

# ONEG SHABBAS

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Oneg Shabbas explores drinking in the weekly Torah portion, along with timely essays on drinking in Jewish life.

## Remembering Shabbat Over Wine

When we read the Ten Commandments in this week's Torah portion, there does not seem to be anything involving drinking. Yet, our sages were not satisfied with this situation. When we read of the mitzvah regarding Shabbat - זכור את יום השבת לקדשו - "Remember the sabbath day to sanctify it" (Ex. 20:8) - the sages were not satisfied with accomplishing this mitzvah with mere mental memorizing.

### Sanctifying Shabbat with Wine

As our sages commonly sought to concretize abstract mitzvot, they did so with this mitzvah of Shabbat-remembering (*Pesahim* 106a):

The Sages taught: "Remember the day of Shabbat to sanctify it" (Ex. 20:7) -  
Make mention of it over wine.

תנו רבנן זכור את  
יום השבת לקדשו  
זכרתו על היין  
אין לי אלא ביום  
בלילה מניין  
תלמוד לומר זכור  
את יום השבת  
לקדשו

This indicates that it's only during the day, where is it that it should be done at night?

The verse states: "Remember the day of Shabbat to sanctify it."

As we consider this timing, how do the rabbis understand this to be taking place at night time? Providing a helpful understanding of this conclusion in the text is Rabbi Shlomo Yitzhaki (1040-1105) (popularly known as Rashi), who explained (רש"י על פסחים קו, ז"ח ל' קדשו):

Implying from the moment that the day becomes sanctified.

In other words, this text is describing the way that we are supposed to sanctify Shabbat is to begin it with a sanctification using wine. What better way to kick off the most special day of the week than with wine? That is quite a wise move on the behalf of our sages(!).

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An archive of all issues is available at [JewishDrinking.com/Parashah-Sheets](http://JewishDrinking.com/Parashah-Sheets)

## When to Drink on Purim?

As Purim approaches in a few weeks, one consideration is that of when one is supposed to eat and drink in celebration of the festival. We read in the book of Esther that Purim is characterized as ומי משתה ושתה "Days of drinking and celebration" (Est. 9:22), so we know that drinking is certainly a component of the day.

### Talmudic Timing

The guidance we read of in the Talmud concerning the timing of one's celebratory Purim meal is the following (*Megillah* 7b):

אמר ר' רבא: סעודה פורים שאכללה בלילו – לא יצא ידי חובתו

According to Rava (280 – 352 CE), there seems to be an assumption that one is enjoying a festive meal on Purim night, but that one should *also* enjoy another festive Purim meal during the daytime, owing to Purim being described as *days* of drinking and rejoicing.

The assumption that one enjoys the Purim celebratory meal at night is evidenced in this story that occurred at the turn of the fifth century CE, which illustrates some ambiguity around this question, even after Rava made his statement (*Megillah* 7b (according to MS Munich 95)):

רבashi היה יתיב קמיה  
דרב כהנא נהג ולא אתו  
רבנן  
אל מי טעמא לא קאתו  
ר' ר' אל דילם טרחו בסעודת  
פרום  
אל לא הוה אפשר  
למיילה באורתא  
אל ולא סבר לה מה להא  
דרבא דאם' רבא סעודת  
פרום שאכללה בלילה לא  
יצא ידי חובתו Mai Seum'  
ימי משתה ושתה  
אל אמר רבא ה כי  
אל אין  
תנא מיניה ארבעון זימני  
ודמייא ליה כמן דמן  
ליה ביכיטה ושמחה

While Rav Kahana (who led the Pumbedita academy from 395 until 412 CE) clearly expected the opportunity to study with his fellow rabbis on Purim day, it was through the sharing of Rav Ashi (352-427 CE) with him the innovative teaching of Rava from the previous century that even though one had eaten and drank during Purim night, one should *also* make sure that one eats and drinks during the daytime. It would seem that Rav Kahana assumed that everyone would be drinking at nighttime. However, he had never heard Rava's teaching on this matter. One can only imagine how astonished he must have been to have been informed by his student concerning this matter. This innovation to also celebrate during the daytime of Purim seems to have spread slowly throughout the rabbinic networks, but ultimately made it so that there would be day-drinking on Purim.

