

# לוקוטי ופסקי הלכות "חוקי חיים"

ותלמוד  
"תוספי חיים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פתח"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Please do not  
read during  
Davening or  
Krias Hatorah

Purim Seudoh – 14 Adar

Parshas Tzta've 5785

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## When to Eat the Purim Seudoh

### After Minchah

1. 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 mitzvot 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"ח), i.e., from chatzos and on (ש"ע סי' רל"ב סי' ב).
2. 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 15<sup>th</sup> (רמ"א).
3. **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 15<sup>th</sup> (משמרת שלום סי' ז); as there is also significance to rejoicing on the night of the 15<sup>th</sup> [Shushan Purim].
4. **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); 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' הר"ם).

### Morning Seudoh

5. It is best to make the Seudoh in the morning (א"ר ופמ"ג ומ"ב בשם). This has Kabbalistic significance (השלי"ה). Thus, if one has the ability and the time, he should also wash for a Seudoh on Purim morning (ליקוטי מהר"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' פה ללב).
6. 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

7. One must become inebriated on Purim to the point that he cannot distinguish between 'cursed is Homon' and 'blessed is Mordechai' (ש"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 (מ"ב סק"ד).
8. **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 בבאב"ל ד"ה עד). One who knows that he will disgrace a mitzvah or conduct himself frivolously would be better off not getting drunk (ה"א אדם). All the more so if there is potential for issurim, such as crude language or mingling with women r"l.
9. **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

10. **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"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 סק"א).

11. **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"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 (מגן גיבורים) or Purim (סק"ז), when there is a mitzvah to drink wine, he does not need to wait for the alcohol to wear off.
12. **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' 19); others say he may not (מ"ב סק"י).
13. 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"י). However, if he did daven, he may rely on this and not daven again (דרכי משה סק"ג). He should not be counted for a minyan.
14. **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 mitzvot. If he davened or made a brochoh, he is not yotzei whatsoever and must daven again after he becomes sober (מ"ב סק"א).

### Bentching

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

### Vomited

17. **Vomited everything.** If, before saying a brochoh acharonoh, 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 on (נזירות שמשון סי' קפ"ד, שו"ת שבט הלוי ח"א סי' ר"ה הע' לסי' ר"ה). This is like the halachah that one may not make a brochoh acharonoh after the food he ate has already been digested (ש"ע סי' קפ"ד סי' ה).
18. **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 acharonoh. If he is unsure whether any food stayed down, he should not make a brochoh misofek.
19. **Bentching.** If one ate significantly more than a kezayis of bread, but is unsure whether he vomited everything, he should bentch since bentching is a mitzvah de'oraisa. Due to his sofeik, it would be best if someone else could be motzi him.
20. **Brochoh near vomit.** Though it is repulsive, vomit does not have the status of human waste; one may say brochos nearby (מ"ב סי' ע"ז סק"כ). 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 (מ"ב סי' ע"ז סק"כ).

## Purim on Erev Shabbos

21. 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 halachos that are necessary to know, in order to make sure everything is done according to Halacha.

