יד. לא ישתה מן הכוס ויתן לחבירו, מפני סכנת נפשות. [ש"ע סט"ז]. ומה שנוהגים העולם לטעום בני הבית הכוס של הקידוש שמקדש בעל הבית, היינו מפני שיודעים שהבעל הבית אין בו חולי שיזיק להם.

[באו"ח פ' בהר הלכה יג, הליכו"ע ח"א עמ' שנג בהערה, ילקו"י ח"ג עמ' קמג בהערה]

ומכל מקום אורח החושש שמא המקדש יש לו איזה חולי, ויכול להזיק לטועם אחריו מן הכוס, וכן אם הוא איסטניס ואינו יכול לטעום מכוס ששתה ממנו חבירו, אין צריך לשתות מן הכוס. [הליכו"ע ח"א עמ' שנג]

טו. לא יאכל מעומד ולא ישתה מעומד, לכן אפילו כוס של קידוש דליל שבת ויום טוב, שמקדש מעומד, מנהג רבינו האר"י ז"ל אחר ברכת הקדוש לישב, וישתה הכוס. ולא ישן סמוך לאכילה, ולא יעמוד מיד אחר אכילה, וישהה כשיעור ברכה אחרונה של אותה אכילה, דאם אכל

Day 30

Drinking from the same cup

14) It is forbidden for someone to drink from a cup and then to pass the remainder on to someone else. It is considered a health hazard.[283] Although nowadays the common custom is that all the family members taste the wine of kiddush by passing around the cup used for kiddush for everyone to drink from it, this is because the family is aware whether or not anyone is carrying a contagious disease.

If someone is a guest and he suspects that the host might have a contagious disease, or if he has a delicate constitution and he is repulsed by the idea of drinking from the same cup as other people, he may refrain from tasting the kiddush wine.[284]

Standing while eating or drinking

15) It is forbidden to eat or drink while standing. Therefore, although we stand up to recite kiddush on Friday night and *Yom Tov* nights, the Arizal always sat down after reciting kiddush and then drank the wine.

Health tips

One should not go to sleep immediately after eating, nor should one stand up immediately after eating. Instead, one should wait as least as long as it takes to recite the proper blessing after eating, whichever blessing that is for the food he ate during this meal. If he had eaten bread, he should wait as long as it takes to recite *Birkat*

283. The *Perisha* explained that the second person might be repulsed by the idea of drinking from the same cup as his friend but he is too embarrassed to refuse and so he drinks anyway. He might be so upset by this that he will have an adverse physical reaction. The *Ture Zahav*, citing the written will ascribed to Ribbi Eliezer the Great, explained that the first person might have a communicable disease and he might infect the second person by giving him the cup to drink. According to the first reason, if the second person wishes to drink from the cup he may, but according to the second reason he may not even if he wishes to. The *Aharonim* discussed this issue.

284. Wiping the cup's lip

Maran the Rishon Letziyon (responsa *Yabia Omer* Vol. V, *E.H.* #10:7) wrote that his personal custom is to wipe the surface of the cup where his lips had contacted it before passing it on to his son-in-law or daughter-in-law. Following this lead, the *Yalkut Yosef* (Vol. III, page 142) wrote that if there are guests at the table it is proper for the host to wipe the side of the cup from which he drank before passing it to them. Alternatively, he should pour wine into other cups for his guests.

The *Levush* (cited in *Halikhot Olam* Vol. II, footnote on page 353) ruled that simply wiping the surface of the cup is insufficient since the guest might be supersensitive and will still be repulsed by having to drink from the same cup as someone else. The *Lehem Hamudot* (cited by the *Yalkut Yosef*), however, disagreed with the *Levush* on this point, explaining that one is not obligated to suspect that his guest will be that sensitive.

פת ישהה בישיבתו שיעור ברכת המזון, ואם מזונות וכיוצא, שיעור ברכה מעין שלש. [באו"ח פ' בהר הי"א]

טז. שנים שיושבים על השלחן, הגדול פושט ידו תחילה. והשולח ידו בפני מי שגדול ממנו הרי זה גרגרן. [ש"ע ס"ב]. והוא הדין במניחים פרות לפני כל אחד ואחד שיפשוט הגדול ידיו תחילה. [משנ"ב ס"ק כח]

יז. אם יש לפני המסובים קערה אחת מלאה שאוכלים כולם ממנה, לא יתן עיניו בה לברור ממנה חלק יפה לעצמו, אלא יקח מן הבא בידו. וגם לא יושיט ידו אלא במה שלפניו. גם לא יקח בידו מנה גדולה ויניח לפניו, או יאחזנה בידו ויאכל ממנה. ואם אוכלים על ידי כף לא ימלא הכף על כל גדותיו ויניח בפיו. [באו"ח פ' בהר הלכה ז]

יח. יזהר שלא יטנף מלבושיו באכילתו, ואם אוכל בידו, לא ילכלך כל הידים אלא רק ראשי אצבעותיו, וטוב ונעים שלא יאכל אלא על ידי כף. ולא יאכל אלא רק ביד אחת, ולא בשתי ידים. ולא יניח לגימה גדולה לתוך פיו. ובעת שמכניס המאכל לפיו, יזהר שלא יתלכלך שער זקנו, ויזהר לדחות שער

Hamazon. If he ate cake or some other food made with flour, he should wait as long as it takes to recite the blessing of *me'en shalosh*.

