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ותלמד
"חוקי חיים"
לעשות רצונך
בלבב שלם



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Purim Seudoh – 14 Adar

Parshas Tzta've 5785

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When to Eat the Purim Seudoh

After Minchah

- In a regular year [when Purim doesn't fall on a Friday], the minhag is to make the Purim seudoh after minchah (רמ"א סי' תרצ"ה סי"ב). Like the other mitzvos of the day, the Purim seudoh should technically be in the morning, but people are generally busy with mishloach monos (תרומת הדשן) until the zman for minchah, at which time one may not begin a seudoh before davening (הגר"א, "מ"ב סק"ח). This is also true during the half hour before minchah gedolah (מ"ב שם סק"ז), i.e., from chatzos and on (רמ"א סי' ט"ז).
- One should daven minchah with plenty of time left in the day so he will be able to begin his seudoh afterward and still have most of the seudoh by day. One should not begin close to the evening, having his seudoh mainly on the night of the 15th (רמ"א).
- Starting by day, continuing into the night.** Although one should start his seudoh by day, there are gedolim and tzaddikim who continue their seudoh into the night of the 15th (משמרת שלום סי' נ"ז). (מ"ב סק"ח). As there is also significance to rejoicing on the night of the 15th [Shushan Purim].
- In Yerushalayim.** Some other reasons given for extending the seudoh into the night: the theme of cursing Homon extends into the night since, for non-Jews, the night follows the day (דרשות הרשב"א); wiping out Amoleik, i.e., spilling the blood of the wicked, is like a korban. Regarding korbanos, the night follows the day (שפתי צדיק בשם החי"ה רמ"א).

Morning Seudoh

- It is best to make the seudoh in the morning (א"ר ופמ"ג ומ"ב בשם) א"ר והשלי"ה. This has Kabbalistic significance (הרשב"א). Thus, if one has the ability and the time, he should also wash for a seudoh on Purim morning (ליקוטי מהרי"ח). However, some fulfill the minhag to have this seudoh with milchige foods and cheese, which the Torah, which was reaccepted in the days of Achashveirosh, is likened to (אור"ח ספינקא סק"ד בשם סי' יפה ללב).
- Therefore, one may certainly fulfill the mitzvah of mishloach monos by sending a milchige mishloach monos at the beginning of the day, even according to the opinion that mishloach monos is for the seudoh [referred to as 'Reason 1' in Chukai Chaim, Issue 79, paragraph 2], since it can be eaten at the morning seudoh.

Ad Delo Yoda

The Chiyuv

- One must become inebriated on Purim to the point that he cannot distinguish between 'cursed is Homon' and 'blessed is Mordechai' (ש"י"ע סי' תרצ"ה סי"ב). In other words, a person must express praise and gratitude to Hashem for both Homon's downfall and Mordechai's ascent. Therefore, Chazal said one should drink wine while joyously expressing praise and gratitude without pause until he gets to the point that he cannot distinguish between the two (ט"ז, מ"ב סק"ד).
- Simchah shel mitzvah.** We are not commanded to get drunk and degrade ourselves, as the mitzvah to rejoice is not about giddiness or idiocy (מאירי הובא בבבאב"ל ד"ה עד). One who knows that he will disgrace a mitzvah or conduct himself frivolously would be better off not getting drunk (היי אדם). All the more so if there is potential for issurim, such as crude language or mingling with women r"l.
- Sleeping.** Some say one does not need to get very drunk. Rather, he should drink more than usual until he feels some of the effects of the wine and then go to sleep. When he sleeps, he cannot distinguish between 'cursed is Homon' and 'blessed is Mordechai' (רמ"א שם). The sleep must be by day (הגר"ח קנייבסקי), and after drinking enough that it was induced by the wine (רמב"ם (פ"ב מגילה ה"ט), מקראי קודש פורים סי' מ"ד).

Drinking and Tefillah

- Drank a revi'is of wine.** If one drank a revi'is of wine in one go (מ"ב סי' צ"ט סק"ב) outside of a meal (מג"א), he should not daven

until the effects of the wine fade (ש"י"ע שם סי"א). A revi'is of wine within a meal does not intoxicate (מג"א), but it all depends on how the person feels (מ"ב שם). Even less than a revi'is of strong drink, e.g., whiskey or vodka, can intoxicate. Again, there is no fixed rule; it depends on how the person feels (מ"ב שם סי"א).

