

Kaarah – Volume thirty-five.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Brochos

If people sit together but are eating separately (e.g., cafeteria or school dining hall) each makes their own brochos. If they eat together then one can discharge the obligation for all of them. On wine that is brought during the meal they all make their own brochos. After the meal, one can fulfill their obligation. *Editor's note: during the meal wine is Hatov umeitiv and each makes that brocho. After the meal would be standard wine, and one can fulfill the obligation for all of them. It may seem from the Gemara that the making of their own brocha is because of a choking hazard. However, a clearer reading of the Gemara is that the not saying "bless you" on a sneeze is because of choking. That was brought as the next case just because it was taking place, also, during the meal. The sneeze is sudden and an unanticipated talking while eating is a choking hazard. The reason for Ben Azzai not to allow one make the brocho for all on wine can't be because of choking, because (1) the brocho maker clearly is not going to choke, so (2) all will cease eating to hear the brocho. Not a hazard for brocha maker, so not a hazard for amen answerers. Certainly, each making their own brocha is not less hazard then simply saying "amen." Instead, the reason is because "the throat is unclear." Meaning, they each need to help move the food down. It is a personal hanah and benefit to have the wine move the food down so they each have the make their own brocha. My first reason, Hatov umeitiv, seems to be the best reason.*

If they burn incense then one makes the brocho for all of them, *asher nasan reyach tov b'atzei bisomim.*

Those who attend a party or fixed meal, but they arrive at different times: they each make their own brocha for washing their hands (for vegetables), their appetizers, and their wine. If they stay in the same location, then their obligations are fulfilled. If they move, and when they wash for bread, then one can make the brochos for all of them. New brochos are made in a new location. *Editor's note: this applies when one eats by the chosson tish – during a wedding – in one room and then moves to another room for the main meal, and all similar situations.*

It is forbidden to talk while eating because of the danger of choking.

Kiddush

Reciting kiddush in one house and then eating the meal in a different house, then he must recite kiddush in the house where he eats, too. This is also if he had specific intention to eat in the second house. *Editor's note: this is if he does not eat in the first house so that kiddush was not by the seuda. If he ate also by the first house, even if he sits down to a more formal meal in the second house, no kiddush is required. Even if he did not eat, but intended to make kiddush here and eat here, then he still needs not make a new kiddush if his plans change.*

Succos

On the afternoon of the last day of succos one does not take down his succa but he does take in his utensils and chairs for the last day of Yom Tov. A person must disqualify his succa (make it pasul) on the 7th day. He does this by removing schach. If not, then eating in it on the eighth day (last day) has the appearance of *baal tosaf* (adding on). Even without making his succa pasul, he can make kiddush in the house and then eat the meal in the succa. *Editor's note: this applies to Eretz Yisroel only. In chutz la'aretz, Shmini Atzeres is like the seventh day, and one eats in the succa. Therefore, one cannot make his succa pasul (destroying) or bring in his utensils (preparing) while still day for the next day. These are prohibitions to do so on Yom Tov. On Simchas Torah in Chutz La'aretz one may make kiddush in his house and then eat the meal in the succa.*