



Guidelines for Purim meal when Shushan Purim is on Friday:

The authorities speak of two different customs regarding the Purim meal when Purim is on Friday. Some write that one should have the Purim meal in the morning, and thus the Purim meal will not come at the expense of the Shabbat meal on Friday night¹. Other authorities write that one should have the Purim meal on Friday afternoon, and one should continue the meal until Shabbat enters, at which point one should make Kiddush, and then continue the meal as a Shabbat meal². This idea of continuing a Friday afternoon meal into Shabbat with only breaking for Kiddush is termed in the Gemara "Pores Mapa Umekadesh"³. The advantage of the latter custom is that on Purim morning people usually are busy fulfilling the Mitzvot of Purim (Megillah, Mishloach Manot and Matanot La'evyonim) and all the more so on Friday when they need to prepare for Shabbat, and thus it is difficult to have a proper Purim meal on Friday morning. In this fashion, one can complete all the Mitzvot of Purim and the preparations for Shabbat before the Purim meal, and then have the Purim meal which will develop into a Shabbat meal. Indeed, one of the early Rishonim, the Meiri, mentions that this was their custom when Purim came out on Friday⁴.

Those who wish to follow the custom of "Pores Mapa Umekadesh" should do as follows:

1. One should daven Mincha before the Purim meal.
2. It is preferable to start the Purim meal before the final quarter of the day⁵, which is three "sha'ot zemaniyot" (hours calculated by dividing the time between sunrise and sunset into 12) before sunset. The reason for this is that in this way, by the time Shabbat will enter, one will have some appetite to eat again, and also a substantial portion of the meal will be on Purim. However, if one did not start the meal by this time, one may start the meal until sunset⁶.
3. At candle lighting time the women should light the Shabbat candles.
4. Afterwards, prior to sunset, one should stop the meal (without benching) and say the customary Kabbalat Shabbat psalms and Lecha Dodi. One may also daven Ma'ariv at this point, or one may daven Ma'ariv later after the completion of the meal. One may also go to shul for Kabbalat Shabbat and Ma'ariv, but if one goes to shul it is proper that some of the Purim meal members, such as the women, stay at the place of the meal⁷.
5. One should cover the challas and say Kiddush. If one drank wine then one should say Kiddush without the blessing of "boreh pri hagafen"⁸.
6. Following Kiddush one should eat from the Lechem Mishne (the two challas)⁹, but as this is a continuation of the meal there is no need to wash and one should not bless Hamotzi¹⁰.
7. In the Shabbat part of the meal, one should make an effort to eat at least some dishes in honor of Shabbat¹¹, and it is proper to extend the meal so that at least a small part of it will be at night¹².
8. At the end of the meal, in Birkat Hamazon, one should say Retze, the addition of Shabbat. In regards to Al Hanisim, some authorities state that Al Hanisim should not be recited, as it is a contradiction to say both Retze and Al Hanisim¹³. However, other authorities state that Al Hanisim should be recited, and it is not a contradiction as the meal took place both on Purim and on Shabbat¹⁴.



- 1 כך כתב הרמ"א בסימן תרצה סעיף ב.
- 2 כן כתב המאירי (כתובות ז ע"ב), וכן כתב המגן אברהם (תרצה ס"ק ט) בשם המרדכי, וכן כתב בשו"ת זרע אמת (חלק ג סימן עט).
ובספר נהר מצרים (הלכות פורים סעיף יג) העיד שכן היה המנהג בירושלים. וראה עוד מקורות על שני המנהגים בספר פורים משולש
לר' שריה דבליצקי (פרק ראשון סעיף ו).
- 3 פסחים ק ע"א.
- 4 בית הבחירה, כתובות ז ע"ב.
- 5 ראה שו"ע אורח חיים רמט, ב, ובשו"ת מהרי"ל סימן נו סעיף ח.
- 6 שו"ע אורח חיים רמט, ב.
- 7 שו"ע אורח חיים קעח, ב, וכ"כ בשו"ת זרע אמת שם.
- 8 שו"ע אורח חיים רעא, ד.
- 9 ערוך השולחן אורח חיים רעא, יג.
- 10 שו"ע אורח חיים רעא, ד, ומשנה ברורה ס"ק יח.
- 11 ביאור הלכה רמט, ב ד"ה מותר.
- 12 משנה ברורה רסז ס"ק ה.
- 13 חיי אדם קנה, לב; משנה ברורה תרצה ס"ק טו.
- 14 ט"ז אורח חיים קפח ס"ק ז. וראה במאירי שהובא לעיל שכתב שמנהגם היה לומר על הניסים, אך טעמו משום שעל הניסים שייך אף
בט"ו שהוא שושן פורים, אך לפי זה כאשר שושן פורים חל בערב שבת וגומר סעודתו בשבת אין לומר על הניסים. ולהרחבה בנושא
תרתי דסתר בכלל ועל הניסים בסעודת פורים בפרט ראה תשובתנו בשו"ת במראה הבזק חלק ה סימן סג על סעודת פורים לאחר
פלג המנחה כשכבר התפללו ערבית.