- Shosui.** If one drank more than a revi'is of wine and feels that the alcohol is affecting his clarity of mind, even if he can talk without stuttering and would be able to speak in front of a king, he may not daven Shmoneh Esrei or say Shema or its brochos until the effects of the wine fade (ש"י"ע סי' צ"א סי"א). He may still be counted for a minyan. If he fears he will miss zman tefillah or tefillah with a minyan, he may daven (מ"ב סק"ג). On Yom Tov (מ"ב שם) מהרש"ל, מ"ב שם) or Purim (מגן גיבורים) (סק"ז) or Purim (מגן גיבורים), when there is a mitzvah to drink wine, he does not need to wait for the alcohol to wear off.
- Drunk.** If one drank wine or another alcoholic beverage and cannot walk properly or speak before a king without stuttering, he may not daven, even if he will miss zman tefillah. If he davened in this state, he must daven again. Some say he may be counted for a minyan (אחרונים הובאו בפסקי תשובות הע"י 19); others say he may not (מ"ב שם סק"י).
- If he is drunk, but can still daven from a siddur, some allow him to daven (רמ"א סי"ג). Still, it is not proper to rely on this lechatchilah (מ"ב סק"ז). However, if he did daven, he may rely on this and not daven again (דרכ"מ סק"ג). He should not be counted for a minyan.
- Drunk like Lot.** One who is drunk like Lot, i.e., one who does not know what he is doing and whose actions are meaningless, is considered insane for all purposes and is potur from mitzvos. If he davened or made a brochoh, he is not yotzei whatsoever and must daven again after he becomes sober (מ"ב סק"י).

Bentching

- One may bentsh drunk, even if he is stuttering, as long as he is in a frame of mind fit to speak to a king (ש"י"ע סי' קפ"ה סי"ד וסי"ה, ומ"ב סק"ז). This is because people sometimes end up drunk after eating a full meal, yet the Torah obligates us to bentsh regardless (מ"ב סק"ד).
- Zimun.** It could be that someone in such a state who is bentshing (see previous paragraph) can also count for a zimun (מ"ב סי' צ"ט סק"י).

Vomited

- Vomited everything.** If, before saying a brochoh acharonah, one vomited everything he ate or drank, he should not say the brochoh since there is no food in his stomach to make a brochoh (נזירות שמשון סי' קפ"ד, ש"ת שבט הלוי ח"א סי' ר"ה הע"י לסי' ר"ה). This is like the halochah that one may not make a brochoh acharonah after the food he ate has already been digested (ש"י"ע סי' קפ"ד סי"ה).
- Vomited some food.** If one vomited some food, but he is sure some food stayed down and he still feels some level of satiation, he may make a brochoh acharonah. If he is unsure whether any food stayed down, he should not make a brochoh misofeik.
- Bentching.** If one ate significantly more than a kezayis of bread, but is unsure whether he vomited everything, he should bentsh since bentshing is a mitzvah de'oraisa. Due to his sofeik, it would be best if someone else could be motzi him.
- Brochoh near vomit.** Though it is repulsive, vomit does not have the status of human waste; one may say brochos nearby (מ"ב סי' ט"ז). If it smells very bad and its presence is disturbing, it is like waste and one may not make a brochoh within sight of it (סי' ע"ט סק"ט).

Purim on Erev Shabbos

- This year [5785], Purim of unwalled cities – 14 Adar, falls on Friday and Shushan Purim – 15 Adar II – falls on Shabbos; hence, Purim this year is celebrated in Yerushalayim as a Purim Meshulash [relevant dinim are written in Gilyan 214]. Whilst Purim in most cities other than Yerushalayim is celebrated on Erev Shabbos. There are several halochos that are necessary to know, in order to make sure everything is done according to Halacha.

22. **To know the luach zmanim.** Since there are some laws that are time-sensitive, it is advisable for a person to be familiar with the times of day in the place where he is, such as the times of Mincha gedoila and ketana, Plag, the time of hadlakas Neiros, Shkiah and nacht, and at least have the luach close at hand, so that he can easily check the times and ensure that he will not come to desecrate the holy Shabbos.

When to Eat the Seudoh

23. **In the morning.** When Purim falls on Friday, the seudoh should be made in the morning out of respect for Shabbos (רמ"א סי' תרצ"ה), lechatchiloh before **chatzos** hayom. That is to say, the seudoh should at least start before chatzos (עירוה"ש סי' ז').
24. **In the afternoon.** However, strictly speaking, since it is a seudas mitzvoh whose zman is on Erev Shabbos, one has until bein hashmoshos to begin (רמ"א סי' רמ"ט ס"ב ומ"ב שם סק"יג).
25. Some say even lechatchiloh, one may begin (ב"ח ומג"א סי' רמ"ט) (סק"י) the seudoh until right before the beginning of the **10th hour** (מהרי"ל הוזכר במ"ב סק"י).
26. **Pores Mapeh Umekadeish.** Some lechatchiloh daven Minchah at the beginning of the afternoon and start the seudoh right afterward, like on a regular Purim. One who does this should make sure to eat meat and drink wine while it is still day. Then, before Shabbos arrives, he should accept the kedushoh of Shabbos, put out a cloth, make Kiddush, continue the seudoh as his Shabbos seudoh (הוזכר במג"א סי' תרצ"ה סק"ט) and daven Maariv afterward (רמ"א סי' רמ"ט ס"ב ומ"ב שם סק"יג). Although there are many Poskim who have prevented this from being done because of the multitude of laws involved in this and which are not so well known to the majority of people, nevertheless, those who are well-versed in their laws can do so. See below (32) for relevant halochos.

