



PURIM ON A FRIDAY

This year we find ourselves observing Purim on Friday, and there is much discussion as to when one should hold the Purim Feast.

As a general rule, one is not permitted to eat a large meal on Fridays. This is to ensure that one has a hearty appetite for the Shabbat evening meal.

Although the Shulchan Aruch is mysteriously silent regarding the timing of the Purim *seudah*, the Rema rules that when Purim falls on a Friday, the Purim meal is to be held in the morning, to ensure one has an appetite for the Friday night meal.¹ Most contemporary authorities seem to concur with the Rema.² As such, it seems one should hold the Friday Purim *seudah* early in the day, preferably before noon. However, once one has begun the *seudah* in the permissible “time zone,” one is permitted to extend the *seudah* for the entire day. Indeed, those who conduct themselves in this manner are completely entitled to do so, even though they will likely have no appetite for the Shabbat meal.³

Nevertheless, even those who find themselves at a large meal on a Friday, such as at a *brit*, should make an effort not to overeat, to ensure an appetite for the Shabbat meal.⁴ One who for whatever reason is unable to begin one’s Purim *seudah* early in the day should endeavor to eat less at the *seudah*, especially the amount of bread, to leave room for the Shabbat meal.⁵

There is, however, an alternative approach to the timing of the Purim *seudah*, known as *poress mappa*. This is when one combines the Purim *seudah* and the Shabbat evening meal. One begins the Purim *seudah* late Friday

afternoon, after completing all the Shabbat preparations. Then, shortly before sunset, one covers all the bread⁶ on the table, and recites Kiddush, thereby inaugurating Shabbat. After reciting Kiddush, one simply continues with the *seudah*, which has now become the Shabbat evening meal.⁷ One must be sure to eat at least an ounce of bread after the recitation of Kiddush just as is required at every Shabbat evening meal. The blessing upon wine is not recited during Kiddush if it was previously recited during the earlier part of the meal. So too, the blessing upon bread is not recited after Kiddush since one is already in the middle of a meal. There is some discussion whether two whole loaves are required at this Shabbat meal.⁸ When reciting *birkat hamazon* at the conclusion of this Purim/Shabbat meal, one includes both *retzei* as well as *al haNissim* in their designated places.⁹ Some authorities, however, rule that one should only recite *retzei* in its designated place while *al haNissim* should be recited as a supplement to the *haRachaman* section of *birkat haMazon*.¹⁰

Nevertheless, a number of authorities oppose the *poress mappa* approach based on the halachic prohibition of “not bundling *mitzvot* together.”¹¹ This is because the *poress mappa* method gives the problematic appearance that one is discharging both the Shabbat *seudah* and the Purim *seudah* with a single meal. There are additional logistical and halachic complications to the *poress mappa* method, such as when one should recite *Kabbalat Shabbat* and *Ma’ariv*.¹²

It seems the *poress mappa* method is essentially a minority opinion on when to hold a Friday Purim *seudah*.¹³

In fact, there are many authorities who don’t even consider the *poress mappa* method an acceptable option at all.¹⁴ Furthermore, according to the Arizal, one should never recite Kiddush before having recited *Ma’ariv*.¹⁵ There are also those who explain that the *poress mappa* method was only intended to be used in the event that one’s Purim *seudah* unexpectedly extended into Shabbat, but not that one should intentionally do so.

- 1 Rema, OC 695:2.
- 2 Mishna Berura 695:9,10, Mishna Berura 249:13, Aruch HaShulchan, OC 249:7, Shemirat Shabbat KeHilchata 42:27, Yechave Da’at 3:55.
- 3 Aruch HaShulchan, OC 249:7. See also Berachot 11a,16a,19a, Pesachim 55a, Sukkah 10b,25a.
- 4 OC 249:2, Magen Avraham 249:4, Aruch HaShulchan, OC 249:7.
- 5 See Piskei Teshuvot 695:6.
- 6 According to some authorities, all “Mezonot” foods should be covered as well. Shemirat Shabbat KeHilchata 47:n125.
- 7 Minhagei Eretz Yisrael (Gellis) 35:18.
- 8 See Purim Meshulash (Deblitzki) and HaElef Lecha Shlomo 1:113.
- 9 Chazon Ovadiah p.183. See Piskei Teshuvot 695:6 footnote 36.
- 10 Mishna Berura 695:15,16.
- 11 Pesachim 102b, Sota 8a.
- 12 Taz, OC 271:4, Magen Avraham 271:5, Mishna Berura 271:11.
- 13 Be’er Heitev, OC 695:6, Piskei Teshuvot 695:6 footnote 31.
- 14 Nitei Gavriel, among others. See also Devar Chevron 2:646.
- 15 Kaf HaChaim, OC 271:22.

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