

# Kaarah

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

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## Meals

The napkin that one wipes with after washing does not contract tumeh from the washing.

The table is cleared before washing *mayim achronim*.

One who ate and forgot to say birchas hamazon should preferably return to his location of eating. If difficult, he can recite where he remembers. One may say birchas hamazon until the food is digested, that is so long as hunger has not returned.

If wine was brought after the meal but no wine was drunk during the meal, then the order is a brocha over the meal and then over the wine and it is drunk.

## Motzo Shabbos

If one makes a brocha for the meal and Havdalah over the same cup of wine, the order is light, meal, fragrance, and then Havdalah. The last brocha is over the wine. The proper wording is “He who created the illumination of fire.”

One should hold the cup in his right hand and the fragrance in his left. One may use a lamp that was burning from before Shabbos. One does not make the brocha on the light until he benefits from it. Benefitting from it means seeing the light or being near the light.

## Kehuna

A person who makes use of a Kohen commits me'ila (use of sacred objects). A Kohen may host and serve, waiving it on his own. A person may not force a Kohen to be a sexton, shamos, or waiter. *Editor's note: A Kohen that acts in a way that is deferential, i.e. he goes up readily to the amud, he is gabbai, he volunteers to act as shul president, then he has waived such a discrimination and shows that he is living a life of tzorchei tzibur and is ready to help others out. His honor is to serve, and he is praiseworthy.*

## Brochos

No brocha is made over the light or fragrance of the dead, idols, or if they are in front of idols. When there are several lights or fragrances, and it is possible it is owned by a Jew, then a brocha can be made. A brocha is made on light, during Havdalah, only after use is made of it.

One should answer Amen after hearing a brocha from a Jew, even if he did not hear the entire brocha. A Jew may say Amen to a non-Jew's brocha so long as he heard the entire brocha and agrees it is proper.