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{Remembering, continued from previous page}

### Only Over Wine?

While the first text we encountered specified wine for the accomplishment of remembering Shabbat, does it have to be specifically wine? This was something the rabbis considered when they established this innovation (*Pesahim* 107a):

The Rabbis taught: One may not recite kiddush over beer.

From the name of Rabbi Elazar, son of Rabbi Shimon, they said: "One may sanctify [Shabbat] [upon beer]."

תנו רבנן אין מקדשין על השכר משומך רבי אלעזר בר רבבי שמואון אמרו מקדשין

In this early rabbinic text, we read of one late second-century rabbi suggesting the acceptability of using beer for sanctifying Shabbat, although clearly serving as a minority opinion against the majority opinion of his contemporaries who advocated for the exclusive use of wine for this ritual. In subsequent centuries, however, there were rabbis in Sasanian Persia who continued to ask questions about the possibility of using beer for kiddush, although the dominant opinion that emerges is that wine, not beer, is meant to be the beverage used for the Sanctification of the Day.



### Remembering Shabbat Only At Night?

Can the accomplishment of Shabbat-Remembering over wine take place only at night? What happens if one was unable to fulfill this mitzvah at night? This consideration is something the rabbis considered (מיכילתא דרבנן):

"To sanctify it" - Sanctify it at night. Whence is it that if one had not sanctified at night, one sanctifies at any point throughout the day? You learn it from "remember the Shabbat day to sanctify it".

לקודשו. בלילה קדשו: מניין שאם לא קידש בלילה מקדש ווהר כל יום תלמוד לימור זכור את יום השבת לקדשו

While this rabbinic text points out that remembering Shabbat over wine should ideally take place at night, there are times that one is unable to do so (perhaps a headache, one fell asleep (it could have been a long week), etc.), thus, one has all of Shabbat to accomplish this mitzvah, as it is still Shabbat.

### Fulfillment of Sanctifying Shabbat Through Drinking

Going beyond mentioning Shabbat upon wine to accomplish the remembering of Shabbat, another early rabbinic text that involves fulfilling the mitzvah in this verse through drinking is one that focuses not on the first word of the verse, but the final word (מיכילתא דרבנן בון יוחאי כ"ח):

"To sanctify it" - with what do you sanctify it? With eating, with drinking, and with clean clothes, so that your Shabbat meals are unlike your weekday meals and that your Shabbat attire is unlike your weekday attire.

לקודשו במהו אתה מקדשו במאכל ובבשורה ובכיסות נקייה שלא תהא סעודתך של שבת כסעודה שבת בעיטופך בחו"ל

This rabbinic text considers the outcome of the accomplishing of the mitzvah - that the remembering should serve to sanctify Shabbat. What better way to sanctify Shabbat than by elevating it experientially?

In this way, not only is Shabbat marked off as different, but it is substantially different from the weekday experience: better food, better drinks, and clean clothes. In this understanding, by drinking better drinks than the rest of the week, we are thereby elevating our experience, thus sanctifying Shabbat. Moreover, whereas what we had read previously focused on the moment of sanctifying Shabbat at its outset of mentioning Shabbat over wine, this text also considers the experiential elevation throughout the course of Shabbat.



### Sanctification of The Day Over Wine: The Beverage Gift That Keeps on Giving

With these rabbinic articulations of fulfilling this mitzvah through drinking wine at the outset of Shabbat, one rabbi suggested that carrying out this mitzvah yields a great return on this mitzvah. Rav Huna (212-290) offered a curious suggestion (*Shabbat* 23b):

הנזר בקידוש היום – זה יפה ונפלא גראביין  
One who is meticulous in kiddush of the day merits and fills jugs of wine.