Minchah on Erev Shabbos

27. One may not start a meal close to minchah ketanah (ש"ע סי' רל"ב) (ס"ב). This is especially true for a Purim seudoh, which, due to the prevalence of drunkenness, may be considered a "large seudoh" (ע"פ מ"ב שם סק"ט). Thus, one who starts the seudoh after minchah ketanah must make sure to daven Minchah first. Certainly one who fulfills his Purim seudoh and Shabbos seudoh together through "poreis mapoh" must daven Minchah first.

Leining Megillah Bein Hashmoshos Friday Evening

28. **True story.** Shushan Purim last year was also on Erev Shabbos. A minyan in a certain beis medrash was in the middle of the Friday night Maariv when a group of tipsy bochurim suddenly came in, saying they had not yet heard the Megillah. In such a scenario, are they allowed to lein the Megillah in another room?
29. **Is a megillah muktzeh?** Some poskim say that since the Megillah is not read on Shabbos out of concern it will be transported four amos in a reshush horabim (ש"ע סי' תרפ"ח ס"י), it is muktzeh on Shabbos (פרי"ח סק"ו, ח"א סי' קנ"ה ס"י).
30. However, many poskim hold a megillah is not muktzeh on Shabbos (מ"ב סי' תרפ"ח סק"יג, סתימת מ"ב סי' ש"ח סק"ב) ש"ע ש"ח סק"ב) since Chazal said the Megillah may not be leined on that Shabbos, but we are meikel on other Shabbosos (ש"ע סי' תרפ"ח סק"א). Even if Shabbos is Motzei Purim, it would not be muktzeh since the gezeirah was only for the day on which there is a chiyuv to lein the Megillah; there is no chiyuv on 16 Adar.
31. In the above case, the bochurim are allowed to lein the Megillah until zman Rabbeinu Tam, which is a sofeik: if it is daytime, they fulfill the chiyuv to lein; if it is nighttime, they are merely reading pesukim, and most poskim hold the megillah is not muktzeh (ש"ע סי' תרפ"ח סק"יג, ח"א סי' קנ"ה ס"י). They should not make the brochos on the leining since the brochos are only made if the leining will finish before shkiah (מ"ב סי' תרפ"ז סק"ה). If they always follow zman Rabbeinu Tam for all matters, they may make the brochos if their leining will finish before Rabbeinu Tam's shkiah.

Spreading a Cloth ["Poreis Mapoh"] and Making Kiddush

32. If one began his Purim seudoh during the day and wants to continue it into the night as his Shabbos seudoh, he must stop eating and make Kiddush close to bein hashmoshos before continuing since the chiyuv of Kiddush takes effect then (ש"ע סי' רע"א ס"ד).

Caution for Issurei Shabbos

33. **Checking pockets.** One must check his pockets and remove anything muktzeh, e.g., money, a phone, [cigarettes.] and the like, before accepting Shabbos. Before the start of the seudoh, it is advisable to appoint a responsible person who will not drink too much as a '**muktzeh gabbai**,' who will remind everyone to put away their muktzeh items. They should also appoint a '**Shabbos gabbai**' to announce how many minutes there are until licht bentching, how much time until shkiah, etc.

Kabbolas Shabbos

34. **Kabbolas Shabbos.** At some point, Shabbos must be accepted. This should not be before **plag haminchah**, nor later than a bit before shkiah. At that point, melochah, eating, and drinking become ossur until Kiddush is made.

35. **Lechah Dodi, Mizmor Shir.** The men should say or sing the paragraphs of Kabbolas Shabbos, Lechah Dodi, and 'Mizmor Shir Leyom HaShabbos.' In doing so, they accept Shabbos as long as it is between plag and shkiah.
36. **Licht bentching.** The wife should light candles either at the **licht bentching** zman; from plag and onward; or when her husband says 'Mizmor Shir.' At that point, she may not do melochah, eat, or drink until Kiddush.
37. A woman who is eating out and is not home at this time does not need to go home to light candles; she may light at her host's house since that is her place of eating. Before leaving her house, she should make sure that there will be light [even electric light], so that it will not be dark when she comes home after the seudoh.

