 22)

Halacha Highlight

Cutting gourds into small pieces

Shulchan Aruch Siman 324 Seif 6

מחתכין דלועין לפני בהמה

One may cut gourds before an animal

Shulchan Aruch (סע' ו') rules that it is permitted to cut gourds for an animal as long as the gourd was detached from the ground before Shabbos so that there is no issue of detaching from the ground on Shabbos or *muktzah*. Mishnah Berurah (ס"ק ט"ו) explains that this allowance is limited to where the gourd is hard so that it is inedible unless it is cut into small pieces. However, if the gourd is soft so that it could be consumed by the animal without having to be cut into small pieces it is prohibited to cut the gourd into small pieces to make it easier for the animal to eat since that would be considered unnecessary exertion. Mishnah Berurah then further adds that even when the gourd is hard so that it is permitted to cut, one may not cut it into small pieces since that would violate the prohibition against grinding (טוחן). However, the restriction against cutting food into small pieces is limited to cutting the food in advance of eating it but it is permitted to cut a food into small pieces immediately before it is consumed.

Interestingly, Mishnah Berurah above (סי' שכ"א ס"ק מ"ה) noted that there are authorities who question the allowance to cut food into small pieces immediately before it is to be consumed and he further noted that Bais Yosef wrote that one should not cut food into small pieces even immediately before consumption although it is unnecessary to protest against those who follow the lenient position. Chazon Ish (או"ח סי' נ"ז) also notes that many authorities disagree with the allowance to cut food into small pieces immediately before consumption. His conclusion is that one should not cut food into small pieces, even immediately before consumption for someone who cannot eat the food unless it is cut into small pieces. However, it is permitted to cut food into small pieces for one who could eat the food even if the pieces were large since one is not substantively improving the food by cutting it into small pieces.