

פסחים קו

A person who drinks directly from a jar or bottle, make the wine פגום. However, a person who drinks from a barrel does not (although the משנה ברורה writes that לכתחילה, one should be מקפיד).

While at night two ברכות are said during קידוש (בורא פרי הגפן and (מקדש השבת), by day, only בורא פרי הגפן is said (though many are נוהג to say the פסוקים of 'ושמרו בני ישראל את השבת וגו' of פסוקים. It is a mistake to only say from על כן ברך as that is the middle of a פסוק and we may not cut פסוקים in half [for this reason, by the פסח פסוק was מקפיד to say the complete פסוק in several places where only a part of the פסוק is quoted in the (הגדה)].

A person who forgot to make הבדלה may say it through Tuesday. But the ברכות of אש and בשמים are not said, as they are only said מוצאי שבת (as that is the time when אש was created, and בשמים is said to restore our נפש after our נשמה יתירה was taken מוצאי שבת).

A man who appoints a person to write a גט for his wife and tells him "write the גט after שבת", the גט can be written through Tuesday. A man who says "write the גט before שבת", he has from Wednesday until שבת to write the גט. If the גט is given outside of these times, the woman is ספק מגורשת.

A person who is נוטל ידים before קידוש has shown that לחם is

more חביב to him than wine and should therefore be מקדש on לחם. The רמ"א differs and writes that this is the מנהג of אשכנזים to first do נטילת ידים, then say קידוש on wine, and then make המוציא on לחם. Although this is not the מנהג of most Ashkenazic Jews, I have personally seen my ראש ישיבה, הרב יששכר מאיר, שליט"א, (who is German) make קידוש this way.

A person who ate before קידוש or הבדלה must still make הבדלה/קידוש.