

## פסחים קב

If a person is eating a meal Friday afternoon, and finishes as שבת comes in, he should pour a cup of wine, say ברכת המזון over it, and then pour a second cup and say קידוש over it. During ברכת המזון (for the meal eaten on Friday), he should say רצה (as he is saying the ברכת המזון on שבת). The רמ"א says he should not say רצה as the meal was not eaten on שבת (the משנה ברורה says that if any part of the meal was eaten after שבת came in, then according to the רמ"א, רצה is said). There is a similar question regarding the שלש סעודת meal eaten when ראש חודש falls out on יום ראשון. Often, some part of the שלש סעודת meal is eaten after dark, which is already ראש חודש. In such a case, is יעלה ויבוא said during ברכת המזון? If so, there is a סתירה as רצה is definitely said (even when ברכת המזון is said after nightfall), and it cannot be both שבת and ראש חודש at the same time (תרתי דסתרי). If the meal was eaten wholly during the day, and it is only ברכת המזון that is being said after dark, then the משנה ברורה says that only רצה is recited. If part of the meal was eaten at night, then יעלה ויבוא is said, but not רצה as there is a מחלוקת if רצה is said on שבת or not (even though we pasken that it should be said, since there is a מחלוקת, as opposed to יעלה ויבוא where there is no מחלוקת, we are נוהג like the צד that has no מחלוקת over the צד that does). Similarly, if חנוכה or פורים starts on שבת, מוצאי שבת, then even if part of the meal was eaten after nightfall, רצה is said and not הנסים, as על הנסים is a רשות and רצה is a חיוב (and a חיוב trumps a רשות).

The משנה ברורה does say that many אחרונים (amongst them the

ז"ט) hold that we go both after the beginning of the סעודה, and the time when ברכת המזון is said, and therefore in such a situation both רצה and על הנסים/ועלה ויבוא are said, and we are not מקפיד that it appears like דסתרי.