



## Hilchot Purim Meshulash

This year, the 14th of Adar – Purim – falls out on Friday, and the 15th of Adar – Shushan Purim – falls out on Shabbat. Such a Purim is called *Purim Meshulash* (“Triple Purim”) because the *mitzvot* of Purim in Yerushalayim are spread over three days.

### Megillah Reading

*Chazal* enacted that when Purim falls on Shabbat, Megillah is not read on Shabbat (due to the concern that someone might accidentally carry the Megillah in a place without an *eiruv*); instead, Megillah reading is pushed forward to Friday. When reciting *shehechyanu* on the Megillah reading, one should have in mind all the *mitzvot* of Purim to be performed in the following days.

### Matanot La'evyonim

The Gemara teaches that *matanot la'evyonim* must be on the day when Megillah is read, so *matanot la'evyonim* are given on Friday.

### Seudah

The Talmud Yerushalmi writes that one may not arrange a *Seudat Purim* on Shabbat because “the joy of Shabbat comes from Above,” and it is not an appropriate time for the joy of Purim, which was instituted by man from below. Therefore, the *seudah* should be pushed off to Sunday. Another reason for doing so is that on Purim there is a *mitzvah* to drink עד דלא ידע (until one cannot distinguish between Haman and Mordechai), while on Shabbat there is a *mitzvah* of *zechira* (remembering the Shabbat day). Since these two *mitzvot* contradict each other, we cannot fulfill the obligation of *seudah* on Shabbat and we do so instead on Sunday. Despite this, it is customary to add a special dish

to the Shabbat meal, thus marking the Purim spirit.

### Mishloach Manot

There are those who say the reason for *mishloach manot* is to ensure the receiver has what to eat for his or her Purim *seudah*. Accordingly, the time for performing the *mitzvah* of *mishloach manot* is adjacent to the time for the *seudah*, and therefore *mishloach manot* should be given on Sunday. However, there are those who say the reason is to increase brotherhood and friendship, and accordingly *mishloach manot* should always be performed on Purim itself – Shabbat. In practice, according to most *poskim*, we don't give *mishloach manot* on Shabbat (for fear of carrying), so the *halacha* is to give *mishloach manot* on Sunday, the day of the *seudah*.

### Al HaNissim

*Al HaNissim* is said on Shabbat and not on Friday. On Sunday, it is not said in *davening* or in *Birkat HaMazon*, not even at the Purim *seudah* itself. If one said it accidentally, one need not repeat the *Amidah*. In fact, it is a good custom to say *Al HaNissim* on Sunday in הַרְחֵמֵנוּ at the end of *Birkat HaMazon*.

### Shabbat and Purim

**Torah reading:** It is customary to read the *parasha* of וַיְבֹא עִמְלֹק as *maftir* on Shabbat (and not Friday) in Yerushalayim. The *haftarah* for Shabbat *Zachor*, פְּקֻדְתֵי אֵת אֲשֶׁר עָשָׂה עִמְלֹק, is also read,

despite having been read the previous Shabbat as well. In unwalled cities, the *maftir* is read from the regular *parashat haShavua*, and the regular *haftarah* of that week's *parasha* is read.

**Purim derashot:** The Gemara says that when Purim falls on Shabbat, שוֹאֲלֵינוּ וְדוֹרְשֵׁינוּ בְּעִנְיֵינוּ שֶׁל יוֹם – we discuss the topic of the day (i.e. Purim), to publicize the miracle or to learn the *halachot* of *Purim Meshulash*. *Divrei Torah* on Shabbat should focus on Purim.

### Non-Walled Cities

In general, the *halachot* of Purim for non-walled cities this year are kept as normal. But when making the Purim *seudah* on Friday, it must be eaten in the morning (until *chatzot*) or until *mincha ketana* at the latest, because of *kavod Shabbat*, so that we will enter Shabbat hungry and prepare properly for Shabbat. Walled cities do not recite *tachanun* on Sunday, since in practice this is the day on which they perform the *mitzvot* of *seudah* and *simcha*. Non-walled cities customarily do not say *tachanun* on Sunday either.

Adapted from Rav Rimon's new book, “Erev Pesach SheChal B'Shabbat”.

