

## פסחים קג

When יום טוב falls out on שבת מוצאי שבת, during קידוש the ברכה on wine is made, then (מקדש ישראל והזמנים) קדושת היום, then two candles are held together and בורא מאורי האש is said, followed by the ברכה of קדש לקדש, and finally שהחיינו is said (יקנה"ז).

The order of the ברכות made during הבדלה are יין, בשמים, נר and הבדלה.

Once מים אחרונים has been used, ברכת המזון must be said, followed by a new ברכה before one is permitted to eat (meaning if a person changes his mind after מים אחרונים and still wishes to eat or drink, he may not do so). If a person said "bring us a cup and we will bentch", according to the רא"ש (as the רא"ש holds, that once this is said, there is היסח הדעת from the original ברכה), he must make a new ברכה before he can eat or drink. According to רבינו יונה and the ר"ן however, he may eat without a ברכה (the משנה ברורה quotes the ט"ז as saying that if he then decides to drink because of the food he is eating, he does not need to make a ברכה on the drink either).

Only one ברכה needs to be said on a drink during the meal, and this ברכה covers all subsequent drinks, unless, he had in mind when making the ברכה to only drink the one cup he has presently in front of him (if he has no thoughts either way, the the one ברכה is sufficient).

It is a **הבדלה מן המובחר** to use a torch for **הבדלה**. The **רמ"א** writes that two wicks or more are considered a torch (therefore, if a person has only single candles, then two should be held together for **הבדלה**). When **הבדלה** is made on **מוצאי שבת** leading into **יום טוב** (for example, when **פסח** falls out on **שבת מוצאי שבת**), some are **מחמיר** to not allow the two flames to touch, as this is **ממעט** the fire, and might appear to be **כיבוי**, though most are **מיקל** as it does not seem to lessen the flame of either candle.