

In Hilchos Shabbos

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Now learn the issues & the opinions

When Purim
Falls out on
Friday

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

When Purim falls out on Friday, as it does this year, all of the *mitzvos* of Purim apply as they do on a regular year.¹ One must be conscientious of the fact that there is less time than usual to fulfill all of the *mitzvos* of the day and must be careful to leave enough time to fulfill all of the *mitzvos*. What becomes more complicated on this Purim is the correct way to fulfill the Purim *seuda* without compromising one's Shabbos *Seuda*. In this chapter, we will discuss the different approaches in the *poskim* on the ideal way to fulfill the Purim *Seuda* this year.

A more meaningful Purim Seuda

At first glance, it appears, that the meaningfulness of the Purim *Seuda* is lessened on a year when Purim falls out on *erev Shabbos* as it is somewhat rushed and cut short. Yet, *Sefer Shevet m'Yehuda*² points out that when the Purim *seuda* takes place on *erev Shabbos* it has great significance as it serves as a great *tikkun* (rectification) for the sin of Adam ha'rishon who ate from the *eitz ha'daas* on *erev Shabbos*. The Gemara³ states that the name of Haman is hinted at in the Torah⁴ in the words "*eitz ha'daas*". Haman misled the Jewish people to eat from the *seuda* of *Achashveirosh* just as the snake misled Adam harishon to eat from the *eitz ha'daas*. Thus, the Purim *Seuda* rectifies the sin of eating at the *seuda* of *Achashveirosh* and the sin of Adam ha'rishon particularly when it occurs on *erev Shabbos*.

The mitzva of the Purim Seuda

One of the *mitzvos* of Purim is to eat a *seuda* (meal).⁵ as it states:⁶ "The Jewish people should celebrate the day of Purim; it should be a day of *feasting*."⁷ The Purim *seuda* commemorates that the miracle of Purim occurred through the *seuda* which Esther made for *Achashveirosh* and Haman.⁸

The correct time to fulfill the Purim seuda

One may eat the Purim *seuda* at any time during the day of Purim.⁹ The Mishna Berura¹⁰ writes that in a typical year the minhag has become to eat the Purim *seuda* in the late afternoon¹¹ since people are typically busy fulfilling the other *mitzvos* of the day (i.e., *mishloach manos*, *matanos levyonim*).¹² However, when Purim falls out on *erev Shabbos*, eating the Purim *Seuda* in the late afternoon is problematic because eating a *seuda* close to Shabbos detracts from the honor of Shabbos. To understand how the *poskim* deal with this issue, we will first quickly review the halachos of eating meals on *erev Shabbos*.

Eating Meals on Erev Shabbos

The Shulchan Aruch¹³ writes that *Chazal* instituted restrictions regarding eating large meals on *erev Shabbos*. The purpose of these restrictions is to ensure that one enjoys his Shabbos meal, as a person can only truly enjoy it if he is hungry and has a desire for food.¹⁴ The Aruch haShulchan¹⁵ writes that

"the primary way a person can honor Shabbos is by eating the Shabbos meal with a good appetite. One should be just about starving when he eats the Shabbos meal."

Eating a large meal on erev Shabbos

The Shulchan Aruch¹⁶ writes "It is prohibited to eat a meal on Friday which is larger than one normally eats during the week. One must refrain from eating such a meal the entire Friday so that he will be hungry when Shabbos arrives."¹⁷ For example, one may not invite friends over for a large barbecue or birthday party on a Friday, because eating a meal larger than he normally eats would take away from his enjoyment of the Shabbos meal.

