

פסחים קה

It is אסור to eat or drink before קידוש. The משנה ברורה writes that it is מותר to wash one's mouth out with water before קידוש.

It is אסור to eat from after שקיעה on שבת day until הבדלה is made. If one started the סעודה before שקיעה (which is almost always the case), he may continue eating until ברכת המזון, but he may not eat after ברכת המזון until הבדה. Although the מחבר mentions that some forbid eating after שקיעה, even if in the middle of the meal, the רמ"א says that the מנהג is to continue eating. In order to be able to eat past שקיעה, one should wash before שקיעה. The משנה ברורה writes that בדיעבד, he may wash until a half an hour before צאת הכוכבים. רב משה פיינשטיין writes that one only has until nine minutes after שקיעה. Some people have the מנהג not to drink water at all between מנחה and מעריב as that is when the נשמות return to גהינם after שבת.

A person who did not make קידוש on שבת ליל, may make it up the next day. While he says the ברכה of מקדש השבת, the רמ"א says he does not say ויכולו on שבת day.

If a person only has enough money to be have one meal בכבוד on שבת, the money should be used for the day meal. However, if there is only enough to buy one cup of wine, the wine should be used for קידוש of שבת ליל (as although the day meal is more חשוב than the night meal, דאורייתא is קידוש friday night).

After eating שלש סעודות, ברכת המזון is said on one כוס, and הבדלה on the other, unless there is only sufficient wine for one כוס, in which case, the same כוס is used for both (the משנה ברורה writes that even if two כוסות are used, the כוס for ברכת המזון is not drunk until after הבדלה). The ערוך השולחן writes that if one is רגיל to use a כוס for ברכת המזון, then he may drink the כוס for ברכת המזון of שלש סעודות even though it is a time when it is אסור to drink, as it is a מצוה.

הבדלה is said during שמונה עשרה, מעריב, and it is repeated over a כוס. If it is forgotten during שמונה עשרה, שמונה עשרה is not repeated.

The מחבר says that according to some opinions it is a מצוה to say ברכת המזון on a כוס even by a יחיד, according to some opinions it is only a מצוה if there are three saying ברכת המזון together, and there are some who say a כוס is never needed. The רמ"א adds that it is מן המובחר to say ברכת המזון on a כוס.

The person who makes קידוש must drink a מלא לוגמיו (a cheekful, around two ounces). The cup he drinks from becomes פגום, and the wine remaining in the כוס can no longer be used for קידוש. He can be מתקן the פגום יין by adding wine from the bottle. If a person drank from the כוס, and subsequently poured it back in the bottle, the wine in the bottle does not become פגום provided that there is more wine in the bottle, than was added from the cup. לכתחילה, however, he should first pour wine from the bottle into the cup, and then pour the cup back into the bottle (if he wants to save the wine).

A person who mistakenly ate or drank before קידוש or הבדלה can still make קידוש or הבדלה afterwards.