



Seudat Purim

1. One should have intent that one is eating the meal in order to fulfill the mitzvah of Seudat Purim.¹
2. The meal should be eaten with friends and family.²
3. Many Ashkenazim have the minhag to eat the meal after mincha, while many Sephardim have the minhag to eat the meal in the morning.³ Some have a minhag to eat a small meal the night of Purim.⁴
4. Many poskim hold that one should eat bread and meat in the meal.⁵
5. The mitzvah to drink only applies to wine. Most authorities, Ashkenazic and Sephardic, hold that one should only drink a little more than what one is accustomed to drink and then sleep (see note for procedure).⁶ All agree that if one going to end up violating or degrading any halacha such as Birkat HaMazon, one should not get drunk.⁷

1. S"A 60:4 rules like the Rishonim who say that Mitzvot need kavana. Mishna Brurah 60:9 quotes the Gra who says that mitzvot derabbanan also need kavana, while the Magen Avraham disagrees. It's clear from S"A 696:7 that eating Seudat Purim is MeDivrei Kabbalah (which in some respects is similar to a Deoritta). Therefore, Pri Megadim (M"Z 695:1) writes that one should have intent that one is eating the meal to fulfill the mitzvah of Seudat Purim. Mishna Brurah 695:4 quotes this.

2. Eliyah Rabba 695:4 writes that the meal should be eaten with family and friends in order to have Simcha. Mishna Brurah 695:9 quotes this and adds that it should be a Simcha of Torah. [See Gemara Shabbat 88a which says that Purim was a Kabbalah MeAhava of the Torah.]

3. Rama 695:2 writes that the minhag is to eat the meal after mincha, but one should ensure that majority of the meal is eaten during the day. Rabbi Willig ("Practical Laws of Observance of Purim", min 41-2) explained that the Rama means that the primary parts of the meal such as the bread, meat, and wine should be consumed during the day. Shalmei Todah (pg 317) also explains the Rama this way.

However, Maaseh Rav of the Gra (#248) recommends eating it in the morning. Kaf HaChaim 695:23 quotes kabbalistic reasons for eating Seudat Purim in the morning.

4. S"A 695:2 writes that one doesn't fulfill one's obligation by eating a nighttime meal. The Rama adds that at night one should have a small meal. Pri Megadim E"A 695:6 presents different minhagim about having meat at the nighttime meal.

5. Rambam Megillah 2:15 writes that the meal should consist of meat and wine. The Magen Avraham 696:15 questions the need for meat. Nonetheless, many poskim including Kaf HaChaim 695:6, Chazon Ovadyah pg 173, and Nitai Gavriel 71:3 agree that one should have meat. Shaar HaTzion 695:12 implies it's an obligation. Kovetz MeBet Levi (5758, vol 13, pg 32) writes that having meat is not MeAkev.

The Birkei Yosef 695:1-3 and Magen Avraham 695:9 write that there's no obligation to eat bread. However, Aruch HaShulchan 695:7, 12 argues that mishteh is defined by bread. Nitai Gavriel 71:1 and Yalkut Yosef 695:4 write that one should be strict to have bread. Mishna Brurah makes no

mention of it except in Shaar HaTzion 695:4 where he leaves it as a dispute.

6. Bet Yosef 695:1 quotes the Orchot Chaim who writes that it's forbidden to get drunk; rather the mitzvah is to drink a little more than one is accustomed to drink. Darkei Moshe HaAruch 695:2 quotes the Mahariv as saying that one should drink, and then sleep so that one doesn't know the difference between Arur Haman and Baruch Mordechai. Rama 695:2 combines the Orchot Chaim and Mahariv saying that one should drink more than one is accustomed to drink and then sleep.

Mishna Brurah 695:5 explicitly rules that this is the accepted halacha. This was also the minhag of Rav Shlomo Zalman (Halichot Shlomo pg 343 note 78). Rav Schachter ("Inyanei Purim", min 91-3) explained that one should drink a little more than one is accustomed to, and then fall asleep after the meal. Rabbi Willig (min 42-6), however, explained that according to the Rama one should drink a little, sleep, and then have the Seudah, and drink a little in the meal. Yalkut Yosef 695:14 rules like the Orchot Chaim and makes no mention of sleeping. Rav Mordechai Eliyahu in Maamer Mordechai 64:36 who seems to agree.

Rashi Megillah 7b D"H LeIvsumei and Rambam 2:15 specify wine and not other intoxicating drinks. Kaf HaChaim 695:6 and Nitai Gavriel 73:2 codify this as halacha. Rabbi Willig (min 44-5) rules that it's prohibited to have intoxicating drinks other than wine on Purim or any day of the year. However, Shalmei Todah (pg 326) quotes Rav Nissim Karlitz saying that it's not MeAkev to have wine specifically. Rav Shlomo Zalman (Halichot Shlomo pg 342, note 76) writes that grape juice does not suffice.

7. The Chaye Adam 155:30 writes that if one knows that getting drunk will cause one to degrade fulfilling a mitzvah such as making Brachot, Birkat HaMazon, or Maariv, one shouldn't get drunk. This is quoted by the Biur Halacha D"H Ad and Kaf HaChaim 695:17. This is supported by the Mieri (Megillah 7b) who writes that we're not commanded to have happiness of vanity and frivolity rather one should have happiness that leads to Ahavat Hashem and thanks for the miracles he did for us.