Seudas mitzva

The Rema¹⁸ writes that *Chazal* did not prohibit eating a large meal which is a *seudas mitzva* that falls out on *erev Shabbos*. Accordingly, one may participate in the *seuda* of a *bris mila*, or *pidyon haben* which falls out on Friday.¹⁹

The Mishna Berura²⁰ writes that it is preferable to hold even a *seudas mitzva* in the early morning so that one can properly honor Shabbos by having an appetite for the Shabbos meal. The Mishna Berura²¹ explains that this means that one should begin the meal before *chatzos* [halachic midday; six hours (*sha'aos zemanios*) into the day].²² The *poskim*²³ indicate that one does not need to *conclude* the meal before *chatzos*, it is sufficient to at least *begin* one's meal before *chatzos*.²⁴ Although one will continue eating past *chatzos* and may ruin his appetite for the Shabbos meal, so long as one is careful to start the meal before *chatzos* he shows that he is honoring the Shabbos *seuda*.²⁵ However, *b'dieved*, one may eat a *seudas mitzva* the entire Friday, even close to Shabbos.²⁶

When Purim falls out on erev Shabbos

As we mentioned, when Purim falls out on *erev Shabbos*, one must be careful that the Purim *seuda* does not compromise one's Shabbos meal as eating a large Purim *seuda* can detract from the honor of the Shabbos meal. The *poskim* discuss two methods to fulfill the Purim *seuda* when Purim falls out on *erev Shabbos*:

1. The opinion of the Rema: Eating the *seuda* early in the day
2. The opinion of the Magen Avraham: Being Pores Mappah

Method #1: The opinion of the Rema - Early in the day

The Rema²⁷ writes that when Purim falls out on *erev Shabbos* one must eat the Purim *seuda* early in the day. Although a *seudas mitzvah*, such as the Purim *seuda*, may be held on *erev Shabbos*, one should be careful to eat it early in the day to show the proper honor to the Shabbos meal. The Mishna Berura²⁸ writes that one should be careful to begin the Purim *seuda* before *chatzos*,

1 Purim Meshulash 1:1. 2 From Rav Avraham Eiger, vol. 2, Purim 5670 3 Chulin 139b 4 The Torah states (Bereishis 3:11) "*Ha'min Ha'eitz* (from the tree of the *eitz ha'daas*)."
5 Rema 695:1 6 Esther 9:19 7 Aruch haShulchan 695:1 8 Pri Megadim, Mishpitzos Zahav, 695:1 9 The Shulchan Aruch (696:1) writes that the Purim *seuda* must be eaten by daytime, it may not be eaten by nighttime. 10 695:8 11 In fact, some *poskim* rule that even on a typical year it is preferable to eat the Purim *seuda* in the morning and not in the afternoon. The Mishna Berura (695:9) cites the Shela hakadosh who writes that someone who eats his *seuda* in the morning is praiseworthy. The Rashash (cited in Kaf Hachaim 695:23) writes that "one should be careful to eat his Purim *seuda* early in the day, immediately after davening Shachris. This is something that I have accepted upon myself – to eat my Purim *seuda* immediately after Shachris. The Vilna Goan (Maseh Rav, 248) also writes that the main time for one to eat his Purim *seuda* is in the morning. The Vilna Goan would have his Purim *seuda* throughout the entire day to fulfill the verse "a day of drinking and happiness."
12 As once the time to daven Mincha arrives one may not begin the Purim *seuda* before davening Mincha (Mishna Berura 695:8) 13 249:2 14 Shulchan Aruch 249:2 15 249:6 16 249:2 17 There is another reason given as to why one should not eat a large meal on *erev Shabbos*: The Magen Avraham (249:4) explains that we do not want someone to be so busy preparing the large meal on *erev Shabbos* that he will be distracted from preparing for the Shabbos meal. The Biur Halacha (249:2, *d"h mipnei*) cites that Pri Megadim who explains that the reason one may not have a large meal on *erev Shabbos* is because it is a *Zilzul* to Shabbos as it equates his weekday meal on *erev Shabbos* to his Shabbos meal. 18 249:2. 19 The Biur Halacha (249, *d"h oh pidyon*) adds that one may eat a meal for a *siyum maseches* on *erev Shabbos*. However, this is true only if the *masechta* was completed on *erev Shabbos*. If it was completed before *erev Shabbos* the meal should not be scheduled for Friday (based on Shulchan Aruch and Rema, who write that only a *mitzva* whose time is specifically on Friday has this leniency) 20 249:19 21 695:10 22 The Mishna Berura (ibid) also cites the opinion of the Yad Ephraim who holds that it is sufficient to start the *seudas mitzvah* before the tenth hour of the day. 23 Shulchan Aruch HaRav (249:7); Elya Rabba (249:7); Aruch HaShulchan (249:6); they write that one must *begin* the meal before this time. 24 Rav Shmuel Kaminetzky (Kovetz Halachos, Shabbos, I, p. 86, note 8) 25 Rav Shmuel Kaminetzky, ibid. Kovetz Halachos (ibid, note 8) explains that this reasoning may be understood best according to the reason of the Pri Megadim cited above in note 17, that having a large meal on *erev Shabbos* is a *zilzul* for Shabbos as it equates the Shabbos meal to the Friday meal. Therefore, so long as he begins the meal before *chatzos* he shows proper honor to the Shabbos meal by beginning the meal earlier in the day.

