ד. שנים ממתינים זה את זה בקערה, שאם ישבו שנים לאכול מקערה אחת, והאחד מסלק את ידו מן הקערה בשביל לשתות או בשביל לחתוך לחם, חבירו מפסיק מלאכול עד שיגמור השני. אבל אם הם שלשה אין השנים פוסקין בשביל האחד. [ש"ע סי' קע ס"ב]

ודוקא אם אוכלים בקערה אחת צריך האחד להמתין לחבירו, אבל אם אוכל כל אחד בקערה לבדו פשיטא דאין צריך להמתין. [כה"ח ס"ק טז]

Eating from a common bowl

4) If two people are eating together from one common serving bowl and one of the two stops eating in order to drink or slice some bread, the other person must stop taking food from the serving bowl while the first person is occupied.[271] If three or more people are eating together, it is not necessary for two people to refrain from taking from the serving bowl just because one person is busy doing something else.[272]

All of this applies only if both people are eating from the same serving bowl. If each person has his own bowl, there is no reason for one to stop eating when his colleague interrupts his meal.[273]

where they have been imprisoned and enables them to rise to their proper domain. His food, which is either of vegetable or animal origin, rises to the level of human beings when he consumes it. Through studying Torah during the meal, he raises these holy sparks into the realm of the spirit. The act of reciting the passage of *Patah Eliyahu* is particularly efficient in accomplishing this spiritual goal.

271. Our Sages taught this in *Berakhot* 47a, and Maran included it in the *Shulhan Arukh* (170:2).

Interrupting one's meal to wait for a colleague

When two people eat together from one common serving bowl, one must refrain must taking from the bowl while his friend is drinking, as mentioned in this halakha. The *Levush* explained that this is necessary since the person drinking might spy his colleague taking from the serving bowl, become upset and choke on his beverage.

It does not appear that Rabbenu Yona agreed with this interpretation, however. He explained that it is necessary to wait while one's colleague is busy drinking or getting a piece of bread because this is proper etiquette. Accordingly, this halakha applies to other situations besides when one person is drinking. This is likewise the opinion of the *Magen Avraham*, the *Mishna Berura* (170:13) and the *Kaf Hahayim* Sofer (170:17). In fact, the *Halakha Berura* (page 21) demonstrated that Riveva"n and Rabbenu Mano'ah ruled that this halakha applies even when one person turns to attend to something unrelated to the meal altogether.

The *Eliya Rabba* (cited in the *Mishna Berura* 170:12 and the *Kaf Hahayim* Sofer 170:16), citing the *Tzeda Laderekh*, ruled that it is necessary for one person to wait for the other only if the interruption is momentary. It does not apply if one person stops eating to converse.

272. The *Hesed La'alafim* (170:3) wrote that if people are eating together with a great Torah scholar, or with one of their parents or an older brother, it is proper that they all refrain from taking food from the serving bowl while that person has interrupted his meal.

273. This is the ruling of the *Kaf Hahayim* Sofer (170:16) and the *Arukh Hashulhan* (170:4). The *Halakha Berura* (page 22) commented that this appears to concur with the ruling of Rabbenu Menahem Hame'iri and Rabbenu Aharon Halevi, but that the *Nimuke Yosef* states that a person must refrain from eating his portion until his colleague receives his portion, and it seems from this that this halakha applies even when each person has his own bowl. It could be, however, that the *Nimuke Yosef's* rule applies only when the second person has had nothing to eat yet. In a case where both friends are eating already, each from his own bowl, it could be that when one person stops to drink the other person does not have to stop eating. Nevertheless, the *Halakha Berura* concluded that even when each person has his own portion, one should wait for the other.

In practice, no one observes such a stringency. We can certainly rely on the *Kaf Hahayim*.

