

Kaarah – Volume thirty-six.

Kitzur Hilchos Yerushalmi – Halacha derived from Gemara Yerushalmi

– Maamarei Mordechai

Brochos

One makes the brocha on incense once the smoke rises. One need not make a blessing when the incense is lit to remove an unpleasant odor. *Editor's note: one may not make a blessing where there is an unpleasant odor. Therefore, one cannot make the blessing, regardless.*

Brocha on bread can be discharged by a blessing on a more delectable food, i.e., salted fish, when eaten together. *Editor's note: This would not allow for a sandwich to be eaten while making only a brocha on the meat inside. The Mishna means that the bread is subordinate, is covered and outmatched by the main food. In a sandwich the meat is covered by bread, the bread is not being subverted by the main food. The example of salted fish on bread is a small piece of bread just to hold up the salted fish. The cracker or bread is clearly subverted by the pickled herring.*

One recites the three blessings, Birchas Hamazon, on bread, and even if one became satiated while only eating meat. Other foods will only require the one brocha abridged, i.e., *al hamichya*.

Brocha on water is *shehakol*.

When one changes his location, he recites a new brocha, unless he had the change of location in mind.

When one gets better wine, he makes a new brocha on the new one, *hatov umeitiv*. Same caliber but different wines do not require new brochos.

Mazuman

Three adults who finished eating together say *mezuman*. Even a waiter serving them who ate can join them. One eating hekdash while others eating tevel can join them. However, a person eating foods that have not been property consecrated, *Editor's note: or non-kosher food*, they cannot join. Even if they ate alone but near each other, they may join if they finish together. A Cuthean (Samaritan) can join a mezuman. *Editor's note: this is only at the times of the Beis HaMikdash. These days there is no one certifying the mesorah of the Cutheans to know that they are Jewish. At the time of the Beis HaMikdash they lived in the Land of Israel and kept the laws, and had a disputed conversion. However, since they lived in the Land and kept the laws and were bound by the government, they were considered as Jews. Now, nineteen millennia later, they can be suspected as not having followed the faith and intermarried.*

Three who initiated a meal together cannot separate without a *mezuman*. If one desires to leave, he initiates *mezuman* and the other two can say *birchas hamazon* when they finish. They, however, wait for him to recite the first *brocha* before resuming eating.