Lest we be concerned about this weekly expenditure on wine for Shabbat, Rav Huna suggests that the more careful we are to spend the money to drink wine every single Friday night, we will have a fantastic return. One can certainly be concerned with the weekly expenditure on wine for the purpose of the fulfillment of this mitzvah, yet Rav Huna sought to allay our fears of simply spending resources and seemingly dwindling our resources, yet ultimately having more than we would have without fulfilling this mitzvah. While I'm not exactly sure of the mechanics of how this increase works, it certainly is encouraging for us to fulfill it.

### Medieval Considerations of Wine-Requirement of Shabbat-Remembering

Moving beyond the Talmudic-era, Medieval rabbis were curious how this fulfillment works, with [one/many of the] Tosafot (12th-15th centuries) connecting other Biblical verses with regards to remembering and wine, considering its potential Biblical-level of obligation (תוספות על פסחים ק"א א), (ד"ה זכרו על הין):

זכירה כתוב על הין זכרו כן לבנון (הושע י"ב:ח) מזכירה דודיך מין (שר השירים א"ד) והא זכרה הינו קידוש ונראה דקדושים על הין אסמכתה היא והא דאמר במי שמתה נשים חיבות בקידוש היום דבר תורה (ברכות ד' כ) הינו דוקא קידוש היום אבל על הין לא היא אלא מדרבנן

Remembering is written upon wine: "His memory will be like wine of Lebanon" (Hoshea 14:8), "Let us remember your love more than wine" (SoS 1:4). And this remembrance refers to Kiddush.... It appears that Kiddush over wine is merely a rabbinic enactment supported by a biblical allusion. As for what [Rav Adda, son of Ahavah] stated in the chapter of "one whose dead" that "Women are obligated in Kiddush by Torah law" (*Berakhot* 20b), this applies only to the recitation of Kiddush itself, but not to its recital over wine, which is only a rabbinic requirement.



In this Tosafistic understanding of the relationship of the connection of wine for the Sanctification of the Day (*Kiddush HaYom*) is not that it is a Torah-level commandment, but a rabbinic enactment made for this mitzvah.

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**Medieval Opinions**

In his *Beit Yosef* ("Joseph's House"), Rabbi Yosef Karo (1488-1575) rounds up a variety of Medieval considerations, beginning with the following (ב'ת ח'ב):

Rabbi Mordechai ben Hillel HaKohen (1250-1298) wrote, quoting Rabbi Eliezer ben Yoel HaLevi of Bonn (1140-1225) that one needs to celebrate the night and the day similarly regarding reading the megillah, but the writer is baffled with his words.

כתב המרדכי  
בשם ר' אב"ה  
שצרך להנוג לילו  
(שברות וו'ו)  
דומיא דקריה  
והמחבר תמה  
עליו

This is certainly an interesting interaction, as Rabbi Eliezer ben Yoel HaLevi of Bonn advocates celebrating both evening and daytime of Purim, which would neatly reflect both the story in the Talmud, as well as Rava's statement. However, Rabbi Mordechai ben Hillel HaKohen was not happy with this equivalence of both nighttime and daytime celebrating of Purim. Continuing in this vein, Rabbi Karo quotes the following (*ibid.*):

Rabbi Asher ben Yehiel (1250-1327) wrote that there were some Jews who were accustomed to not eat meat at Purim night, in order not to cause people to be confused and think that that meal was the main Purim celebratory meal.

כתב ר' אשר יש  
שנוהג שלא לאכול  
בשר בלבד הוה  
כדי שלא יטעו  
ויחשבו שהוא סעודת  
פורים

From this quote, Rabbi Asher ben Yehiel noted that while there were Jews who ate and drank on Purim not only during the daytime, but also at night, but differentiated the celebration by going meatless for the night of Purim in order to ensure that people knew that the daytime meal would be the main celebratory aspect. It is certainly of interest that he did not say that those Jews who refrained from meat on Purim night refrained from drinking(!).

