

דרשו דף חזרה:

(סימן רעד סעיף א - סימן רעו סעיף א)

סימן רעד סעיף א

1. One should make the ברכת המוציא with two (complete)¹ loaves.²
 - a. MB א ס"ק: this is זכר למן which was called לחם משנה (there is a discussion if one can use פת הבאה בכיסון)
 - b. MB א ס"ק: one needs two loaves for יום טוב as well.
 - c. ³MB א ס"ק: women are also obligated in לחם משנה as they experienced the טו of the מן too.
 - d. MB ב ס"ק: one can be fulfill one's obligation with a partially burnt loaf.
 - e. MB ב ס"ק: if one does not have לחם משנה,⁴ he can still make פת חס קידוש.
 - f. MB ב ס"ק: both the מוציא and the listeners should have in mind to be יוצא with the לחם משנה's ברכה to be included in לחם משנה.
 - g. MB ב ס"ק: one should say ברשות רבותי even if one is the בעל הבית as this is דרך ענוה.
2. One should hold both in his hand and break the bottom one. RAMA: for the night meal, but break the top חלה for the day meal and for יום טוב. This is על דרך הקבלה.⁵
 - a. MB ד ס"ק: the לחם משנה is only required with the ברכה as לחם משנה was stated בשעת לקיטה.
 - b. MB ד ס"ק: some have the custom to cut both חלות (some have one big and one small), the custom is to cut only one.
 - i. MB ה ס"ק: given the issue of המצוות על מעבירין אין מעבירין על המצוות, one should place the bottom חלה (at night) closer to him.
 - c. MB ד ס"ק: if one only has פת ענוים one can eat from this.

¹ 3 דרשו: if crumbs fall off, RSZA is lenient.

Charing the broken part or even making toast is not a שלם piece.

Challos attached during baking, if they can be broken it's two but make sure not to make one loaf חסר.

² 1 דרשו discusses situations of:

- bread which is borrowed but not able to be eat, which is a dispute.
- Frozen bread: many are lenient since it is technically אוכל but RSZA is strict since it is not able to eaten right away but potentially lenient if the meal will last long enough for the bread to thaw. The שבט הלוי is still.
- ליל הסדר חס מצה שאינה שמורה: RSZA is lenient.
- ערב פסח שחל להיות בשבת on מצה: the Chazon Ish allows it and the Steipler suggests wrapping the מצה in a plastic.

If one is eating a קידוש with מצות, eat the complete cakes, but others are not strict.

³ 2 דרשו: there was חס מן טוב either (but טעויות is not obligated since the word היום which is stated three times only applies on שבת).

⁴ 4 דרשו: the נצי"ב writes if one has no full loaves use two pieces as those two pieces are "his bread". If one has only one load, cut it in half before the ברכה but not in front of the מברך.

⁵ 11 דרשו: the same applies to שחל להיות בשבת.

- d. MB ס"ק ה: cut the loaf only after the ברכה, some make a mark on the חלה with the knife beforehand.

סימן רעד סעיף ב

- 1. It is a מצוה to cut a large enough piece so that he can use it the entire meal.
 - a. MB ס"ק ו: this is to show חביבות המצוה that he wants to eat a lot.

סימן רעד סעיף ג

- 1. Those sitting at the meal cannot eat their loaves until the בוצע tastes his loaf first.
- 2. If eat party has their own משנה לחם, he can eat it before the בוצע eats.
 - a. MB ס"ק ח: if eat party has bread but not משנה לחם, they need to wait for the מברך to eat as they need the לחם משנה of the מברך.

סימן רעד סעיף ד

- 1. One needs bread for the night and day meal.
 - a. MB ס"ק ט: the main שבת כבוד are the first two meals and thus require פת.
 - b. MB ס"ק ט: if one was not able (via אונס) to fulfill סעודת ליל שבת, eat three meals during the day. But one must make קידוש בלילה and eat דגן or חמשת מיני דגן.

סימן ערה סעיף א

- 1. One should not:⁶
 - a. Remove a bug with fire
 - b. Read from a ספר by the candle light (even if he is not uttering words), lest he will tilt the fire.
 - c. MB ס"ק א: or check ציצית or anything that requires עיון.
 - d. MB ס"ק ב: the same applies for dark areas even during the daytime.
- 2. This applies even if the fire is 10 stories high (untouchable) as this is a פלוג לא.
- 3. The same reasoning would prohibit using light behind a glass or in the wall.
 - a. MB ס"ק ב: if the glass was locked (שעה"צ ס"ק ב) unusual knot), some allow it as it is not דרך to move and איסור שבת, some do not allow. The א"ר is lenient if the key is given other to someone else.
- 4. The same applies to a wax candle.
 - a. ⁷MB ס"ק ד: the Bach allows נר של שעה or חלב since the issue if שמא יטה is only מלאכה שאינה צריכה לגופה (removing the charred wick) which is only איסור תורה. Other argues. The מג"א rules to be strict if there is no need to check.

