כב. אם האורח נוהג איזה פרישות בדבר שעושה משום סרך איסור אינו מחוייב לשמוע לבעל הבית לעבור, אבל דבר שהוא פרישות בעלמא, טוב לגבר להסתיר מעשיו. [ברכ"י אות ו, שם]

Guests who practice stringencies

22) If the guest observes certain stringencies in order to distance himself from any possible sin and his host serves him a food from which he abstains due to his stringent practices, the guest is not obligated to obey his host. If the guest has adopted a practice of abstaining from certain foods as an act of piety, but there is no possibility of sin in eating those foods, it is preferable for him to accept the food from his host and eat it rather than reveal his devout practices to others.[286]

from others, he may refuse to eat even when his host offers food to him. The Talmud (*Berakhot* 10b) teaches that it is permissible to adopt such a policy, emulating the practice of the Prophet Shemuel. Even if this is not the guest's regular practice, if he realizes that his host is a stingy person and offers sustenance to his guests begrudgingly, he may refuse to accept his host's food. Our Sages taught (*Sota* 38b) that if someone accepts food from a stingy host he transgresses two verses.

Other family members

Harav HIDA (*Birke Yosef* 170:7, cited in the *Kaf Hahayim* Sofer 170:24) wrote that this halakha applies not only to the host but also to any adult members of the host's household. By obeying their instructions, the guest displays honor to his host.

Visitors

The *sefer Ketzot Hashulhan* (39:20) states that he deduced from the *Reshit Hokhma* that the halakha requiring a guest to obey his host applies only to someone who is being treated to a meal or a bed. When someone pays a visit to others out of courtesy, this halakha does not apply.

286. When served foods with a less-reliable kashruth certification

The Rama (gloss to *Y.D.* 112:15) ruled that if a group of people are eating together and one of the group avoids eating bread baked in a non-Jewish bakery, he may nevertheless eat the same bread as everyone else on this occasion in order to avoid insulting the others and creating strife. The Rama stressed that this leniency applies only to this case since bread is the main ingredient of any meal. One may not apply this leniency to other halakhic issues. The *Sifte Kohen* (112:27) explained that according to this, if one person avoids eating non-Jewish butter and he is eating with others who eat that food, he may not eat it on this occasion although this may insult his colleagues.

The *sefer Piske Teshuvot* (page 481) explained that this is because there is some suspicion that non-Jewish butter might be nonkosher. If the entire issue is that this person has the practice of eating only foods with a particular kashruth endorsement and the others are eating foods that are endorsed by some other kashruth organization, he should not refuse to eat the food and thus insult his host. If there is a substantial basis to suspect that the other kashruth organization is unreliable, however, he should not eat the food even if he risks angering his host.

A host who serves bread that might be *hadash*

If someone is a guest (during the winter months) of a host who is not careful to avoid eating grain products that are *hadash*, he is in a quandary. It is well-known that according to Maran in the *Shulhan Arukh*, grain that is *hadash* is absolutely forbidden. As Sefardic Jews, we are obligated to follow the rulings of Maran. Nevertheless, there might be room for leniency in this case based on a compound doubt. First of all, the *Bayit Hadash* ruled that in countries outside the Land of Yisrael *hadash* grain raised by non-Jewish farmers is permissible. Second, although the host does not take care to avoid *hadash*, the bread or other grain products that he is serving today might be made with older grain that is not *hadash*. See the *Yalkut Yosef Yamim Nora'im English Edition* (footnote on page 253).

This does not mean that one can simply ignore the problem of *hadash* all the time and rely on this *safek sefeka*. Harav Yitzhak Yosef (*Yalkut Yosef Hilkhot Hadash*, page 469) related that he was once served some cookies while on a visit to Los Angeles and he refused to eat them since it was possible that they contained *hadash* flour. In that instance, there was not an issue of insulting any host. If someone accepts an invitation to eat at someone's house, however, and he is served grain products as part of the meal, there is room to rely on the *safek sefeka* in order to avoid insulting the host.

כג. הנכנס לבית לא יאמר תנו לי לאכול, עד שיאמרו הם. [שו"ע סי"ג]. ואם כבר נתנו לפניו, אינו צריך להמתין עד שיאמרו לו שיאכל. [מג"א, משנ"ב סי"ק ל]

וכל דין זה הוא דוקא במי שמתארח בבית בחינם, אבל אם מתארח שם תמורת תשלום, רשאי לומר תנו לי לאכול. [ראה משנ"ב סי"ק כט]. וכן בעל הבית או אחד מבני הבית רשאים לומר שרוצים לאכול ושיכינו שלחן וכיוצא. [כה"ח סי"ק מח]

כד. אורחים הנכנסין אצל בעל הבית, אינם רשאים ליטול מלפניהם וליתן לבנו או לעבדו של בעל הבית, אלא אם כן נטלו רשות מבעל הבית. [שם סי"ט]

Guest must be patient

23) A guest should not ask for food as soon as he arrives. He should wait until the host offers him food. Once a guest is served food he may eat it; he does not have to wait for his host to tell him to eat.

These rules apply to a non-paying guest only. If he is a paying guest, he may demand food whenever he wishes to eat. Likewise, a member of the household may ask to be served food or ask that food be prepared for him.

Offering food to the host's child

24) When a guest is served, he may not offer any of his portion to the host's child or his servant unless he has received permission from the host to do so.[287]

The situation is similar regarding dairy products that are not certified *ḥalav Yisrael*. Everyone should be careful to eat only certified *ḥalav Yisrael* dairy products. If someone is a guest of a family who relies on the leniency of using regular dairy products, but it is possible that the food he is being served is indeed certified *ḥalav Yisrael*, he should be able to eat the food based on a similar *safek sefeka*. Likewise, if a guest is served meat and he does not know whether or not his host purchases only meat that is *ḥalak* (glatt), the guest may rely on a similar *safek sefeka* and eat the meat in order to avoid insulting his host. See reponsa *Yabia Omer* (Vol. V, *Y.D.* #3).

287. Our Sages (*Ḥullin* 94a) instituted this rule because of a tragic episode that took place during a period of drought and famine. Someone invited three guests for a meal, but all he had in his pantry was some bread equal to the volume of three eggs. He divided the bread among his guests. Before they began to eat [while the host had gone to another room for something] the host's little boy came in and looked at the bread in the guests' hands with hungry eyes. The guest closest to the boy pitied him and gave him his portion. Then the other two guests gave the child their bread as well. A minute later the host returned, finding his son with one portion of bread in his mouth and another in each hand. Realizing that he now had nothing for his guests, he became enraged and kicked the child so hard that he killed him. When his wife saw this, she became so distraught that she threw herself off the roof, committing suicide. When the host realized what he had done, he threw himself off the roof as well. When the Sages heard what had happened, they instituted the rule forbidding guests to give the food served to them to the host's children without the host's permission, in memory of this tragedy.

Rambam (*Hilkhot Berakhot* 7:10) explained that this rule was instituted since he might have no more to serve his guests other than the portions in their hands. If they give the food to the host's children, the host will be embarrassed because he lacks the ability to serve the guests any more. Although we need not suspect any tragic results like the Talmud's episode, the concept of sparing the host embarrassment still exists. The *Aḥaronim*, cited in the *Mishna Berura*, explained that this rule applies only when the host has limited supplies from which to serve his guests. If it is obvious that he has plenty for everyone, there is no restriction on the guests and they may give their portions to the host's child. Likewise, if the guest has finished eating and has some food left over, he may give it to the host's child.