What is further fascinating is that he did not state that the daytime meal is the main Purim celebratory meal, just that one has not fully fulfilled one's obligation to celebrate Purim without a daytime celebration. While all of these commentators agree that one is to have a Purim celebratory meal during the day, although the nighttime is questionable, another matter that arises is when during the day it should take place (*ibid.*):

Rabbi Israel Isserlin (1390-1460) wrote in his *Terumat HaDeshen* that most of the Jewish world celebrate their main Purim meal in the evening and continue until the nighttime, with most of the meal taking place in the nighttime. And he provided a reason for doing so. Nevertheless, he wrote that he and his rabbis held their main Purim celebratory meal during the morning.

כתב בתורת הדשן  
שנוהג רוב העולם  
לעשות עיקר סעודת  
פורים בעברית  
ונמשכים בה עד הלילה  
ורוב הסעודה היא  
בלילה וננתן טעם לדבר  
ומ"מ כתוב שהואה  
ורובתו נהגו לעשות  
עיקר הסעודה  
בשחרית

While he does not quote the reasons for doing so, it may seem to be that the common practice in the 15th century was to hold their Purim celebrating during the afternoon and on into the evening and night was because that was when it was more normal to drink then, although perhaps Rabbi Isserlin and his rabbinic teachers wanted to make sure they got most of their drinking in while it was still actually Purim.

A contemporary of Rabbi Karo, Rabbi Moses Isserles (1530-1572) mentioned another 15th century rabbi, who discussed the earlier question (דרכ' משה, אורח חיים תרצ"ה:ב):

ובתשובה מהר"ב בן יהודה ויל (1390-1453), it is inferable that there is an obligation to rejoice also on Purim night.

משמעות דגון  
בלילה ח"ב  
לשנתו

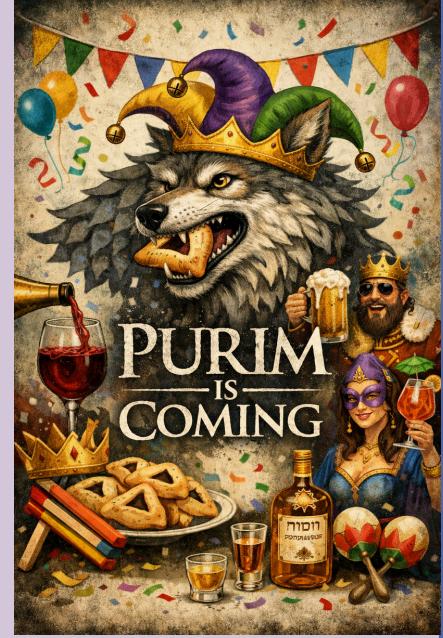
This seems to accord with what Rabbi Karo quoted of Rabbi Eliezer ben Yoel HaLevi of Bonn.

If you are, or know of someone, who struggles with alcohol abuse, alcoholism, or other substance abuse, there are resources out there to help: [JewishDrinking.com/AlcoholAbuse](http://JewishDrinking.com/AlcoholAbuse)

# Purim is Coming

With Purim on the horizon, you will continue seeing Purim-related content in these pages in the coming weeks leading up to Purim to help get us in the Purim spirit, including when to drink, who drinks, and how much to drink on Purim.

Purim resources, including relevant episodes and clips from *The Jewish Drinking Show* are also available at



[JewishDrinking.com/Purim](http://JewishDrinking.com/Purim)

## The Set Table

In his famous work, *Set Table*, Rabbi Karo mentions with brevity the matter of timing (שולחן ערוך, אורח חיים תרצ"ה:א):

סעודת פורים שעשאה  
בלילה לא יצא ידי חובתו  
הגה לשולחן ערוך, אורח חיים תרצ"ה:א

In this paraphrasing of Rava, he both ratifies Rava's innovation, as well as allowing the nighttime celebration, although not speaking directly to when during the daytime one should festively celebrate Purim. Adding to this is Rabbi Isserles, who softly paraphrases his previous mention of Rabbi Weil (*תשו"ם מהרי"ג*):

הגה ומ"מ גם  
בלילה שמח וירבה  
קצת בסעודה  
(ר' יעקב בן יהודה ויל  
(1390-1453) *Responsa Mahariv*).