ה. נהגו להקל לשתות גם בב' כוסות, דלא חיישינן לזוגות בזמן הזה. [ב"י אות ד, כה"ח ס"ק כ]

ו. משיירין פאה בקערה כל אחד מהאוכלים, והוא מאכל השמש. [ש"ע שם ס"ג]. ואין דין זה נוהג עתה כלל. [ראה כה"ח ס"ק כא]. ומכל מקום לאו אורח ארעא לאכול המאכל כולו עד בא עד קיצו, וכל שכן שלא להיות מלחך פינכי משום שורת דרך ארץ. [חסד לאלפים אות ד, באו"ח פ' בהר הי"ד]

Even numbers of drinks

5) In the Talmudic era, it was considered dangerous to drink an even number of cupfuls of beverage. Nowadays, we may drink any amount of cupfuls, whether it is an odd number or even number.[274]

Leaving a bit for the steward

6) The *Shulḥan Arukh* ruled that each person eating must leave a bit in his plate for the steward to eat afterward. This halakha is not practiced anymore.[275] Even so, it is considered gluttonous to eat every last drop of food on one's plate. Certainly, one must not lick the plate clean.[276]

274. The *Arba'a Turim* (*Siman* 170) cited the Talmud in *Pesaḥim* (107b) that one must never eat an even number of pieces or drink an even number of cups. Maran in the *Bet Yosef* commented that he should have not mentioned that passage since the Tosafot (*Ḥullin* 107b) wrote that nowadays we pay no attention to this since whatever danger there once was no longer exists. A number of *Aḥaronim* agreed that we can be lenient about this in our times.

275. Our Sages taught (*Eruvin* 53b) that one must leave a bit for the steward in one's plate, but it is not necessary to leave any portion in the serving bowl. That is, if the steward serves each one a portion of soup from a tureen, it is not necessary to see to it that the tureen is not emptied for the steward's sake. Instead, each person must leave a portion of his own food for the steward. This is the ruling of the *Shulḥan Arukh* as well.

There is a variant text in the Talmud, saying that a portion must be set aside in the serving bowl and it is not necessary for the individuals to set aside a portion from each plate. Because of this, the *Bayit Ḥadash* (cited in the *Kaf Haḥayim* Sofer 170:21) recommended that a devout person leave portions in the tureen and in each bowl. The *Mishna Berura* did not mention this at all.

The *Kaf Haḥayim* added that according to the Arizal it is not necessary to observe this halakha in our times. Its purpose was either to provide a portion for the steward or for a poor person who might knock on the door asking for food. In our times, there is always more food in the pot after everyone has been served, and that suffices for either purpose. Anyway, it is unheard of nowadays for a poor person to come knocking at the door to ask for food or for the steward to depend on this for his food. Therefore, we no longer observe this halakha.

The *Halakha Berura* (page 24) wrote that this does not mean that this halakha has been cancelled. If a situation would arise wherein there are poor people who come begging for food or if some society would reinstate the ancient practice of stewarding, this halakha would have to be observed.

Nowadays, most people would never consider eating the food that someone else has left over on his plate. Therefore, whenever such a thing would be necessary it is best to leave over a portion in the serving bowl or pot.

Above in *Siman* 169, it was explained that the halakha to leave over a portion for the steward applies only if the food is not savory and fragrant. If it has an enticing aroma, it is necessary to give the steward a taste of it as soon as one is served.

276. This is the ruling of the *Ḥesed La'alafim*, cited in the *Beni Ish Ḥai* (*parashat Behar* halakha 14). The *Arukh Hashulḥan* (170:6) ruled that nowadays the practice is that a guest leaves over a portion, but not the homeowner. He suggested that this practice developed since the guest is not paying for his meal, and therefore he is obligated to set aside a portion for the steward.

The *sefer Piske Teshuvot* (page 479) cited the *sefer Mishnat Yaakov* ruling that it is permissible to eat everything from one's plate on Shabbat or *Yom Tov*, since we are not concerned about one appearing to be gluttonous during those occasions.