The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן שכ"ה סעיף א'

Overview

<u>Siman 325 Seif 1:</u>

It is permitted to invite a gentile for a meal on Shabbos. It is also permitted to place food before him in a courtyard to eat and if he takes it and walks out of the courtyard it is not your responsibility. This is limited to where the gentile is in the courtyard but if he is standing out of the courtyard and stretched his hand inside so that it is clear that he will take it out or if he is given other items that one expects he will remove from the courtyard, it is prohibited even if he is standing inside. This restriction applies even if the articles belong to the gentile since an observer will not realize that the articles belong to the gentile. Even if one designated a spot for it before Shabbos it is prohibited.

- One is considered responsible to feed the gentile so that it is permitted for one to exert himself for the benefit of the gentile. (M.B. 2)
- There is a dispute whether it is permitted to hand the food directly to the gentile and one may follow the lenient position. If the gentile takes the food from the Jew with the intent to eat it in the courtyard, according to all opinions it is permitted. (M.B. 3)
- If the gentile is not allowed to remain in the courtyard to eat or if he is given such a large quantity that he will take some home it is prohibited to give it to him since people will think that he was instructed by the Jew to remove the food from the courtyard. (M.B. 4)
- According to Tur we refer to where the gentile is standing outside of the courtyard and stretched his hand in the courtyard and even though the articles belong to the gentile there is an issue of maris ayin since people will think that they belong to the Jew who handed it to him. If the gentile is standing in the courtyard it is permitted to place it before him because we do not extend the Rabbinic enactment to such a degree when the articles belong to the gentile. (M.B. 7)
- Even though one designated a place for the article and granted him permission to retrieve his article whenever he chooses, it is prohibited to allow him to retrieve it because we look at the item given as security as belonging to the Jew and thus maris ayin applies. (M.B. 8)

Halacha Highlight

<u>Subordinating *muktzah*</u>

Shulchan Aruch Siman 325 Seif 1

מתר לזמן אינו יהודי בשבת

It is permitted to invite a gentile on Shabbos

Shulchan Aruch rules that it is permitted to invite a gentile to eat at one's home on Shabbos. Mishnah Berurah (סק"א) explains that although on Yom Tov it is prohibited to invite a gentile to eat at one's home out of concern that one will cook for him which is Biblically prohibited, on Shabbos since one cannot even cook for other Jews there is no concern that he will cook for the gentile guest.

Sha'ar HaTziyun (סק"א) raises the following difficulty. Seemingly, it should be prohibited to invite a gentile to eat at one's home on Shabbos since the gentile will likely dip his bread in his cup of wine and the remaining wine and bread is *muktzah* due to the prohibition of *yayin nessech* and thus the cup should constitute a base for *muktzah* which may not be moved. He answers that the cup does not become a base for the *muktzah* items; rather the bread is subordinate to the cup and the cup may be moved. A similar ruling was recorded elsewhere in the Mishnah Berurah (סי' ש"י ס"ק ל"א). Regarding a garment that contains coins in a pocket and one could argue that the garment constitutes a base for the *muktzah* coins, he rules that it is permitted to move the garment. His reasoning is that the coins are subordinate to the garment and the garment does not serve as a base to the coins. Magen Avrohom (סי' שכ"ג ס"ק י"ד) further explains that this is the rationale for Shulchan Aruch's ruling that it is permitted to move a table that contains bones and shells that are *muktzah* if the table also has bread upon it. The rationale is that the bones and shells become subordinate to the usable item which is the bread and thus the table is a base for the bread rather than for the *muktzah* items.