**ז.** אין מסתכלין בפני האוכל, ולא במנתו, שלא לביישו. [ש"ע שם ס"ד]

**ח.** לא יאכל אדם פרוסה כביצה, ואם אכל הרי זה גרגרן. [ש"ע ס"ז]. ואפילו שאינו מכניס לפיו את כל הפרוסה אלא קצת ממנה, חשוב כן. [משנ"ב ס"ק יט, כה"ח ס"ק לא]

ומכל מקום כל שהדרך בכך שרי דלא מיחזי כרעבתן, ולכן יכול לאחוז בידו סנדוויץ, או פיצה, או פיתה עם פלאפל וכיו"ב, ולאוכלם. [אור לציון ח"ב עמ' שא]

**ט.** לא ישוך פרוסה ויניחנה על השלחן, מפני שנמאסה לבריות. [ש"ע ס"א ומשנ"ב]. וכן יזהר שלא יתן פת שנגס ממנה לתוך הקערה שאוכלים ממנה כולם. [ש"ע סט"ו]



**Staring at someone eating**

**7)** It is forbidden to stare at someone while he eats or to stare at his plate of food, since this might embarrass him.[277]

**Gluttonous behavior**

**8)** It is forbidden for anyone to eat a piece of bread [or other food] the size of *kabetza* all at once, for this is the behavior of a glutton. Even if he does not place the entire piece in his mouth at once, it is forbidden to take bites from a piece that large. If this has become the norm, however, it no longer appears as gluttony and it is permitted. Therefore, it is permissible to hold a sandwich, a slice of pizza or a pita bread with felafel, in one's hands and eat it.[278]

**Putting down bread after biting it**

**9)** It is forbidden to bite a slice of bread and then put it down on the table, since it might be repulsive to others.[279] Likewise, it is forbidden to bite a slice of bread and then return it to the serving tray from which everyone takes to eat.

**277.** Likewise, it is forbidden to stare at someone while he drinks. See the *Halakha Berura* (page 25). The *Arukh Hashulhan* (170:7) stated that this halakha applies to someone who is eating his host's food and is not paying for it. When people stare at him or at his plate, it makes him feel that they are disapproving of him taking advantage of his host. Although there is sound logic to this, it appears from the *Shulhan Arukh* that this halakha applies in all cases, even regarding paying guests.

**278.** The *sefer Vezot Haberakha* (page 17) cited Harav Yaakov Yisrael Fisher stating that one should not eat any of these foods in this manner even though it has become common to do so. Nevertheless, most people are lenient in this matter. The *Halakha Berura* (page 29) applied this logic to another halakha, writing that although the *Shulhan Arukh* ruled that it is forbidden to bite out of a slice of bread and then to allow others to see the bitten side of the bread, we do not have to observe this halakha since it has become common to eat in this manner.

The comparison between these two halakhot is weak, however. The halakha regarding eating a large piece of bread is based on the fact that it appears to be gluttonous. Therefore, now that it has become commonplace to eat in this manner we can argue that it no longer appears gluttonous. The halakha regarding the bitten side of the bread is based on the fact that an observer might be repulsed by the sight. If so, even if it has become commonplace it still might be just as repulsing to other people. Therefore, it is recommended to try to hide the bitten side of one's bread from others while one eats.

**279.** See the previous footnote regarding pizza and felafel sandwiches.

**י.** כוס שיש בו יין, או שאר משקה חריף, לא ישתה בבת אחת, ואם שתה הרי זה גרגרן. ובשתי פעמים דרך ארץ. ובשלשה פעמים או יותר הרי זה מגסי הרוח, שנראה כמי שרוצה להראות את עצמו שאינו גרגרן. [ראה ש"ע ס"ח].

**ואם** שתה הכוס בבת אחת, ושייר אפילו מעט תו לא הוי גרגרן. [מג"א, הובא באחרו']

**וכום** קטן מאד פחות מרביעית מותר לשתותו בבת אחת. [רמ"א ומשנ"ב שם]. ואם רצה לשתותו בשתי פעמים רשאי, ואינו נחשב לגס רוח. [כה"ח ס"ק לה]

**וכן** מי שכריסו רחבה, או מי ששותה יין מתוק, מותר לשתות בבת אחת. [משנ"ב ס"ק כב]

**יא.** משקה חריף מאוד, אפילו בכוס קטן הפחות מרביעית, לא ישתה בבת אחת [שעה"צ ס"ק כ], אלא אם כן הוא כוס קטן מאוד, או שישייר ממנו מעט. [כה"ח ס"ק לד]

**יב.** מים ומשקאות קלים, מותר לשתותם בבת אחת, ואינו בכלל גרגרן.

**יג.** כוס של קידוש והבדלה יכול לשתות בבת אחת. [כה"ח ס"ק לז]

---

**Etiquette for drinking**

**10)** It is forbidden to drink an entire cupful of wine or other alcoholic beverage all at once, for that appears gluttonous. It is considered respectable to drink it in two stages. If he takes three or more small sips from one cup, he appears to be trying to demonstrate boastfully that he is not a glutton. It is permissible to drink the cup at once as long as one does not empty it completely.[280]

If the cup holds less than *revi'it*, it is permissible to drink it all at once or to drink it in two stages as well. This does not appear to be boastful. If someone drinks sweet wine or if he is a large person, he may drink the entire cupful at once.[281]

**As above**

**11)** When drinking highly alcoholic beverages, it is forbidden to drink the cup all at once even if it is less than *revi'it*. He may drink most of it as long as he leaves some in the cup. If it is a very small cup, however, it is permissible to drink it all at once.

**As above**

**12)** It is permissible to drink an entire cupful of water or a soft drink all at once. This is not considered gluttony.[282]

**As above, regarding kiddush**

**13)** It is permissible to drink, all at once, the cup of wine used for kiddush or for *havdala*.

---

**280.** The *Peri Megadim* and other *Aharonim*, explaining the *Magen Avraham*, wrote that even so, it is best to drink it in two stages since that is considered the proper etiquette for drinking.

**281.** It appears, based on this, that it is permissible to drink a cup of beer all at once since it is only moderately alcoholic. The *Halakha Berura* (page 30) concurred with this.

**282.** Since it is permissible to drink an entire cupful of sweet wine all at once, it is obvious that soft drinks are permissible in this manner as well. The *sefer Piske Teshuvot* (page 483) cited the *sefer Shulhan Hatahor* (#11) who ruled that fruit juices have the same halakha as wine. Only when drinking water or some other thirst-quenching beverage, he stated, is there no restriction on drinking the cup all at once. His ruling notwithstanding, since there is no restriction when drinking sweet wine it is clear that there is no restriction when drinking any non-alcoholic beverage.