
ערוך השלחן

ARUCH
HASHULCHAN

IN ENGLISH

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IN ENGLISH

*Full Hebrew Text
With English Translation and Notations*

ORACH CHAIM
CHAPTERS 242–292
(Laws of Shabbat)

Edited by
Rabbi Ilan Segal

RABBI YECHIEL MICHEL HALEVI
EPSTEIN
of Novardok

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Aruch Hashulchan in English: Full Hebrew Text
With English Translation and Notations
Orach Chaim, Chapters 242–292 (Laws of Shabbat)
By Rabbi Yechiel Michel Halevi Epstein

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5 Sivan 5781

May 16,2021

Dear Friends,

I have read portions of the English rendition of the Aruch HaShulchan on Hilchos Shabbos by my esteemed friend and colleague Rabbi Ilan Segal.

Although, the Aruch HaShulchan obviously does not need my approbation, I however wish to relate that I found Rabbi Segal's translation meticulously true to the Aruch HaShulchan's wording and intent. The translation is professionally rendered constituting both a Kiddush Hashem that a Talmid Chochom as Rabbi Segal is capable of such a command of English and also an honor to the Aruch HaShulchan.

I commend Rabbi Segal for a quality presentation that will enable those to whom the original Hebrew is difficult to be able to delve into the Halacha in the intricate manner the Aruch HaShulchan presents, and thereby gain a greater and more in-depth appreciation of Hilchos Shabbos, as well as a deeper understanding of how Halacha in general is established.

I pray that Hashem bless Rabbi Segal and his family with life, health and the wherewithal to continue to merit the community in his many and varied ways.

Sincerely,
With Torah blessings



Rabbi Zev Leff

In honor of the devoted *rabbeim*,
eager *talmidim*,
dedicated staff and loyal alumni
of Yeshivat Reishit Yerushalayim,
who inspire us anew each year.

– RABBI YAAKOV MARCUS



לזכר נשמת

שמואל זאנוועל ב"ר חיים יהודה

רבקה פרימט בת מאיר

בתשבע בת מתיתיהו הכהן

In memory of

הרב חיים דוב בן משה אהרן ודבורה בראיודע

DR. BARRET (BARRY) BROYDE

Who returned his soul to his Maker
on September 30, 2018

יצא נשמתו בהושענא רבה תשע"ט

Most beloved and loving father, husband,
grandfather, and great-grandfather,
a kind heart, a sweeping intellect,
a broad and deep Torah scholar,

Who regularly studied Aruch Hashulchan.

A man with an astonishing memory, and
truly a role model for his family and all who knew him.

His loss will be felt by his family for decades to come.



ACKNOWLEDGMENT

This project of translating the *Aruch Hasbulchan* into English originated many years ago in a conversation between myself and Rabbi Saul J. Berman. Rabbi Berman arranged for a preliminary grant to fund part of this translation of *Hilchot Shabbat*, and an Emory University grant provided the balance. Rabbi Mordechai Torczyner wrote an initial translation, which I adapted and redacted further. Rabbi Ilan Segal has now stellarly edited our work with grace and insight, adding many important features and further enhancing the publication. May he be blessed to edit a complete translation of the *Aruch Hasbulchan*. I am deeply grateful to Tzvi Mauer of Urim Publications for bringing the project to fruition in this beautifully arranged, bilingual edition.

Many in the English-speaking world have awaited the publication of this initial volume, and we all look forward to seeing the continuation of this work until the translation of the entire *Aruch Hasbulchan* is completed.

– Michael J. Broyde

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EDITOR'S INTRODUCTION

IN HIS INTRODUCTION which appears at the beginning of the first published volume of the *Aruch Hashulchan, Choshen Mishpat*, Rabbi Yechiel Michel Halevi Epstein ז"ל traces the course of halachic literature. He describes the difficulty that later generations faced in deriving halachic conclusions from the discussions of the talmudic Sages, and credits the work of the great *Rishonim*, the *Rif*, *Rosh*, and Rambam in codifying the halachah. Confronted with the plethora of opinions of the *Rishonim*, the *Beit Yosef* and the *Rema* composed their monumental works, discussing and clarifying the words of the *Rishonim* and arriving at authoritative rulings. The *Shulchan Aruch* together with the *Rema*'s comments is the culmination of this process, and established the code of halachah that was accepted throughout the Jewish world.