Etiquette for serving

16) If two people sit down to eat together, the older one should be given the honor of taking from the serving bowl first. If someone else takes before the older person, it is a sign of gluttony. Even if each person is served [his own bowl of food or if each is served] a fruit, the younger one should wait for the older one to begin to eat before starting himself.

Choosing a portion from a platter

17) If everyone is served a large platter from which each one is to take his own portion, it is forbidden for anyone to study it and choose the best portion for himself. He should take whichever portion his spoon or fork reaches. He must not reach over to take a portion from the far side of the platter; he should take from the side of the platter closest to him. He must not take an oversized portion and place it on his plate, nor may he hold his food in his hand and eat from it. If he is using a spoon, he must not load the spoon until it is overflowing and shovel it all into his mouth.

Keeping clean

18) One must take care not to soil one's clothing while eating. If someone eats with his bare hands, he should take care that only his fingertips become dirty. It is highly recommended, however, to always eat with utensils. When drinking, one should avoid taking large swigs.

One should use one hand only to eat, not both hands. A man must take care, when placing food into his mouth, not to dirty his beard. He should push his moustache to the sides before beginning to eat so that it does not hang over his lip, so that it will remain as clean as possible.

שפמו לכאן ולכאן קודם אכילתו, כדי שלא ישתלשלו הרבה על שפתיו ויתלכלכו הרבה. ובכל דברים אלו יתנהג אפילו בביתו על שלחנו, וכל שכן כשהוא אוכל עם בני אדם, והמזמין אורחים בביתו ומביא לפניהם תבשיל רוטב, ואינו מביא להם כפות לאכול בהם, הרי זה חוטא ומזלזל בכבוד האורחים. [בן איש חי שם הלכה ח]

יט. לא ימהר בלעיסתו ואכילתו, אלא יתנהג לאטו, אפילו אם מסב עם אדם גרגרן, ואם הבשר קשה, לא יהא נושך בשיניו ומושך בידיו, אלא יסלק ידו ממנו. ולא ימצוץ אצבעותיו בפיו, בין אכילה לאכילה. ולא יראה חיבה וחשק על האכילה. ולא ימלא פיו, אלא רק בכדי שיוכל לדבר בשפה ברורה. ולא יושיט ידיו לקערה עד שיגמור לבלוע מה שבפיו, ויפסיק מעט בין לעיסה אחת לאחרת, ואם המסובין עמו סילקו ידיהם מאותו מאכל, גם הוא יסלק ידו, אף על פי שעדיין תאב לאכול, דלאו אורח ארעא לאכול יחידי בין המסובין. [באו"ח פ' בהר הלכה ט]

כ. כל העובר על הלכות דרך ארץ הנזכרים לעיל וכיוצא בהם, הרי זה רעבתן וגרגרן, מסטרא דההוא דאמר הלעיטני נא, והנה הוא נאחז בסבך הסטרא אחרא, ואם הוא בעל תורה ועושה כן, הרי זה מחלל שם שמים, ולכן אמרו רבותינו זכרונם לברכה, דרך ארץ קדמה לתורה, וכאשר האריכו בזה בספרי המוסר והיראה. [באו"ח פ' בהר הלכה ט]

Even when alone at home, one must practice these behaviors, and certainly when eating together with others. If someone serves a wet and sticky food to his guests without providing them spoons, he is guilty of treating them disrespectfully.

Proper manner of eating

19) It is forbidden to wolf down one's food. One should chew the food sufficiently and calmly before swallowing. It is forbidden to fill one's mouth with food. One should not refill one's spoon or fork until one has swallowed the previous mouthful. A person should insert a small amount each time, so that he would be able to speak clearly if necessary even with the food in his mouth.

Even if others at the table behave with gluttony, one must maintain dignity and eat with proper etiquette. If the others in a group have finished eating and one person still feels hungry, he should nevertheless stop eating as well. It is improper to be the only person eating while one's colleagues are not eating.

If the meat is so tough that it would be necessary to bite down on it and pull the rest away with one's hands, one should simply refrain from eating it. Also, one must not lick one's fingers between courses.

Disgrace of a glutton

20) Anyone who ignores the rules of behavior listed above is considered an uncouth glutton, a disciple of Esav, who demanded that his food be poured into his open mouth. He is entrapped by the satan. If he happens to be a student of Torah, he is guilty of bringing disgrace on the Torah and those who cherish it. This is a prime example of what our Sages taught, "Proper behavior comes before Torah study," as explained at length in the classical ethical works.