

5785 - Configuring Chodesh Adar and Purim Meshulash

The Rarest Year of Them All - Part III

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Configuring Chodesh Adar and Purim Meshulash

As discussed in Part I, our current year, 5785, is not only a rare one, but calendarically speaking, actually the hands-down rarest of them all. You see, 5785 is classified as a HaSh"A year in our calendars. This abbreviation is referring to Rosh Hashana falling out on Thursday (hei), both months of Cheshvan and Kislev being shalem (shin - 30 day months instead of possibly 29; these are the only months that can switch off in our set calendar),^[1] and Pesach falling out on Sunday (aleph).

A HaSh"A year is the rarest of years, and out of the 14 possibilities in Tur's 247-year calendar cycle,^[2] this year type occurs on average only once in about 30.19 years (approximately 3.3 percent of the time).^[3] Indeed, at times there are 71 years (!) in between HaSh"A years. The last time this year type occurred was 31 years ago in 5754 / 1994. The next time will be 20 years hence in 5805 / 2044. The next several times after that are slated to be 27 years further, in 5832 / 2071 and then a 51 year gap in 5883 / 2122.

The reasons and rules governing the whys and whens this transpires are too complicated for this discussion; suffice to say that when the Mishnah Berurah discusses these issues he writes "ain kan makom l'ha'arich," that this is not the place to expound in detail,^[4] which is certainly good enough for this author.

Obviously, such a rare calendar year will contain many rare occurrences. This series sets out to detail many of them. Perhaps as we get nearer to the actual events, we will discuss them in greater detail. Let's continue on our journey through our unique year.

Vayakhel and Pekudei Split

An interesting feature of a rare HaSh"A year is that it is the only regular (non-leap) year configuration where the Parshiyos of Vayakhel and Pekudei are leined separately. The background for this uncanny occurrence is as follows: It is well known that the Torah is divided into 54 parshiyos, ensuring there are enough parshiyos for every Shabbos of the yearly cycle, which begins and ends on Simchas Torah. Since most (non-leap) years require less than 54 parshiyos, we combine certain parshiyos. This means that two consecutive parshiyos are read on one Shabbos as if they are one long parasha, to make sure that we complete the Torah reading for the year on Simchas Torah.

As detailed by the Abudraham, there are seven potential occurrences when we read "double parshiyos". These seven are:

Vayakheil / Pekudei, the last two parshiyos of Sefer Shemos.

Tazria / Metzora, in Sefer Vayikra.

AchareiMos / Kedoshim, in Sefer Vayikra.

Behar / Bechukosai, in Sefer Vayikra.

Chukas / Balak, in Sefer Bamidbar (in Chutz La'aretz).

Matos / Masei, the last two parshiyos of Sefer Bamidbar.

Netzavim / Vayeileich, towards the end of Sefer Devarim.[5]

Aside from Nitzavim / Vayeilech, which have their own reasoning when they are split or combined (as will be discussed later on), the others are generally combined in a standard year and split up only in leap years.[6] Yet due to the rare combination that occurs in a HaSh"A year, there are sufficient Shabbosos in the first part of the year, and it is the only standard year when Vayakhel and Pekudei are leined separately.[7] Interesting, no?

The Arba Parshiyos Puzzle

Moving along into the "simchah season" known as the joyous month of Adar,[8] it is well known that many changes were instituted to the normal weekly Torah readings, in the Maftir and Haftarah, each for their own purpose and reason,[9] and this year is no exception.

First up is Parashas Shekalim, on the Shabbos before or of Rosh Chodesh Adar (read last Shabbos), which commemorates the communal mitzvah of the giving of the Machatzis Hashekel, used to pay for the daily Korban Tamid for the whole year.

Next is Parashas Zachor, which is always read on the Shabbos before Purim, as it evokes and condemns the unprovoked attacks of the evil Amalek on Klal Yisrael, paralleling and foreshadowing the genocidal plot of his wicked descendant, Haman, detailed in Megillas Esther, which is read on Purim.

