The Chicago Center
Digest
# Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן רע"ד סעיף א'-ד'

# Overview

Siman 274 Seif 1:

**One should break two** (whole) **loaves, meaning that one should hold the two loaves in his hands and break the bottom one.** This is true Shabbos night but during the day or on the night of Yom Tov one breaks the upper one and the reason is kabbalistic in origin.

- This commemorates the manna. On Yom Tov one also uses two loaves. Women are obligated in this mitzvah as well. (M.B. 1)
- Some maintain that if part of a cake is burnt and that piece was not removed it may be used as one of the loaves. If one does not have a whole loaf he may still recite kiddush. The one reciting kiddush must have in mind to discharge the obligation of the listeners and the listeners must have in mind to discharge their obligation. When discharging the obligation of others one should first declare רבותי as an expression of humility. (M.B. 2)
- Some maintain that one should cut both loaves. Pri Megadim writes that one who does not have pas yisroel may use pas akum on Shabbos. (M.B. 4)
- Bach questions why this practice does not violate the restriction against passing over a mitzvah and Taz answers that he should hold the lower one closer to his body. Alternatively, one may take the one that was on top and move it under the other loaf before cutting it. (M.B. 5)

Siman 274 Seif 2:

**On Shabbos it is a mitzvah to take a piece that is sufficient for the entire meal** (See above siman 167).

Siman 274 Seif 3:

**Those sitting may not eat until the one who recites hamotzi eats. If each person has two loaves in front of him they may eat even before the one who recited hamotzi.**

- If each person has only one loaf rather than two, they must all wait for the one who recited hamotzi. (M.B. 8)

Siman 274 Seif 4:

**This meal as well as the one Shabbos morning may not be held without bread.**

- If one cannot eat the night meal he should eat three seudos during the day but should at least recite kiddush at night and eat an olive's volume of mezonos or drink a revi'is of wine. (M.B. 9)

# Halacha Highlight

## Whole loaves

Shulchan Aruch Siman 274 Seif 1
**בוצע על שתי ככרות שלמות**
**One breaks two whole loaves**

Shulchan Aruch (סע' א') writes that one must recite hamotzi on two loaves and Rema adds that the loaves must be whole. Mishnah Berurah (סק"ב) writes in the name of Sha'arei Teshuvah that if the edge of a loaf is burned but has not yet been removed, there are authorities who maintain that it may be used as one of the whole loaves for lechem mishnah. Although there is a halachic principle that something that will be removed is considered as though it was already removed, that principle does not apply in this instance since the reality is that at the moment the loaf is whole. Additionally, since there are people who eat the burnt part of a loaf it is not even considered "something that will be removed."

In the event that one has a loaf of bread but small pieces or crumbs fell off, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פנ"ה הע' כ"ד*) writes that the custom is to consider that loaf whole since most challos have small pieces that are missing. Similarly, Rav Nissim Karelitz (חוט השני ח"ד פפ"ה סק"כ אות ג') writes that if one does not have a loaf that is complete one may use, even l'chatchila, a loaf from which a small portion is missing (1/48) and it is considered whole. The Steipler Gaon also maintained (ארחות רבינו ח"א עמ' קי"ג) that if some of the crust cracked off, the loaf is still considered whole. If one has rolls that were baked closely together and as a result they are attached, Rav Karelitz writes (שם אות ב') that if they are fully attached they are considered a single large roll. If they are not fully attached and one intends to separate them, he should be cautious when doing so since it is common to separate the loaves in a way that one emerges whole and the second roll is missing a piece.