⁶ See ביאור הלכה ד"ה ואין who discusses how much עיון would be problematic.

⁷ See ביאור הלכה ד"ה וכן who does not allow using wax with oil, but stearin with oil would be allowed.

- b. MB ס"ק ד: our (stearin) candles are permissible since they are clear and are not a concern of שמא יטה.⁸

סימן ערה סעיף ב⁹

1. If two are reading together, there is no issue since the other person will remind him to not tilt it.
 - i. MB ס"ק ו: this is for מצוות. But the ט"ז seems to not require מצוה של קריאה של מצוה.
 - b. This is only if they are reading the same issue, if not, not.
 - c. RAMA: two ספרים even of one topic is not valid.¹⁰ Thus one cannot recite פיוטים in shul.
 - i. MB ס"ק ח: even if the candles are made of חלב or שעה one should be strict as a פלוג לא given some of the candles in the shul may be of oil.
 - ii. MB ס"ק ח: the same applies to זמירות בשבת which one is not familiar with, a bit, but if one is familiar or asks a friend to watch him, it is fine.

סימן ערה סעיף ג

1. If one is present, even not reading and asks him to pay attention to him so that he will not tilt it, it is fine.¹¹
 - a. MB ס"ק י: if one is נתם present this is not enough.
2. This applies to one's wife as well.
 - a. MB ס"ק יא: even though the wife is דעתה קרובה to him, we assume she will watch him.

סימן ערה סעיף ד

1. An אדם חשוב who is not דרך להטות even during the week can use the light.
 - a. MB ס"ק יב: while this היתר may not be ask solid given people forget if they are intensely involved in the reading, one can be lenient for חלב ושעה.

⁸ See 14 דרשו which discusses if electric lights are included in this גזירה or not.

⁹ See 9 דרשו which discusses a dispute regarding using a dimming electric light. See 9 דרשו which discusses using gas lamps and argues to be lenient as 1) there is a bad smell like נפט and 2) the light is bright. But there is room to be strict as 1) Rambam does not allow נפט, and 2) the lenient opinion is a דעת יחיד. Some write a paper "שבת היום ואסור להדליק" on the gas pipe, and that is good as 1) it is similar to the unusual knot by the lamp, 2) like reading במה מדליקין which says to not tilt, 3) similar to asking someone to remind him. Others distinguished gas lamps from oil and wicks as gas lamps are preset before שבת and will less likely to be touched than oil candles. MB is lenient for לימוד התורה especially in shul which is a public area. Ideally light and use it in a permissible fashion.

¹⁰ See 9 דרשו which discusses a dispute regarding using a dimming electric light. See 9 דרשו which discusses a dispute regarding using a dimming electric light.

¹¹ See 21 דרשו which allows a דרשן to use ספרים since he is giving a שיעור in public.

סימן ערה סעיף ה

1. If there is a bonfire, even ten people together cannot use its light. The bonfire causes those sitting to stand far apart from each other and the flames make it hard to see if one person is stoking the coals.
 - a. MB ס"ק יג: there is still a היתר to ask another to pay attention to him.
 - b. MB ס"ק יד: one can stand near it to warm up but not too close lest one touches it to warm up quicker. Some are not concerned.¹²

סימן ערה סעיף ו

1. Children in schools can use the light since they have רבן אימת on them.
 - a. MB ס"ק טו: they do not touch anything even during the week.
 - b. MB ס"ק טז: it seems even if the רבי is not present, however others argue.

סימן ערה סעיף ז

1. One can recite במה מדליקין by candlelight as the entire פרק will remind him not to tilt it.
 - a. MB ס"ק טז: not other הלכות of שבת, only this פרק which directly discusses the issue of titling lights.

סימן ערה סעיף ח

1. The custom is to read with a מחזור for יום כיפור by candle since יום כיפור is present.

סימן ערה סעיף ט¹³

1. One can read the הגדה ליל פסח on הגדה since it is like reading ראשי פרקים as everyone is somewhat familiar with the text.
 - a. MB ס"ק יז: if one actually never learnt the הגדה and there is no one else who can watch him, one should be lenient to be able to fulfill the התורה מן התורה even if one only has נר של שמן.
 - b. MB ס"ק יח: the same applies to davening but not learning which requires עיון.

סימן ערה סעיף י

1. The teacher can use the candle to tell students where to read from, organize the beginning of a פרשה to begin reading (and say the rest פה בעל פה--this is the idea of ראשי פרקים), as since he is familiar he will not look at the ספר all the time and remember to not tilt.

¹² 25 דרשו: today our heating units do not have open flames and there is no concern above.

¹³ See 26 דרשו who quotes the חזון איש who expands this to even ראש השנה and even allows לימוד התורה not just davening. Some differentiate between davening and learning.

סימן ערה סעיף יא

1. Vessels which look similar and require עיון to differentiate cannot be examined with a candle. The same would apply for one's clothes and one's wife's clothes if they are similar as they require עיון.
 - a. חלב or נר של שעוה: one can be lenient with a MB ס"ק יט.