But the process did not stop there. The *Achronim* in subsequent generations added their comments, dissents, and agreements, compiling commentaries and super-commentaries. While this is the way of Torah study, the result was a reversion to the situation where reaching an authoritative ruling amongst the bewildering array of opinions became confounding. It was in response to this challenge, explained Rav Epstein, that he compiled the *Aruch Hashulchan*: "Particularly in this lowly generation, where, due to our manifold sins, Torah scholars are few – I, the younger of the house of Levi, have risen, encouraged with the help of my Rock and Redeemer who gives strength to the weary, and composed this work."

This English translation is another link in the unbroken chain of transmission of Jewish law that the author describes that stretches from Sinai until the end of time. The *Aruch Hashulchan* explains the words and opinions of the major *poskim* and issues legal rulings, metaphorically setting the table so that the halachah is clear to the reader. Translating his monumental work and making it accessible to the English-speaking public invites those hungry for learning, knowledge, and clarity to partake at the magnificent table that Rav Yechiel Michel Halevi Epstein ז"ל set for us.

The *Aruch Hashulchan* is remarkable in its appeal to both the scholar and the novice. To the scholar it is a comprehensive commentary on the entire *Shulchan Aruch*. It traces the development of the halachah from its biblical and talmudic sources through the *Rishonim* and *poskim*. The author raises difficult questions and resolves them, with solutions that are often dazzling in their simplicity. Sometimes, he boldly challenges rulings of earlier authorities and presents his own conclusions. He leaves almost no ruling of the Rambam unexplained or unresolved. After a thorough study of a subject in the Talmud, *Rishonim*, *Beit Yosef*, and *Shulchan Aruch* with subsequent commentaries, the scholar can be delighted with the novel insights and resolutions that await them in the *Aruch Hashulchan*. A person who begins their foray into halachah with the *Aruch Hashulchan* will likewise find a masterfully constructed work that lays the foundations for understanding a topic and develops each of its aspects clearly and concisely, concluding with practical rulings.

This translation is of benefit to both of the abovementioned readers. The novice will certainly benefit from the presentation of the material in their familiar language. The scholar will discover that great care was taken to divine the author's intention. Much effort and time were spent studying the *Aruch Hasbulchan* and tracing his sources to ensure that his words were properly understood and clearly presented. This translation endeavors to remain as faithful as possible to the Hebrew text in order to enable and encourage the student to use it in conjunction with the original. At the same time, it is a readable halachic compendium for the uninitiated. To achieve this balance, there are occasional clarifications added to the translation. These interpolations are enclosed in square brackets and in the same typeface as the surrounding text. Similarly, footnotes were sparingly added to the text, to provide extra context or explanation when deemed necessary. Abridged citations were expanded, when relevant, in the translation.

The Hebrew text and all sources have been reviewed carefully, and obvious typographical and citation errors were corrected. In the few places where the meaning of the Hebrew text was unclear, our understanding of it is reflected in the translation.

The author usually follows citations with the words, "see there." These instructions have been preserved in the translation, encouraging the reader to see the original source, as that often clarifies the matter under discussion.

Rav Epstein mostly refers to the author of the *Shulchan Aruch* as the *Beit Yosef*. In order to avoid conflating the *Shulchan Aruch* with the *Beit Yosef's* commentary on the *Tur*, we have translated *Beit Yosef* as *Shulchan Aruch* when that was the intent. Furthermore, the author usually refers to the authors of the *Shulchan Aruch* as *Rabbeinu Habeit Yosef* and *Rabbeinu Harema*. For the sake of brevity we did not include the honorific *Rabbeinu* – our master – each time these names are translated, and this should in no way be seen as a lack of respect for these great masters of halachah.

The *Aruch Hasbulchan* provided each chapter with a title reflecting its contents. The English subtitles within the chapter are additions of this translation.

In the original text, the terms *eino yebudi* and *akum* are used interchangeably. As such we have translated both as non-Jew, other than where the context suggests that *akum* refers specifically to an idolater.

In his introduction, Rav Epstein details his methodology in compiling this work, and writes as follows.

