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 shehechiyanu 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 on Shabbat and Purim Seudah are given on Friday. When reciting Al HaNissim on Sunday, the day of the seudah, one might accidentally carry the Megillah, 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 order for the seudah manot to be eaten in the Purim spirit.

**Shabbat and Purim Torah reading:** It is customary to read the parasha of קָרָאֵתָם אֶלָּא עֲצֵמָם as maftir on Shabbat (and not Friday) in Yerushalayim. The haftarah for Shabbat Zachor, which is also read, is קָאֵד הָאֲשֶׁר יָשָׂה עֲתוֹן יָמָּה.

**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.

**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”.

**Rabbi Yosef Zvi Rimon** is Rosh Yeshiva of JCT–Machon Lev and Head of Mizrachi’s Educational Advisory Board.

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**Purim Meshulash in Jerusalem and Other Walled Cities**

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A member of the Mizrahi Speakers Bureau mizrachi.org/speakers
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 שֶׁבְּכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַצִּילֵנוּ 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 וודים שמם ממלך שלום, “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 revalation 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 Cohen 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.