because, as we discussed above, even when eating a *seudas mitzva* one should begin the meal before *chatzos*.²⁹ By beginning the meal before *chatzos* one can finish his Purim *seuda* early enough to still have an appetite for the Shabbos meal. Sefer Yosef Ometz³⁰ (1723) writes “When Purim falls out on *erev Shabbos*, one should not eat his Purim *seuda* after *chatzos* as this takes away from the honor of the Shabbos meal which is a Torah obligation (and the Purim *seuda* is only a Rabbinical obligation). Therefore, it is appropriate to eat one’s Purim *seuda* early in the day (before *chatzos*). Even so, he must be careful not to overeat or get overly drunk at his Purim *seuda* so that he will have an appetite and be able to enjoy his Shabbos meal.”

The majority of *poskim*³¹ follow this opinion of the Rema to begin the Purim *seuda* in the morning before *chatzos*.

Method #2: The opinion of the Magen Avraham – Being Pores Mappah

There is another method discussed by the *poskim* that one may use to fulfill the mitzvah of eating the Shabbos meal and still have a Shabbos meal that will properly honor Shabbos. This method is known as *pores mappah* – spreading a cloth (over the food). This method combines the Purim *seuda* and the Shabbos meal into one long *seuda* by beginning the Purim *seuda* late Friday afternoon and continuing the meal into Shabbos. The Magen Avraham³² mentions the idea of being *pores mappah* when Purim falls out on *erev Shabbos*. The Meiri³³ writes that the custom of his family was to be *pores mappah*. However, not all *poskim* agree that being *pores mappah* is a preferred way to honor the Shabbos meal. In the following paragraphs we will discuss the halachos of being *pores mappah* and why some *poskim* are not in favor of using this method to conduct their Purim *seuda*.

The halachos of Pores Mappah

The Shulchan Aruch³⁴ discusses a scenario where (for whatever reason) someone was eating a meal right before Shabbos arrived. The Shulchan Aruch writes that once Shabbos arrives (i.e., at *shkiya* - sunset³⁵) “it is forbidden to eat or drink anything, even water (before he recites *Kiddush*). Even if he began the meal before Shabbos started, he must interrupt his meal to recite *Kiddush*. The Mishna Berura³⁶ explains that before he recites *Kiddush*, he must be *pores mappah* – use a cloth to cover the challah (and all the bread at the table³⁷). After *Kiddush* he removes the cloth and eats the challah for the Shabbos *seuda* and continues eating the Shabbos meal.

The purpose of covering the bread

The reason for covering the bread before reciting *Kiddush* is to show that he is restricted from eating the *challah* (or the rest of the meal) without first reciting *Kiddush* so that it is recognizable that any food that he continues to eat is now part of his Shabbos *seuda*.