Kiddush

38. **'Let's make Kiddush.'** If, before shkiah (מ"ב סק"יט) and Kiddush, people at a meal said 'Let's make Kiddush' or anything similar, they may not continue eating or drinking until Kiddush is made since their chiyuv of Kiddush has taken effect (ש"ע סי' רע"א ס"ה). If they want to drink – even though they are not allowed to before Kiddush – they must make Hagofen again since 'Let's make Kiddush' is a hesech hadaas, like the halochah about saying 'Let's bentch' (מ"ב סק"א).
39. **The song 'Lomir Machen Kiddush.'** There is a popular song with the words, 'lomir machen Kiddush oif der gantzen velt...'. If they sang this song at this seudoh in preparation for the Shabbos Kiddush, it is as if they said 'Let's make Kiddush' and their chiyuv takes effect, as above, unless they sang the song without any kavonah at all.
40. **'Poreis mapoh.'** Before making Kiddush on wine, lechem mishneh that was not previously on the table must be brought out (עירוה"ש) (סי' רע"א ס"ג, ש"ת מגדנות אליהו ח"א סי' קמ"ו) as well as over any whole challoos on the table (א"א בוטשאטש ס"ס קפ"ב) (סקט"ו), hence the name Pores mapeh umekadish.
41. **Kiddush.** A cup of wine is brought out and Kiddush is said. If the one making Kiddush already made a Hagofen on wine during the seudoh [which is likely the case during a Purim seudoh], he should not make Hagofen again during Kiddush. Instead, he should say the whole Kiddush without Hagofen and drink the cup of wine.
42. If, before Kiddush, he said 'Let's make Kiddush,' the poskim (מג"א) debate whether he may say Hagofen in Kiddush. Therefore, a scrupulous person should make sure not to say 'Let's make Kiddush' or any similar phrase (מ"ב סק"א).

Hamotzi

43. **Hamotzi.** Since they are in the middle of a seudoh and already made Hamotzi, technically they do not need to make Hamotzi again on the lechem mishneh after Kiddush. Still, the poskim debate whether the Kiddush that was said qualifies as a hefsek from the original Hamotzi (ב"ב דיעות בש"ע סי' רע"א ס"ד). Therefore, based on the rule of sofeik brochos lehokeil, they should neither make Hamotzi, nor wash their hands again.
44. **Cutting the challoh.** Even though they are not making Hamotzi on the lechem mishneh, it is still preferable for each person to eat from the lechem mishneh to fulfill the mitzvoh of lechem mishneh (ש"ע סי' קמ"א ח"א סי' קמ"א) (ש"ע סי' קמ"א ח"א סי' קמ"א). There is no need to mark the challoh with a knife, as is usually customary (ש"ע סי' קס"ז ס"א), since no brochoh is being made.
45. Lechatchiloh, each person should eat slightly more than a kebeitzah (ש"ע סי' רצ"א ס"א ומ"ב שם סק"ב) or at least a kezayis, so that their Kiddush is in the same place as their seudoh (מ"ב סי' רע"א) (סקל"ה). It is proper to be machmir to eat a kezayis of bread after tzeis (מג"א סי' רס"ז).
46. **Avoiding uncertainty.** To avoid uncertainty, someone who fulfilled his seudoh earlier on Purim may make Kiddush for everyone, or everyone can make their own Kiddush and he can be motzi them with Hagofen. He can also be motzi them with Hamotzi (הגר"ש לאבל, קונטרס פריסת שלומים סי' ד').
47. **Woman being motzi others.** A woman may also be motzi the men with Kiddush since they are equally chayov when the men have not yet davened Maariv (מ"ב סי' רע"א ס"ב). If she has not yet made Hagofen, she may also be motzi the men with Hagofen. However, it is improper for women to be motzi men outside of their family (מ"ב סי' רע"א סק"ד).

Bentching – Retzei and Al Hanisim

48. **Did not eat bread at night.** If one made a 'poreis mapoh' seudoh but did not eat after tzeis, some say he should say Retzei in bentching, but he should not repeat it if he forgets (ש"ע סי' רע"א) (רמ"א שם) (סי' ומ"ב סק"ט ו').
49. **Ate at night.** If one began his seudoh by day, continued into Shabbos night, and ate at night, all poskim agree he should say Retzei (שם).
50. **Al Hanisim.** If one says Retzei in bentching, he should not say Al Hanisim since that would be contradictory. Since Al Hanisim is not as crucial, he should only say Retzei (מ"ב סי' תרצ"ה סק"י).