1. I clarified all the words of the *Shulchan Aruch's* authors [Rabbi Yosef Karo and Rabbi Moshe Isserles], explaining their arguments and rationale.
2. Where the *Achronim* disagree with the *Shulchan Aruch*, I cited their opinions and their rationale, as well as their novel rulings.
3. Where there is a dispute among the *Achronim*, I cited their varying opinions. If I was able to determine the halachah, I did not refrain from expressing my humble opinion. I leave the ultimate decision to the student of this work.
4. In many instances where the *Achronim* take issue with the words of the *Shulchan Aruch's* authors, and God granted me the insight to resolve their difficulty, I recorded my explanation.
5. In several instances, the words of our great teacher, the Rambam, remained unclear, or the commentaries on either the Rambam or *Shulchan Aruch* note that they require further study. In these cases I endeavored to understand his approach and recorded my conclusions in this work.
6. I discovered many novel laws in the texts of the *Rishonim* which have never before been

cited, and recorded them. Furthermore, I did not refrain from recording novel rulings of my own that resulted from my understanding of an issue, or that I was able to prove from sources. I introduced these rulings with the words "it seems to me" or such, as was appropriate in context.

7. Wherever I do not cite a source, the reader should realize that those are the words of the authors of the *Shulchan Aruch*, but I have expanded on them with explanations of the rulings. When rulings are taken from the *Rishonim* or the *Achronim*, but not cited in the *Shulchan Aruch*, I recorded the source in brackets. [Note: in the English translation, parentheses have been used instead.]
8. Occasionally, where a novel explanation of *Gemara*, *Rasbi*, *Tosafot*, or any other *Rishonim* emerged from the discussion, I alluded to it briefly and enclosed that passage in square brackets, as above. [Note: in the English translation these passages are likewise enclosed in emphasized brackets and in a distinct font.] In my desire that this work be effective I avoided unnecessary lengthiness, and one who wishes to understand these brief comments should study them. Those who wish to skip them may do so without it interfering with their understanding of the essential material.

We are greatly indebted to Rabbi Michael J. Broyde, initiator of the English *Aruch Hashulchan*, and his credit in Heaven should be commensurate.

The success of this project is in no small way due to the enthusiastic encouragement and support of Rav Yaakov Marcus. I add my personal thanks to him for introducing me to Tzvi Mauer, which led to this undertaking. He should be blessed to see the fruits of this project and share in the merit of the Torah study that results.

It is my privilege and pleasure to work with Tzvi Mauer, publisher at Urim Publications, who reviewed this work. His sensitivity and expertise are all evident in the final product. Rabbi Chaim Marcus painstakingly proofed the Hebrew text, correcting errors and checking sources. He also reviewed the entire work for accuracy. Sharon Meyer, with her remarkable precision and eye for detail, has polished the writing. Our deepest thanks are due to them for ensuring that the table we have set is impressive.

My appreciation and admiration for my wife, Sarah Esther, are boundless. Throughout the years she has encouraged and enabled me to study and teach Torah without distraction.

Any proficiency that I have in language and writing is largely thanks to the nurturing of my mother, Mrs. Rolene Segal, who is passionate about language and literature.

Rav Epstein describes Shabbat as "the major sign of the relationship between God and His nation, Israel" and "an expression of fundamental belief in God" – and so it is with the laws of Shabbat that we have begun this project. We look forward, with Heaven's help, to completing the laws of Shabbat and continuing with the remaining laws and volumes of the *Aruch Hashulchan*.

It is my hope and prayer that this work will encourage Torah study and enable many more people to access a thorough knowledge of halachah. In the merit of the great author, Rav Yechiel Michel Halevi Epstein ז"ל, may these goals be achieved and may this work be preserved from any error or misunderstanding.

– Rabbi Ilan Halevi Segal
Motzei Shabbat 22 Adar 5781 –

113th yearzeit of the author of the *Aruch Hashulchan*

תל אביב 1936

ספר

ערוד השלחן

על אורח חיים
חלק ראשון

בו יבואר כל הדינים והלכות הכתובים בשו"ע אורח חיים חלק ראשון
מסימן א' עד סימן רמ"ב עם כל הדינים המפורטים בספר
האחרונים וכל דין ודין בארתי במעמו בעוה"י עפ"י הצעות וראיות
מנהולי הפוסקים והכל בלשון צח וקל ובסדר נכון כאשר עיניך
תחזינה מישרים בפנים הספר.