סימן ערה סעיף יב

1. A waiter:
 - a. If not קבוע, do not use candle (of נפט or שמן) to check cups and places as one does not recognize them. RAMA: some allow if it's נפט.
 - i. MB ס"ק כב: per the RAMA there is not concern of removing the oil since מאוס is נפט. One can rely on the רמ"א if there is a need.
 - b. If קבוע, one can use a candle for checking cups since it does not require so much עין.
 1. MB ס"ק כג: for cleanliness we are lenient unlike בגדים.
2. If it's a candle of שמן זית we do not instruct one to check (though permissible technically) lest one will remove some oil.
 - a. MB ס"ק כו: it is only an issue for the waiter who is getting close to the candle to check the vessel.
3. RAMA: the custom is to cover the children to not be unclothed before the שבת as it's ביזוי מצוה.
 - a. MB ס"ק כז: there is no concern of נכפה for an older child.

סימן רעו סעיף א

1. A non-Jew lights a candle for a Jew: no one can use it.
 - i. MB ס"ק ב: this is דרבנן lest the person will tell the non-Jew to light.
 - ii. MB ס"ק ג: while a non-Jew who violates תחום for the Jew can be נהנה בביאור הלכה ד"ה אפילו (see דרבנן is תחום because מישראלים אחרים not explicit in the Torah). The same is true for all איסורי דרבנן that others can benefit from it.
 - b. RAMA: even if there is no association with the non-Jew, the Jew cannot benefit from the מלאכת הנכרי.¹⁴
2. If the non-Jew lit for himself or for a ישראל, even סכנה אין בו (RAMA: or kids): all can use it.
 - a. MB ס"ק ו: kids are allowed if there is a pressing need.

¹⁴ דרשו 8: there is a difference from benefiting from an action which the non-Jew adds and removes benefit. Thus if a non-Jew turns the lights off for the sake of the Jew the Jew may still sleep there. There is a dispute when a non-Jew carries a key for the Jew and uses it to open a door if the Jew can enter the doorway. Rav Moshe was strict but RSZA argued opening the door per se is אסור (only carrying the key to the door) and thus there is איסור הנאה סו. איסור הנאה סו. R' Elyashiv allows one to enter a door even if the key requires an electric key card as the door is only preventing him from entering and thus, opening the door is not deemed "active" הנאה.

- b. MB ס"ק ז: this is allowed even if the non-Jew is מכיר this Jew since נר למאה.
3. There is dispute regarding a bonfire lit by a non-Jew for himself or a חולה ישראל as שמא ירבה בשבילו.
- i. MB ס"ק ט: bonfires require more wood if more are using it.
 - ii. MB ס"ק ט: we allow חימום למאה.
 - iii. MB ס"ק י: if we know the non-Jew does not recognize the Jew all allow it.
- b. RAMA: if the non-Jew does this in the Jew's home and the Jew knows, the Jew does not need to leave his home even though he is benefiting.¹⁵
- i. MB ס"ק יא: if the Jew sees the non-Jew about to light, even בבית נכרי, he must protest as the fire and wood belong to the Jew, even if the Jew plans to leave immediately.¹⁶
 - ii. MB ס"ק יא: if the non-Jew lights בעל כרחו in the Jew's house after the protest, the Jew must kick him out due to חילול ה'.
 - iii. MB ס"ק יב: same leniency applies if the Jew is in the hotel with a non-Jew.
 - iv. MB ס"ק יג: even if one does not need to leave the home, the Jew must not benefit from the light if he wouldn't be able to use the item otherwise.¹⁷
 - v. MB ס"ק יג: if the Jew tells the non-Jew to light, he must leave the area.
 - vi. MB ס"ק יד: one does not need to turn one's face but it may be a מידת חסידות to do so.

¹⁵ See ביאור הלכה ד"ה לצרכו who notes if the non-Jews tries to tamper with the candle and it extinguishes and he relights it, this is viewed as לצרכו.

See 18 דרשו if a non-Jew turns off a shabbos clock which automatically turns on the lights whether this is an איסור הנאה (as on one hand the non-Jew turned on the lights but the Jew set up the clock originally to not need a non-Jew). The א"ר rules if one is מקל we are not to be upset at him.

¹⁶ See 21 דרשו regarding the obligation to protest in situations where the non-Jew removes הנאה (like turning of lights)

26 דרשו: if the הנאה was attained בדרך רמז ("I can't read here), R' Elyashiv does not require מחאה since (assuming there was some light) the situation did allow usage of the room to some extent. This is unlike turning off lights entirely in which there is a "מצב חדש" and thus requires מחאה. R' Nissim Karelitz argues one does not need to protest since the act of turning on these lights is not בדרך ציווי in general (unlike turning on an air conditioner).

¹⁷ See ד"ה אסור this includes learning or eating.