Third is Parashas Parah, on the third week of Adar, commemorating the Parah Adumah (Red Heifer) used to purify Klal Yisrael for the upcoming Korban Pesach.

Lastly, on the Shabbos before or of Rosh Chodesh Nisan, is Parashas Hachodesh, to properly honor the coming of the "First Month" that we were commanded in the Torah to observe, Rosh Chodesh Nisan.[10] These four changes to the Maftir and Haftarah are collectively known as the "Arba Parshiyos".

The Gemara in Megillah (29a-30b) devotes considerable attention to the details of the “Arba Parshiyos”, including how to compute the Jewish calendar’s nineteen year cycle[11] of which exact week will host which special reading. It seems a bit confusing, but luckily several of our great early authorities, including the Rif, Rashi, and the Rosh, give a simple mnemonic that allows anyone to figure out which week is which. This is especially practical for a shul’s gabbai who has to arrange the Sifrei Torah to the proper places on each of these weeks. In fact, this code is so useful that it is even cited as halacha by the Tur and Shulchan Aruch.[12]

ZAVD”U- זבד"ו - Unlocking the Code

In our Jewish calendar, the second day of Rosh Chodesh Adar, meaning the first actual day of the month of Adar (in leap years this is referring to Adar Sheini), can only fall out on four days of the week - Shabbos, Monday, Wednesday, and Friday.[13]

The mnemonic for these days that Rosh Chodesh Adar can occur on is ZAVD”U. This stands for Zayin, the seventh day of the week - Shabbos, Beis stands for the second day of the week - Monday, Dalet refers to the fourth day of the week - Wednesday, and Vav the sixth day of the week – Friday.[14]

Double Codes

The Rishonim teach us that each of these letters stands for an additional code: ZAT”U, B”O, DA”D, U”BIV (or U”BYU); and knowing their meanings will help us calculate which week each of the Parshiyos will fall out on. The first letter of each of these codes refers to which day of the week Rosh Chodesh Adar falls out on, and the remaining letters refer to which day(s) of the week during the month is a “skip week”, with no special reading.

ZAT”U- זט"ו

ZAT”U refers to when Rosh Chodesh Adar falls out on a Shabbos (“Zayin”, the seventh day of the week), then that day itself - Shabbos (the first week), Parashas Shekalim is read, the subsequent Shabbos is Parashas Zachor, the next Shabbos - “TU” or the fifteenth of Adar - is a “skip week” with no exceptional attributes (aside from being Shushan Purim),[15] the following Shabbos is Parashas Parah, and the last one is Parashas Hachodesh. This breakdown of the code applies for all the rest as well.

This year, 5785 is classified as a rare ZAT”U year, with Rosh Chodesh Adar falling out on Friday-Shabbos.

Rarest Aliyah

Moreover, due to our unique year type, this occurrence has several interesting effects. Parashas Shekalim, which falls out on a stand-alone Parashas Terumah this year, is also Shabbos Rosh Chodesh Adar. Hence, it is a Three-Torah Parashah (one Torah for Parashas Terumah, one for

Shabbos Rosh Chodesh, and one for Parashas Shekalim); also a rarity. In fact, our rare year type is the only year type that Parashas Shekalim can actually fall out on Parashas Terumah. Hence, this also makes the 6th Aliyah of our reading (the 6th and 7th Aliyah combined; to make room for both extra readings – Shabbos Rosh Chodesh and Shekalim) the hands-down rarest Aliyah ever leined! As it can only occur in a HaSh"a year, this rare combined Aliyah is only read on average once every 30.19 years and is only next due to be read in this format in another twenty years! In fact, before this year, it has have only been leined twice in the past 120 years! [16] Quite fascinating!

Ten Shabbasos Without Av Harachamim?