ממני

יחיאל מיכל כהרב ר' אהרן הלוי עפשטיין החונה בק' נאווהרדק
בעת"ם ספרי ערוך השלחן על א"ח ויו"ד וח"מ וס' אור לישרים על ספר הישר
לר"ת ז"ל.

הובא לבית הדפוס בהוצאת הרבנית המפורסמת מרת
בריינע וואלבריינסקא
בת ויורשת הגאון המחבר כל ספרי ערוך השלחן הגיל.

נאווהרדק

דפוס של ש.ב. בנציונובסקי נובוגרודק, רחוב פילסודסקי מספר 1.

שנת החרצ"ז לפ"ק

Title page from the 1936 edition of the *Aruch Hashulchan*
at the National Library of Israel.

ערוך השלחן

ARUCH HASHULCHAN

אורח חיים
ORACH CHAIM

LAWS OF SHABBAT

§242-§292

ORACH CHAIM 274 אורה חיים רעד

דיני בציעת הפת בשבת. וכו' סעיפים

The Laws of Breaking Bread on Shabbat

274:1 The Gemara *Shabbat* (117b) reads: “Rabbi Abba said, ‘On Shabbat one is obligated to break bread with two loaves, as the verse states: “double bread.”” That is to say, regarding the manna the verse (*Shemot* 16:22) states: “And it was on the sixth day, they gathered double bread, two *omer* measures per person.” Now, the words “double bread” are redundant, as it would have been sufficient to write “they gathered two *omer* measures per person,” and this is mere repetition. We, therefore, expound that this is a separate matter, and what it means is that the bread of the Shabbat meal is to be double. In the *Mechilta* (*Besbalach* 4) we also find: “double bread” – Rabbi Yehoshua said, ‘a pair of breads,” see there. It appears that this is a

א גרסינן בשבת [ק"ו:] "אמר ר' אבא בשבת חייב אדם לבצוע על שתי ככרות, דכתיב 'לחם משנה'". כלומר במן כתיב (שמות טו, כב) "ויהי ביום הששי לקטו לחם משנה, שני העומר לאחד", והך "לחם משנה" מיותר, דהוה ליה לכתוב "לקטו שני העומר לאחד", ואין זה אלא כפל דברים, ולזה דרשינן שזהו עניין בפני עצמו, והכי פירושו דהלחם של סעודות שבת תהיה משנה. ובמכילתא [בשלא ד] איתא גם כן, "לחם משנה, ר' יהושע אומר לחם כפול" ע"ש. ונראה שזהו דין תורה ולא אסמכתא בעלמא, דבאמת הך "לחם משנה" מיותר לגמרי כמ"ש.

274:2 The Gemara continues: “Rav Ashi said, ‘I saw Rav Kahana grasp two loaves and break one. He said that the verse states: “Gathered.”” [Gather] implies grasping, but double was not said in reference to breaking the bread” (*Rashi s.v., liktu*).

“Rabbi Zeira would break bread for the entire meal.”

“One large piece which was enough for him for that meal. He would display his love for the Shabbat meal by preparing himself to eat in abundance” (*Rashi s.v., batza*).

The *Rashba*'s text reads: “[Rabbi Zeira would break bread] of the entire meal,” meaning that he cut both of the loaves.

Rav Hai Gaon also wrote this: “If on Shabbat one says the *berachab* over two, and only breaks one, like Rav Kahana, it is in order. If one breaks both, like Rabbi Zeira, it is [also] in order.”

The *Tur* and *Shulchan Aruch* (1–2), however, did not mention this at all. They only cite the opinion of Rav Kahana, who held two [loaves]

