



## Purim on Erev Shabbos

21. This year [5782/2022], Shushan Purim – 15 Adar II – falls on Erev Shabbos; hence, Purim this year is celebrated on Erev Shabbos in Yerushalayim. There are several halachos that are useful – and necessary – to know. A wise person will have the foresight to plan his day to avoid any chillul Shabbos, ח"ו.

### When to Eat the Seudah

22. When Purim falls on Friday, the seudah should be held in the morning out of respect for Shabbos (רמ"א סי' תרצ"ה ס"ב), lechatchilah before chatzos [11:47 this year, 5782]. That is to say, the seudah should at least start before chatzos (ערוה"ש ס"ז).
23. However, strictly speaking, since it is a seudas mitzvah whose zman is on Erev Shabbos, one has until bein hashemashos to begin (רמ"א (סי' רמ"ט ס"ב ו"ב שם סק"ג).
24. Some say one may even begin the seudah lechatchilah (ב"ח ומג"א סי' ) until right before the beginning of the 10<sup>th</sup> hour [2:48 this year] (מהר"ל הוזכר במ"ב סק"ז).
25. Some people daven Minchah at the beginning of the afternoon lechatchilah and start the seudah 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 kedushah of Shabbos, put out a cloth, make Kiddush, continue the seudah as his Shabbos seudah (הוזכר במג"א סי' תרצ"ה סק"ט), and daven Maariv afterward (ט"ז סי' רע"א סק"ד, מג"א סק"ה, מ"ב סק"א). See below for relevant halochos.

### Minchah on Erev Shabbos

26. One may not start a meal close to minchah ketanah (ש"ע סי' רל"ב ס"ב). This is especially true for a Purim seudah, which, due to the prevalence of drunkenness, may be considered a "large seudah" (ע"פ מ"ב שם סק"ט). Thus, one who starts the seudah after minchah ketanah [3:19 this year] must make sure to daven Minchah first. Certainly one who fulfills his Purim seudah and Shabbos seudah together through "poreis mapah" must daven Minchah first.

### Spreading a Cloth [פורס מפה] and Making Kiddush

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

### Caution for the Issurim of Shabbos

28. **Checking pockets.** One must check his pockets and remove anything muktzeh, e.g., money, [cigarettes..] and the like, before accepting Shabbos. Before the start of the seudah, 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 light bentching, how much time until shekiyah, etc.

### Kabbalas Shabbos

29. **Kabbalas Shabbos.** At some point, Shabbos must be accepted. This should not be before plag haminchah [4:34], nor later than a bit before shekiyah [5:53]. At that point, melachah, eating, and drinking become assur until Kiddush is made.
30. **Lechah Dodi, Mizmor Shir.** The men should say or sing the paragraphs of Kabbalas Shabbos, Lechah Dodi, and Mizmor Shir L'yom HaShabbos. In doing so, they accept Shabbos as long as it is between plag and shekiyah.
31. **Hadlakas neiros.** The wife should light candles either at the zman for hadlakas neiros [5:13 according to minhag Yerushalayim]; from plag and onward; or when her husband says Mizmor Shir. From that point, she may not do melachah, eat, or drink until Kiddush.
32. 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 where she is 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 seudah.

### Kiddush

33. **"Let's make Kiddush."** If, before shekiyah (מ"ב סק"ט) 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 say Hagafen again since saying "Let's make Kiddush" is a hesech hadaas, like the halachah about saying "Let's bentch" (מ"ב סק"א).
34. **Spreading a cloth.** Before making Kiddush on wine, lechem mishneh that was not previously on the table must be brought out (ערוה"ש סי' א"א בוטשאטט), so that they are covered for Kiddush (מ"ב סק"ט).
35. **Kiddush.** A cup of wine is brought out and Kiddush is said. If the one making Kiddush already made a Hagafen on wine during the seudah [which is likely the case during a Purim seudah], he should not make Hagafen again during Kiddush. Instead, he should say the whole Kiddush without Hagafen and drink the cup of wine.
36. If, before Kiddush, he said "Let's make Kiddush," the poskim (מג"א וט"ז) debate whether he may say Hagafen in Kiddush. Therefore, a meticulous person should make sure not to say "Let's make Kiddush" or any similar phrase (מ"ב סק"א).

### Hamotzi

37. **Hamotzi.** Since they are in the middle of a seudah 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"י דיעות בשו"ע סי' רע"א ס"ד). Therefore, based on the rule of safeik brachos lehakeil, they should neither make Hamotzi nor wash their hands again.
38. **Cutting the challah.** 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 mitzvah of lechem mishneh (ש"ע מגדנות). There is no need to mark the challah with a knife, as is usually customary (ש"ע סי' קס"ז ס"א). Since no brachah is being made.
39. **Lechatchilah,** each person should eat slightly more than a kezayis (ש"ע סי' רצ"א ס"א ומ"ב שם סק"ב), or at least a kezayis, so that the Kiddush is in the same place as the seudah (מ"ב סי' רע"א סק"ה). It is proper to be machmir to eat a kezayis of bread after tzeis (מג"א סי' רס"ז).
40. **Avoiding uncertainty.** To avoid uncertainty, someone who fulfilled his seudah earlier on Purim may make Kiddush for everyone, or everyone can make their own Kiddush and he can be motzi them with Hagafen. He can also be motzi them with Hamotzi (הגר"ש לאבל, קונטרס פריסת שלומים סי' ד').
41. **Woman being motzi others.** A woman may also be motzi the men with Kiddush since they are equally chayav when the men have not yet davened Maariv (ש"ע סי' רע"א ס"ב). If she has not yet made Hagafen, she may also be motzi the men with Hagafen. However, it is improper for women to be motzi men outside of their family (מ"ב סי' רע"א סק"ד).

### Birkas Hamazon – Retzei and Al Hanisim

42. **Did not eat bread at night.** If one did poreis mapah 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 ס"ז ומ"ב סק"ט ו"ל); others say he should not say Retzei (רמ"א שם).
43. **Ate at night.** If one began his seudah by day, continued into Shabbos night, and ate at night, all poskim agree he should say Retzei (מ"ב שם).
44. **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"ו).

### Shabbos Maariv

45. One must remember to daven the Shabbos Maariv after bentching. If one is still feeling the effects of the alcohol (see above, 10 and on) and would like to sleep a bit before davening, he must appoint a shomer to wake him up to daven.
46. When davening in a makeshift minyan in a house, Birkas Mei'ein Sheva is not said (ש"ע סי' רס"ח ס"א). Nevertheless, the minhag in Yerushalayim is to say it even in a place without a fixed minyan (ספר אי' להגרי"ט סי' א' אות ג).

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