Another interesting calendar anomaly is that depending on a shul's specific minhag, the Tefillah of Av Harachamim may not be recited for ten consecutive Shabbasos this year. Starting from Parashas Mishpatim – which was Shabbos Mevorchin Adar (the last week in Shvat), potentially all the way up until Parashas Tazria-Metzora – which is the first Shabbos on Iyar, Av Harachamim may not be said, minhag depending. The basic rule is that whenever there is a joyous Simchadik occasion that would mandate Tachanun not to be recited, neither would Av Harachamim, as it is essentially a prayer of memorial and commemoration for the deceased. [17]

Although not universal, yet, as this Purim-Pesach period includes Shabbos Mevorchins, the Arba Parshiyos, Shushan Purim, and Chodesh Nissan, we end up with a record of consecutive weeks where Av Harachamim would potentially not be recited. Each of these events follows the general rule, but depends on varying minhagim. For example, there are those who do recite Av Harachamim on the weeks of the Arba Parshiyos, whereas most do not. [18] There is also some debate as to Shabbos Mevorchin Iyar – as it always occurs during the mourning period of Sefiras Ha'Omer, whether or not Av Harachamim should be recited that week. [19]

Also, as pointed out to this author by Rav Dovid Heber of the Star-K, Shevii shel Pesach falls out on Shabbos this year. In Eretz Yizrael this is the last day of Pesach, and hence Yizkor is recited. Anytime there is Yizkor, Av Harachamim is also recited. So in Eretz Yisrael this Shabbos streak would end after eight Shabbasos, whereas in Chutz La'aretz, and if following the shitta of the Vilna Gaon - that Av Harachamim is never recited on Shabbos Mevorchin, except for Mevorchin Chodesh Av, it will continue for two more Shabbasos (although Av Harachamim will still be recited on Shemini shel Pesach along with Yizkor – but that is not on Shabbos).

As the Rema concludes "V'holchin bazeh achar haminhag, in this matter we follow the (local) custom." Or, as the Aruch Hashulchan sums it up, "V'chol makom u'makom lefi minhago, every place should follow its own individual custom." [20]

What is agreed upon is that this extended potential streak can only occur in a rare ZAT"U year such as ours, when Rosh Chodesh Adar falls out on Friday-Shabbos and Erev Pesach falling out on Shabbos. In fact, it will only next occur in 20 years' time in 5805 /2045!

Purim Shechal B'Erev Shabbos

As we are already discussing the Purim season, the next calendar quirk has significant importance. You see, in 5785, if the first of Adar was on Shabbos, then Purim, fourteen day later will fall out on Friday. For most of us worldwide this will mean a rushed day to pack in all of the Purim-day Mitzvos before the onset Shabbos.[21] Indeed, the Rema writes that on a Purim Shechal B'Erev Shabbos, we should start the Purim Seudah before Chatzos – halachic high noon.[22] However, if that is not feasible, the Mishnah Berurah cites the Yad Efraim quoting the Maharil, that in this situation; one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour - three halachic hours before shkiya. This is due to the halacha that one may not eat a Seudas Keva – a set meal within three halachic hours prior to the onset of Shabbos, as this will impugn Kavod Shabbos.[23]

However, it is reported that Rav Yosef Shalom Elyashiv was makpid lechatchilla to follow the Rema's psak to start his Erev Shabbos Purim Seudah before Chatzos, unless the Seudah was not ready. Similarly, Rav Shlomo Zalman Auerbach refers to this as 'minhag hamedakdekim' to serve the Erev Shabbos Purim Seudah before Chatzos. The Steipler Gaon did so as well, even bentching before Mincha Gedolah, adding that 'Simchas Purim continues afterwards.' [24]

Yet, it is important to note that if one was unable to start his Seudah before the tenth hour on this Erev Shabbos Purim, he should still eat his Purim Seudah then since it is considered a "Mitzvah B'Shaatah," A Mitzvah in its proper time, which although not optimal at that specific time, nevertheless trumps the prohibition of not starting a Seudah within three halachic hours of Shabbos. However, one should not stuff himself at this Seudah and minimize bread consumption, in order to save some room for the upcoming Seudas Shabbos.[25]

Purim Meshulash!