ב ואמרינן שם "אמר רב אשי חזינא ליה לרב כהנא דנקיט תרתי ובצע חדא, אמר 'לקטו' כתיב", "דמשמע אחיזה, אבל בציעה לא כתיב 'משנה'" [רש"י ד"ה לקטו]. "רב זירא בצע לכולי שירותיה", "פרוסה גדולה ודי לו בה לאותה סעודה, ונראה כמחבב סעודת שבת להתחזק ולאכול הרבה" [רש"י ד"ה בצע]. והרשב"א גורם "אכוליה שירותא", כלומר שחתך השני חלות. וכן כתב רב האי גאון וזה לשונו "אי מברך אינש בשבת אתרתי ובצע חדא כרב כהנא שפיר דמי, ואי בצע לתרווייהו כרב זירא שפיר דמי" עכ"ל. אמנם הטור והש"ע לא הביאו זה כלל, והביאו רק דברי רב כהנא דנקיט תרתי ובצע חדא, ומצוה לבצוע פרוסה גדולה שתספיק לכל הסעודה, כפירוש רש"י ע"ש. וכך הם דברי הרמב"ם בפרק ז' מברכות [הלכה ד] ובפרק ל' משבת [הלכה ט] ע"ש, ופירש גם כן כפירוש רש"י. ונראה משום דלא ניחא להו לעשות מחלוקת בין רב כהנא לרב זירא, ועוד דהא רב כהנא מדייק מקרא דרק לקטו שנים ולא חתיכה שנים כמ"ש,

and broke one, and say that it is a mitzvah to break a piece large enough to suffice for the entire meal, as Rashi explained, see there. This is the opinion of the Rambam in *Berachot*, chapter 7 (4) and *Shabbat*, chapter 30 (9), see there, that he also explained as Rashi did. It seems that their rationale is that they did not wish to interpret this as a dispute between Rav Kahana and Rabbi Zeira. Moreover, Rav Kahana inferred from the verse that only grasping two [loaves] was required, and not cutting two [loaves], as explained above. Furthermore, the *Kolbo* cites the *Mechilta* as follows: “On Shabbat eve two *omers* of manna would descend for them. From each *omer* they made two loaves. One was used on Friday morning, the second on Shabbat night, the third in the morning, and the fourth at the third meal” (cited in *Elyab Rabbab* 1). Actually, I have not found this in our edition of the *Mechilta*, nonetheless, it appeared in their edition, and as such, it is a clear proof to [rule like] Rav Kahana. This is the prevalent custom in most of the Jewish world. [And so wrote the *Graz* 2.]

274:3 The *Maharshal's* custom was to cut one loaf at night and two during the day, because the honor of the day takes precedence over the honor of the night (*Bach, Magen Avraham* 2).

Nowadays there are many meticulous individuals in the lands of Lithuania, Rasein and Zamut who perpetuate the custom of several generations to cut two loaves at each meal, conforming to the opinion of the *Gra* – but I do not understand why. Even if we allow that the *Gaon* and *Rashba's* explanation of Rabbi Zeira's statement is correct, still, Rav Ashi and Rav Kahana did not agree with him, and they were later authorities than Rabbi Zeira.¹²⁷ One might contend that Rav Ashi and Rav Kahana did not disagree with Rabbi Zeira. Rather, they maintained that the requirement is also met by cutting one loaf, while Rabbi Zeira maintained that both must be cut. What grounds are there, though, to suggest such an explanation? For it seems that Rav Ashi was precise in saying, “grasp two loaves and break one” as inferred from the word “gather” per Rashi's commentary as explained above (2). Moreover, if the optimal performance of the mitzvah is as Rabbi Zeira did, why did Rav Kahana not do

ועוד דבכלבו הביא מכילתא בלשון זה “בערב שבת ירד להם המן בשני עומרים, ומעומר עשו שני לחמים, אחד מהן ערב שבת בבוקר והשני בליל שבת, והשלישי בבוקר והרביעי בסעודה שלישית” עכ”ל [הובא נאליה רבה ס”ק א]. ואמת שבמכילתא שלפנינו לא מצאתי זה, מכל מקום לפניהם היה כתוב כן, ואם כן ראוי ברורה כרב כהנא, וכן נהגו רוב העולם. [וכן כתב הגר”ז סעיף ב.]