The Issue with this Method: How will one have an appetite for his Shabbos meal?

The obvious issue with this method of *pores mappah* is that if one begins eating his Purim *seuda* late in the afternoon he will be satiated and no longer have an appetite for his Shabbos *seuda*. How then can this method justify eating the Purim *seuda* immediately before Shabbos begins?

Sefer Meoros Nasan³⁸ answers this question based on the Mishna Berura³⁹ who writes that “one’s stomach only becomes satiated once he stops eating and finishes a meal as only then does his stomach close and become satiated. However, when a person is in the middle of a meal, his stomach remains open and one does not lose his appetite.” Therefore, when one combines the Purim

seuda and the Shabbos *seuda* into one long meal he will still have an appetite to eat his Shabbos *seuda*.

Several *poskim*⁴⁰ write that this method of being *pores mappah* is the preferred way to conduct one’s Purim *seuda* on *erev Shabbos*. The Zerah Emes writes “I was asked in the year 5558 (1778) when Purim fell out on *erev Shabbos*, what is the correct way to conduct one’s Purim *seuda*. In my opinion, the most preferred way is to daven *mincha* early and then begin the Purim *seuda* late Friday afternoon close to Shabbos. One should then be *pores mappah* and continue the Shabbos *seuda*.”

Not all poskim agree with the method of being pores mappah

However, other *poskim*⁴¹ argue that although the Shulchan Aruch mentions the method of being *pores mappah* it was only meant as a *b’dieved* if one has no other choice. However, *l’chatchilla* one should follow the method of the Rema and have his Purim *seuda* early in the morning so that he can eat the Shabbos meal with an appetite.⁴²

The sefer *Orchos Chaim*⁴³ concludes that “both of these methods are valid as they have a basis in the *poskim*. Thus, one should follow his custom (and either eat the Purim *seuda* early in the morning or begin the *seuda* late in the afternoon and be *pores mappah*).

Being Pores Mappah at one’s Purim seuda

One who has the custom of following the method of being *pores mappah* at his Purim *seuda* should keep in mind the following halachos (which we will discuss in sequential order):

- ❖ One should daven *Mincha* early before beginning the Purim *seuda*.⁴⁴
- ❖ One begins his Purim *seuda* close to the arrival of Shabbos. [He should complete all of his Shabbos preparations before the *Seuda*.]
- ❖ One must stop eating before Shabbos arrives (before *shkiya*). [He does not recite *birchas hamazon* as he will be continuing his meal after reciting *Kiddush* and will recite *birchas hamazon* after the Shabbos meal.]
- ❖ Women must light Shabbos candles at the normal time (18 minutes before *shkiya*). They may light at home or at the place where they will be eating the Shabbos meal. Once they light the candles they can no longer eat or drink until they hear *Kiddush*.
- ❖ One must take a break to daven Kabbalas Shabbos. Some⁴⁵ daven *Maariv* before the Shabbos meal; while others⁴⁶ daven *Mariv* after the Shabbos meal.
- ❖ Before reciting *Kiddush*, one must be *pores mappah* - cover the challah (and other bread at the table).
- ❖ One must then recite *Kiddush*. [If one drank wine at the Purim *seuda* he does not recite a *beracha* of *ha’gafen* during *Kiddush*, rather he recites only the other parts of *Kiddush*.⁴⁷]
- ❖ One must then recite *Hamotzie* on *Lechem Mishna*.⁴⁸ [If one already recited *Hamotzie* at the Purim *seuda* he does not recite *Hamotzie* again,⁴⁹ rather he cuts up and distributes the *Lechem Mishna* to the other participants at the meal without reciting a *beracha*.]
- ❖ One must eat a *k’zayis* of the bread (preferable a *k’beitza*⁵⁰) at the Shabbos *seuda*.⁵¹ He should also eat food in honor of Shabbos just as he would at a regular Shabbos meal. He should even bring out a special dish in honor of Shabbos.⁵²
- ❖ At the conclusion of the Shabbos meal, one recites *birchas hamazon* and inserts the prayer of *retzei*.⁵³ The Mishna Berura⁵⁴ rules that one should not insert *Al Hanissim* during *birchas hamazon*, because this would be a *tarti d’sasrei* (a contradiction); since he recites *retzei* (which is inserted for Shabbos) during *birchas hamazon*, he cannot recite *Al Hanissim* (which is inserted for Purim which was on Friday).
- ❖ Those who did not yet recite *Maariv* do so after the Shabbos *seuda*.⁵⁵