In adding this comment, Rabbi Isserles seems to be making sure that readers don't think that it would be inappropriate to also celebrate during Purim night, but rather supply them with the support that their celebrating is very much appropriate to the day.

## Later Consideration

In the late 19th century, Rabbi Yehiel Michel HaLevi Epstein (1829-1908) wrote, regarding the timing (*תשו"ם מהר"ג*):

ובסעודת אחת ביום –  
יצא ידי חובתו, ובלילה  
אינו צריך להרבות  
בסעודה. וסעודות פורים

שאכל בלילה, בין ליל  
ארבעה עשר בין ליל  
חמשה עשר – לא יצא  
ידי חובתו, דכתיב: "ימי"  
משתה" – ימים ולא

לילות. ומכל מקום, ורבה  
בלילה ישמח, והרבה  
קצת בסעודת לאחר  
המגילה. ואפלו חל

במוצאי שבת, שהוא  
שבע משבת, מכל מקום  
నכוון לשמח בקצתת  
סעודת.

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## {Purim continued from page 3}

In this writing, Rabbi Epstein also ratifies the appropriateness of daytime Purim drinking, while saying that one does not fully fulfill the obligation of celebrating Purim with nighttime drinking. Yet, just like Rabbi Isserles, encourages nighttime drinking on Purim (and even nighttime drinking on Shushan Purim). This seems to be the consensus, which yields enjoying day-drinking on Purim day, in addition to living it up also at nighttime.

**When During the Day?**

Now that we have come across a lot of focus on the daytime, when during the day? We did read of Rabbi Isserlin encouraging people to enjoy their Purim meals and drinking earlier in the day, which is something that Rabbi Isserles picks up on (גנה לשולחן ערוך, אורח חיים תרצ"ב):

We have the custom to make the Purim meal after the afternoon prayer, and pray the evening prayer at night. We pray the afternoon prayer while most of the day remains, and most of the meal needs to be during the day (Minhagim). And it should not be like those who have the custom to start close to evening, and most of the meal happens during the night of the 15th.

...ונוהגים לערשות סעודות פורים לאחר מנחה וערבות יתפלל בלילה ומתפללים מנהה תחולת בעוד היום גודל ורוב הסעודה צריך ליהיות ביום (מנגיגים) ולא כמו שנוהגים להתחל סמוך לערב ועיקר הסעודה היא ליל ט"י

Rabbi Isserles is clearly urging readers to follow in the footsteps of Rabbi Isserlein by enjoying one's Purim meal and drinking while there is still plenty of day and not waiting until the late afternoon to engage in this meal. However, he does depart from Rabbi Isserlein in advocating for afternoon dining, rather than late morning. Rabbi Isserles, however, does make sure to add the following (ibid.):

And one who wants to [have his meal] every [Purim] in the morning has permission in hand to do so.

ומי שרצה לעשותה תמיד בשחרית הרשות בידיו (ת"ה)

So if Rabbi Isserles allowed for Jews to enjoy their Purim meal in the morning, why did he advocate for the afternoon? Rabbi Avraham Gombiner (1635-1682) provides a very reasonable explanation (גן אברהם, תרכ"ה):

People aren't accustomed to hold their Purim meals during the morning, since they are busy delivering/sending food items (*mishloah manos*).

הא דלא נהיא לעשותה בשחרית הינו משומ שתרדים במשלוח מנות

Nevertheless, there still persists an encouragement to enjoy one's festive Purim repast during the morning, as Rabbi Yisrael Meir HaKohen Kagan (1838-1933) wrote (משנה ברורה תרכ"ה):

Rabbi Eliyahu Spira (1660-1712) wrote in the name of Rabbi Yeshayahu ben Avraham Ha-Levi Horowitz (1555-1630): Praiseworthy is one who makes the [Purim] meal in the morning.