ג והמהרש”ל נהג בלילה לבצוע אחד וכיום שני ככרות, משום דכבוד יום קודם לכבוד לילה [ב”ח ומג”א ס”ק ב]. ועתה יש הרבה מרדקקים במדינת ליטא ורייסין וזומוט, שנוהגין זה מכמה דורות על פי הגר”א לבצוע שתיים בכל סעודה. ואיני מבין זה, דנהי דהפירוש ברב זירא כהנאון והרשב”א, מכל מקום הא רב אשי ורב כהנא לא סבירא ליה כן, והמה בתראי נגד רב זירא, ואם נאמר דגם רב אשי ורב כהנא אין חולקים על רב זירא, אלא דסבירא ליה דגם באחד יצא, ורב זירא סבירא ליה דווקא בשנים מנא ליה לומר כן, דהא משמע דווקא קאמרי נקט תרתי ובצע חדא, מדיוקן של “לקטו” כפירוש רש”י כמ”ש, ועוד דאי מצוה מן המובחר כרב זירא למה לא עשה רב כהנא מצוה מן המובחר, ועוד שהרי המכילתא אומרת שכן עשו אבותינו במדבר כמ”ש, ולכן לדירי צע”ג בזה. [והמקובלים נהגו ב”ב חלות כמו הלחם הפנים, וכן הוא בפרי עץ חיים שער השבת פרק יז, וכתוב שם לנשק ידי אמו והביאו המג”א ריש סימן זה.]

¹²⁷ One of the principles of determining the halachah is that the halachah should follow the later authority.

the mitzvah in the optimal fashion? Furthermore, the *Mechilta* says that this is what our ancestors did in the desert, as explained above (2).

Consequently, in my opinion, this requires scrutiny.

[The Kabbalists have a custom of using twelve loaves, like the showbread. This appears in *Pri Eitz Chaim* (*Sha'ar Shabbat* 17). There he mentions that one should kiss their mother's hands, and the *Magen Avraham* cites this at the beginning of this chapter.]

WOMEN'S OBLIGATION

274:4 Women are also obligated to break bread with two loaves (*Mordechai, Shabbat* 397), for in all matters of Shabbat, women's obligations are equal to those of men. Consequently, the practice of conscientious people is that after the head of the household washes their hands, they do not break bread until all participants have washed their hands and are seated at the table. Only then do they break bread and so, everyone fulfills their obligation. Even in places where two loaves are placed before each participant, still, it is not usual to place two loaves before women, and so, the head of the household should wait for them.

The proper practice, as was explained, is that the two loaves should only be placed before the head of the household and they should wait for all the participants, both men and women, to be seated at the table. This is the optimal way to perform the mitzvah.

THE REQUIREMENT OF TWO LOAVES

274:5 On Yom Tov two loaves are required as on Shabbat. The *Mechilta* on the section of the manna (*Beshalach* 4) states: "It is Shabbat; there will be none on it." This includes Yom Tov, when the manna [likewise] did not descend." [See *Beitzah* 2b, *Rashi* s.v., *vehochinu*, *Tosafot* s.v., *vehayah*.]

The loaves must be whole, rather than incomplete, for it is not respectful to use loaves which are not complete. And so, if mice have nibbled the bread, it is not fit for use for the two loaves.

It was explained above at the beginning of chapter 168 (11), that one who does not have a whole loaf, but does have two half-loaves, may join them together with a toothpick, so that outwardly it appears to be a whole loaf. One must be careful not to take a *muktzeh* item to join the loaves.

ך גם נשים חייבות לבצוע על שתי ככרות [מרדכי שבת סימן שצו], דכל מיילי דשבת שוות נשים לאנשים. ולכן המדקדקים נוהגים שהבעל הבית כשנמל ידיו אינו בוצע עד שימלו כל המסובין את ידיהם ויושבין על השלחן, ואז בוצע על לחם משנה, וכולם יוצאין ידי חובתן בזה. ואף במקומות שיש לפני כל אחד מהמסובין לחם משנה, מכל מקום הא לפני הנשים אין דרך ליתן לפנין לחם משנה, ולכן צריך הבעל הבית להמתין עליהן. וכך יש לנהוג כמ"ש, שהלחם משנה יהיה רק לפני הבעל הבית, והוא ימתין עד שכל המסובין ישבו על השלחן אנשים ונשים, וזהו מצוה מן המובחר.