The intention of this summary is to discuss common practical *shaylos*. One should consult a Rav concerning *p’sak halacha*.

²⁶ Levush cited in Magen Avraham (249:6). He explains that since eating a *seduas mitzva* is also a mitzvah, why then should we push away one mitzvah (of the *seudas Purim*) for another mitzvah (the Shabbos meal). See Biur Halacha 249:2, d”h mutar. ²⁷ 695:2 ²⁸ 695:10 ²⁹ As we mentioned above, the Mishna Berura (695:10) cites the opinion of the Yad Ephraim who holds that it is sufficient to start the *seudas mitzva* before the tenth hour of the day. ³⁰ Siman 1104 ³¹ Siddur Yavetz (Purim Seuda); Kitzur Shulchan Aruch 142:5; Mishna Berura 249:13; Aruch Hashulchan, OC 249:7; Shemiras Shabbas k’hilchasa 42:27; Yechave Da’as 3:55; Halichos Shlomo 19:26; Leket Yosher p. 156; Mikadesh Yisroel, Purim 309-311; Rabbi Doniel Neustadt (The Daily Halacha Discussion p. 152). See also Chazon Ovadia p. 179 for a list of *poskim* who rule that one should eat the Purim *seuda* on Friday morning. ³² 695:9 ³³ Kesubos 7a ³⁴ 271:4, in the halachos of Shabbos ³⁵ Mishna Berura 271:11 ³⁶ 271:15 ³⁷ Purim Meshulash 1:6 ³⁸ Purim 49:4 ³⁹ 291:3 ⁴⁰ Meiri (Kesubos 7a); Nahar Mitzrayim (13); Krias Chana Dovid (90) ⁴¹ Leket Yosher p. 156; Shoel of Maharil (56:8); Mikadesh Yisroel, Purim 309 ⁴² See Mikadesh Yisroel, Purim 309 ⁴³ Siman 37 (cited in Purim Meshulash 1: note 9) ⁴⁴ Zera Emes (3:79) ⁴⁵ Zerah Emes 3:79. This will conform with the writing of the Arizal (cited in Kaf HaChaim 271:22) that based on kabbalah one must keep to the order of davening *Maariv* and then eating the Shabbos *seuda*. ⁴⁶ Purim Meshulash 1:6 ⁴⁷ Shulchan Aruch 271:4 ⁴⁸ Purim Meshulash 1:6 ⁴⁹ Shulchan Aruch 271:4 cites two opinions regarding whether one must recite another *beracha* of *Hamotzie*. The Mishna Berura (271:18) rules that since there is a doubt one should not recite the *beracha*. ⁵⁰ See Mishna Berura 291:2 ⁵¹ See Mishna Berura 291:2; Purim Meshulash 1:6 ⁵² Purim Meshulash 1:6 ⁵³ Mishna Berura 271:30 ⁵⁴ 695:15. However, other *poskim* rule that *Al Hanissim* should be recited (Pri Megadim 695, mishpitzos zahav 3; see Chazon Ovadia p.183) ⁵⁵ Purim Meshulash 1:6. When one is not davening at shul, one does not recite the *Birchas Me’ein sheva* at the end of davening (Purim Meshulash 1: note 21).