כתב א"ר בשם של"ה המשובח מי שעושה סעודה בשחרית

**Post-Purim Partying?**

While so far we have considered drinking on Purim, whether Purim night, Purim morning, or Purim afternoon (or why not all of them?), what about also drinking/partying *after* Purim? In other words: how about on *Shushan Purim*? Rabbi Isserles described continuing the party going (גנה לשולחן ערוך, אורח חיים תרצ"ב):

One is obligated in a little bit of drinking and merriment on both days of the 14th and 15th of Adar (Purim and Shushan Purim), and that is how we practice.

וחייב במשתה שמחה קצת בשני ימים ב"ד וט"ו (מנגיגים) וכן נגגו

## {Remembering, continued from page 2}

**Wine-Drinking as Accomplishing Shabbat-Remembering**

In considering the level of this wine-drinking requirement for accomplishing the mitzvah of Shabbat-remembering, Rabbi Moses ben Maimon (1138-1204) articulates (משנה תורה, הלכות שבת כ"ט:א):

מצות עשה מן התורה לקיים את יום השבת בזכרים שצמ"ר (שמות כח) זכור את יום השבת לקיים זכרה זכרת שבת קדוש. ואיריך לזכרו בכינוסתו וביציאתו. בכנוסתו בקדוש היום ביציאתו בהגדלה

This remembrance must be made at the Sabbath's entrance and at its departure: at the [day's] entrance with the kiddush that sanctifies the day, and at its departure with havdalah.

While his novel inclusion of Havdallah as the other part of this mitzvah is certainly intriguing, that is a topic for a separate discussion. Nevertheless, what I do want to point out is that Maimonides considered not only wine-drinking to be a fulfillment of this mitzvah at the outset of Shabbat, but even on its conclusion, which is fascinating. Nevertheless, it becomes clear and established throughout the rest of Jewish history that drinking wine to bring in Shabbat is a fulfillment of this mitzvah.

**Conclusion**

While we might not expect that the Ten Commandments have anything to do with drinking, our sages insightfully innovated the accomplishment of remembering Shabbat through mentioning Shabbat over wine. It seems they implemented this vinous innovation as a means through which to elevate and sanctify this special day. Moreover, they also encouraged us to have an overall enhanced and elevated experience through drinking nicer beverages on Shabbat in order to sanctify it. Lest we be concerned that the fulfillment of this mitzvah will be a material drain on us, one rabbi suggested we will yield larger rewards through fulfilling this commandment. May we continue to elevate Shabbat through bounteous amounts of wine.

**L'chaim****Conclusion**

While there was an implicit expectation that Jews would engage in festive dining for Purim at night, Rava revolutionized the Purim experience to make sure that people did not just enjoy themselves at nighttime, but to also enjoy themselves in drinking and feasting with friends and family on Purim day. While there have been rabbis who sought to clarify that the nighttime drinking that will likely occur as part of one's celebrating and enjoying Purim is something to enjoy, they also sought to emphasize Rava's revolutionary requirement of day-drinking on Purim to enjoy these days, in fulfillment of the Scriptural verse.

As to when during the daytime one should engage festively with food and drink, since people are often busy, especially in the morning, with delivering food goodies (*mishloah manos*), it is taken as common to wait to engage in such enjoyable consumptive activities in the afternoon. However, some rabbinic voices have cautioned that doing so, one might end up not drinking and fully enjoying one's Purim experience if one waits late enough into the afternoon. As such, they suggest beginning one's enjoyment of their Purim festivities in the late morning.

Finally, drinking even the next day, on *Shushan Purim* is entirely acceptable, but one should not lose sight of making sure they actually drink on Purim day, itself.

**L'chaim**