ך וגם ביום טוב צריך לחם משנה כשבת, דאיאת [בשלח ד] במכילתא כפרשת המן "שבת לא יהיה בו לרבות יום טוב שלא היה יורד בו המן." [ועיין רש"י ד"ה והכינו, ותוספות ד"ה והיה, ריש ביצה ב:] והלחמים צריכים להיות שלימים ולא חסירים, דחסר אינו דרך כבוד, ולכן אם נשכחו עכברים אינו ראוי ללחם משנה. ולעיל ריש סימן קסח [סעיף יא] נתבאר, דאם אין לו לחם שלם ויש לו שני חצאי לחם יכול לחברם על ידי קיסם, באופן שתראה מבחוץ בשלם ממש, ויזהר שלא יקח דבר המוקצה לחברו. ואף על גב דלדבר דצריך שלם מן התורה, כגון אתרוג דודאי אינו מועיל חיבור בזה, דחיבורי אדם אינו חיבור, כדתנן סוף פרק ב דאהלות [משנה ז], מכל מקום לגבי לחם משנה, דשלם אינו מפורש בתורה, דגם פרוסה מיקרי לחם מהני חיבור זה. אבל אם חסר ממש אף מעט אינו שלם. ויש מי

Now, when there is a biblical requirement that an item be whole – for instance an etrog – such fusion is not effective, because man-made fusion is not considered fusion, as is taught in the Mishnah at the end of chapter 2 of *Obalot* (Mishnah 7). Nevertheless, such fusion is effective for the two breads, since the requirement of their being whole is not explicit in the Torah. Since a piece [of bread] is also called bread, such fusion is effective.

Nonetheless, if any of the loaf is missing, even a small piece, it is not whole. There is an authority that suggests that a missing piece which is no larger than the amount separated for *challah* is of no consequence, as we find in the laws of *eruv* in chapter 366 (16). This, though, is not similar. The reason there, is [that such a small piece missing from the loaf will not cause] antagonism, see there, but it is not considered whole.

If one does not have any whole loaves at all, they should take two pieces of bread. These are technically two breads – just it is not respectful to do so.

[See *Sha'arei Teshuvah* (1), *Tosefet Shabbat* (2).]

PROCEDURE FOR BREAKING BREAD

274:6 One holds both loaves in their hands, but does not cut them at all before saying the *berachab*, as they must remain whole when the *berachab* is said. Rather, one scores the bread with the knife.

The *berachab* is said over both loaves. On Shabbat evening the lower loaf is cut, and on Yom Tov evening, Yom Tov day, and Shabbat day, the upper loaf is cut. The reason for this is Kabbalistic. There is an authority that objects to cutting the lower loaf, as one should not bypass a mitzvah. They wrote that one should always cut the upper loaf (*Bach*). There is an authority that wrote that, due to this concern, one should first place the lower loaf on top of the upper loaf and then, while saying the *berachab*, place it under the upper loaf (*Magen Avraham* 1). There is another authority that wrote that the lower loaf should be placed slightly closer to the person saying the *berachab* (*Taz* 1), and this is the custom.

There is an authority, though, that says that the rule that one should not bypass a mitzvah is only a consideration when one wishes to do both *mitzvot* [which are at hand], but not just one of them (*Tosefet Shabbat* 3), as explained by the *Tosafot* in *Yoma* (33a s.v., *ein*).

EATING BREAD ON SHABBAT

274:7 It was explained above that on Shabbat it is a mitzvah to cut a piece of bread large

שרוצה לומר דבחסרון כשיעור חלה לית לן בה, כמו בעירוב בסימן שסו [סעיף מז], ואין זה דמיון, דבשם המעם משום איבה ע"ש, אבל לא מיקרי שלם. מיהו אם אין לו שלומים כלל יקה שני פרוסות, דעל כל פנים לחם משנה הוא, אלא שאינו דרך כבוד. [עיין שערי תשובה ס"ק א ותוספת שבת ס"ק ב.]

ן אוהו שתי הכרות בידו, ואינו חותכם כלל קודם הברכה, דבעינן שלימות בשעת הברכה, אלא מרשים בסכיננו. ומברך על שתייהם ובליל שבת בוצע על התחתונה, ובליל יום טוב ויומו ויום שבת בוצע על העליונה, והמעם הוא על דרך הקבלה. ויש מתרעמים על בציעת התחתונה, הא אין מעבירין על המצות, וכתב לבצוע תמיד על העליונה [ב"ה], ויש מי שכתב דלכך מקודם ניח התחתונה על העליונה, ובשעת הברכה מניחה תחת העליונה [מג"א ס"ק א]. ויש מי שכתב דהתחתונה יהיה קרובה אצלו יותר [ט"ז ס"ק א], וכן המנהג. אך יש מי שאומר דאין מעבירין על המצות לא שייך אלא כשרוצה לעשות שתיהן, ולא כשעושה רק אחת מהן, [תוספת שבת ס"ק ג] וכמ"ש התוספות ביומא [לג. ד"ה אין].