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#### PURIM MESHULASH IN JERUSALEM AND OTHER WALLED CITIES

FRIDAY	SHABBAT	SUNDAY
Megillah	Al HaNissim	Mishloach Manot
No Al HaNissim	Torah Reading and Haftarah for Shabbat Zachor	Purim Seudah
Matanot La'evyonim	Purim Divrei Torah	No Al HaNissim



## Revealing the Internal Jewish Spark

The *mitzvot* of Purim are characterized by the joyful atmosphere they create, and the commandment for these *mitzvot* repeats itself in Megillat Esther multiple times in chapter 9. What is the reason for these great celebrations and for the repeated emphasis not to forget this holiday?

The simple reason is that the Jews were saved from destruction. Haman's decree placed the Jews in Achashverosh's kingdom in great danger, seemingly leaving them no chance of survival. In unexpected fashion, the decree was reversed and the Jews were saved from genocide. It is thus very appropriate to celebrate such a turnaround and the significant salvation of the Jews from their enemies' hands.

Adding another level – the fact that Mordechai and Esther do not institute a day for a victory parade, but a day of performing *mitzvot*, reminds every Jew in every generation that the salvation was not human or by chance, but Divine and miraculous. Thus, the miracle of Purim joins the miracles of every generation and strengthens the mindset of שְׁבַכְל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ וְהַקְדוֹשׁ מִיָּדָם בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם, “in every generation they stand against us to wipe us out, but *HaKadosh Baruch Hu* saves us from their hands.”

We can also see within the Purim story an additional, deeper point. At the beginning of the Megillah, the Jews dwell throughout the Persian empire, even assimilating, as the Gemara says (Megillah 12a): “Rabbi Shimon bar Yochai's students asked him: ‘Why did the Jews deserve destruction in the generation [of Mordechai and Esther]?... ‘Because they took part in the feast of the evil [Achashverosh].’”

It seems that assimilation ignited the Divine decree, leading to the course of events described in the Megillah. Mordechai, as opposed to the other Jews around him, does not hide his Jewish identity, and is not prepared to bow to Haman. By doing so, he emphasizes his inner Jewish spark. Haman sees in Mordechai not just a personal threat, but a national and theological one, and therefore is not only interested in harming Mordechai, but all the Jews. In the end, Haman (like many antisemites throughout the generations) is the one who reminds the Jews of their Judaism and of the fact that דְתִיָּהֶם שְׁנוֹת מִכָּל עַם, “their religion is different from all other nations.” Haman is the one who turns all of the Jews into “Mordechais” who refuse to bow down to foreign influences.

From the moment the decree was enacted, the Jews no longer attempt to assimilate; just the opposite. First, they join together to fast, as Mordechai and Esther command. Esther, whose name is reminiscent of hiding, and who until now, hid in the palace and hid her Judaism, reveals her identity to Achashverosh and openly and bravely acts on behalf of her nation. In the end, the Jews no longer hide before their enemies but stand up and defend themselves, even killing their enemies, something not at all obvious in *galut*.

If so, the denouement in the Megillah was not solely salvation from physical genocide, but the revaluation of the inner Jewish spark, the willingness to deal with its meaning and consequences, and even to fight for it.

Now we can understand what the Tikunei HaZohar (57) says, comparing

Purim to Yom HaKippurim. On both of these days, the inner spark of the special connection between G-d and *Am Yisrael* is revealed.

On Yom Kippur, the special connection between G-d and *Am Yisrael* is expressed through the *Kohen Gadol's* entry into the holiest site, and every Jew sanctifies themselves through prayer and fasting, until their souls are cleansed and cling to their Creator. On Purim, the special connection between G-d and *Am Yisrael* is expressed through the willingness to sacrifice oneself for one's *emunah* and for that connection between every Jew and G-d, through fighting for *Am Yisrael's* existence.

This is why Purim is such a happy day. It isn't empty happiness, but happiness which expresses the deep connection between *Am Yisrael* and their Father in Heaven and the mutual covenantal bond: the great responsibility of *Am Yisrael* to *emunah* and *mitzvot*, and G-d's responsibility to save them from the hands of their enemies in each and every generation.

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