

פסחים קא

קידוש is said in the בית כנסת on ליל שבת for the guests that eat in the shul. The מקדש should not drink the wine as it is not קידוש במקום סעודה but should give it to a קטן to be drunk. The מחבר writes that since אורחים no longer eat in the shul, קידוש should not be said, and this is the מנהג in ארץ ישראל. In חוץ לארץ, some shuls say and some do not. In רב עובדיה יוסף, יביע ואומר writes that a shul that does say קידוש Friday night should not stop, as the קידוש has become part of the סדר תפילה.

קידוש must be said במקום סעודה. Therefore, if a person says/hears קידוש, he must eat a minimum of a כזית of מזונות in order to be יוציא with that קידוש and not be required to make it again at the סעודה. Therefore, if a person hears קידוש at shul, and does not eat a כזית of מזונות, קידוש must be made when he returns to his home to eat his meal. This leads to a question on פסח. Since there is usually not מזונות cake on פסח, if a person attends a קידוש, he still must make קידוש before his meal. If a person drinks wine that is also sufficient, but it must be a רביעית besides the wine that is drunk when קידוש is actually made. If the person only heard קידוש, then one רביעית לכוארה is enough. The משנה ברורה notes that רב עקיבא איגר held that wine can not be considered a סעודה, and one should only rely on this opinion בשעת הדחק.

If a person was מקדש in one area of the house, and then moved (before he was קובע סעודה), he does not need to make קידוש again (provided that it is in the same hallway; if it is in a

different room, then קידוש must be repeated). If, however, he moved to a different house, then he must make קידוש again.

The מחבר writes that we may light one נר חנוכה from another because they are both part of the מצוה, but no other candle may be used, even to transfer the flame. The רמ"א is stringent and says we should not do this because since we are מקיים the מצוה with one candle, the second candle does not have the same level of מצוה as the first, thus they may not share the light (the משנה ברורה adds that in a house with 2 owners, even according to the רמ"א, the second candle could be lit directly from the first).

One may remove ציצית from a בגד and place it on another בגד. The רמ"א says this may only be done from a בגד belonging to someone with the same level of obligation, i.e, an adult may only take ציצית from the בגד of another adult. The רמ"א adds that may take ציצית from the בגד of someone who is no longer alive.

An act that is not what one intended, which is forbidden, is permissible to be performed on שבת as long as this forbidden act (פסיק רישא) will not be performed with all certainty. Therefore it is permitted to drag a bench, as long as it is not certain that it will dig up the ground, even though it might (the digging up the ground is the act that is forbidden, but was not the benchdraggers intent).

A person who has started his meal, and then relocates to another place, must make another ברכה, unless, the רמ"א notes, he had in mind from the beginning to relocate. The רמ"א is referring to a

case where he moved from place to place in a house, where the rooms were not visible to each other. If the rooms are visible, a person may move during the meal even if he had no intent to do so at the beginning. It would seem that the רמ"א is saying, that while it is מותר to change places with the house (provided the person had this in mind בשעת ברכה), it would be אסור to have in mind to continue eating in a different location entirely. The ט"ז writes that this is מותר. The ערוך השולחן writes that the עולם is נוהג like תוספות who holds that it would be מותר to eat in one place, and continue the meal and say ברכת המזון in another place. He writes, in fact, that this is the מנהג by a סעודת נשואין (which in those days, people would get married Friday afternoon, and have the סעודת נשואין on Friday night, and in our days this מנהג is prevalent by שבע ברכות, particularly שבת שבע ברכות) to start the meal at home, and finish it at the home of the בעל שמחה and to recite ברכת המזון there.

If a group of friends were eating together, and they all got up left to do something (even a מצוה), when they return they must make a new ברכה, unless one of the group stayed at the table, in which case a new ברכה does not need to be made.