ז וכבר נתבאר שמצוה לבצוע בשבת פרוסה גדולה שתספיק לכל הסעודה,

enough to suffice for the entire meal. Those who have the custom of cutting both loaves, though, do not need to do this, since according to them, this is not what the Gemara meant, as was explained above (2).

The participants who receive a piece of the bread upon which the *berachab* was said, may not eat from their piece until the one who said the *berachab* eats. If, however, there are two loaves before them, they may eat even before the one who said the *berachab* eats, since they have no need for the bread of the one who said the *berachab*.

There is an obligation for every single Jew, men and women alike, to eat three meals on Shabbat; one at night and two during the day. Moshe, our teacher, hinted this to us in his holy Torah as follows (*Shemot* 16:25): “And Moshe said, ‘Eat it today, for today is Shabbat for God, today you will not find it in the fields.’” “Today” is mentioned three times.

The night and day meals most definitely require bread. There are varying opinions regarding the third meal. Nonetheless, there too, in principle, bread should be used. This will be explained in chapter 291 (12).

If for some reason one did not eat at night, they must eat three meals during the day. Preferentially, though, there is an obligation to eat at night, unlike the authority that maintains that at night there is no obligation.

Each of the meals of Shabbat consists of more than a *kebeitzab* of bread, so that they are not considered mere snacks.¹²⁸ Nevertheless, if one can only manage to eat a *kezayit*, they still fulfill their obligation. Regarding this, the Gemara *Shabbat* (119b) says: “A person should always lay their table on Shabbat eve, even though they need no more than a *kezayit*.”

That, however, is only in pressing circumstances. Preferentially, one should have more than a *kebeitzab* (*Magen Avraham* 291:1, see there).

[What the *Magen Avraham* (2) wrote here, that they were not careful to eat on Shabbat evening [as they can fulfill three meals on the following day], see there, that is only by force of circumstances as explained in *Pesachim* (101a), see there.]

אך הנהגים לבצוע על שני הככרות ביחד אין צריך לנהוג כן, דלדידהו אין הפירוש כן כגמרא כמו שנתבאר [סעיף ב.]. ואין המסובין רשאין למעום מפרוסת המוציא עד שימעום הברוצע, אמנם אם יש לפני כל אחד לחם משנה יכולים למעום אף על פי שעדיין לא מעם הברוצע, כיון שאין נוקקין ללחמו. ויש חיוב על כל אחד מישראל, בין איש בין אשה, לאכול שלש סעודות בשבת אחת בלילה ושתיים ביום, ורמז לנו משה רבינו בתורתו הקדושה [שמות טו. כה] “ויאמר משה אכלוהו היום, כי שבת היום לה, היום לא תמצאוהו בשדה”, וכתב תלתא “היום”. וסעודת לילה ושל שחרית וודאי צריך פת, ובסעודה שלישית יש דעות, אמנם גם שם העיקר בפת ויתבאר בסימן רצא [סעיף ב.]. ואם על ידי סיבה לא אכל בלילה יאכל ג' סעודות ביום, אבל לכתחילה החיוב לאכול בלילה, דלא כיש מי שסובר דבלילה אין חיוב כלל. וכל סעודות שבת הוא ביותר מכביצה פת, כדי שלא תהא אכילת עראי, אמנם אם אינו יכול לאכול רק כוית יצא, ועל זה אמרו בשבת [קיש]: “לעולם יסדר אדם שולחנו בערב שבת, אף על פי שאין צריך אלא לכוית”, וזהו מדווקא, אבל לכתחילה צריך יותר מכביצה [מג"א סימן רצא ס"ק א' ע"ש]. [וזה שכתב כאן ס"ק ב' שלא היה מקפיד על אכילת ליל שבת וכו' ע"ש זהו מפני האונס כמבואר בפסחים שם ע"ש.]

128. A *kebeitzab* (lit., like an egg) is equal to two *kezaytim* (like olive size).