Yet, for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun) where Purim is celebrated on the next day, Shushan Purim, which falls out on Shabbos, this unique set of circumstances triggers the incredible Purim Meshulash, or "Triple Purim," a rare three-day Purim extravaganza. This last occurred four years ago in 5781/2021, and before that, thirteen years prior, back in 5768/2008, and prior to that in 5765/2005 and 5761/2001, and is next expected in 20 years, in 5805/2045, and then three years later in 5808/2048.

This rare occurrence is due to the famous Gezeiras Chazal regarding Shofar and Lulav, that due to the Megillah obligation, one may unwittingly carry it on Shabbos outside the permitted Reshus to an expert.[26] Hence, the Megillah may not be read on Shabbos; [27] ergo, Purim's Mitzvos get divvied up to the surrounding days.

It is important to note that this three-day Purim Meshulash is not an actual three-day Yom Tov. Each separate day possesses unique observances of Purim exclusive to it, with the different Mitzvos of Purim applying separately on Friday, Shabbos, and Sunday.

Friday's Mitzvos are the Megillah reading and Matanos L'Evyonim- following the rest of the world.[28]

Shabbos, the actual day of Shushan Purim, has the recitation of Al Hanissim and the special Purim Maftir ("Vayavo Amalek"),[29] as well as the haftarah of Parashas Zachor ("Pakaditi") [30] read a second time (two weeks in a row!).[31]

There is also a special inyan to learn Hilchos Purim on this Shabbos Shushan Purim. As Gemara Megillah concludes (32a), Moshe Rabbeinu tikein (enacted) that Klal Yisrael be "Sho'elin U'Darshin B'Inyano shel Yom" – to learn each Yom Tov's halachos on the Yom Tov itself. Hence, since Shabbos is the actual day of Purim for those observing Purim Meshulash, this requirement is on Shabbos this year. Generally speaking, this requirement is fulfilled by reading the Megillah (which, toward the end discusses the Mitzvos Hayom). But this year, as the Megillah is read on the same day of Purim as the rest of the world – it is not the actual 'Bo Bayom' of Shushan Purim; hence the need to mention this as a distinct inyan of its own.[32]

Sunday's Mitzvos are Mishloach Manos[33] and the festive Purim Seudah (see extensive footnotes).[34]

Yes, as one who has celebrated a few over the years, there is nothing quite like the incredible joy of a Purim Meshulash. An exceptional holiday for an exceptional year. And, after this year, we will have to wait a full score until we will get a chance to experience it again.

Erev Pesach Shechal B'Shabbos

Whenever there is a Purim Meshulash, there is an even greater phenomenon with great halachic ramifications that will occur exactly one month later: Erev Pesach Shechal B'Shabbos. When this happens, we need an entirely new rulebook on how our Pesach preparations are supposed to ensue...

Our fascinating journey detailing the many remarkable facets of our rare year will IY"H be continued...

For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu.

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Rabbi Spitz's recent English halacha sefer, "Insights Into Halacha - Food: A Halachic Analysis," (Mosaica/Feldheim) contains more than 500 pages and features over 30 comprehensive chapters, discussing a myriad of halachic issues relating to food. It is now available online and in bookstores everywhere.

[1]According to R' Yosef Yehuda Weber, author of Understanding the Jewish Calendar, Cheshvan and Kislev both having 30 days can only happen when the year has either 355 days or 385 days, which occurs pretty often - 44.93119 percent of the time.

[2]Tur (Orach Chaim 428).Although many over the years have raised concerns with the Tur's Luach [see, for example, Pri Chodosh and Levush to Orach Chaim 428, Kovetz Teshuvos Chasam Sofer (vol. 6:35), and Biur Halacha (427:1 s.v. k'sherosh)] as we know that it did not always prove entirely correct; in fact, a total of 29 years out of 946 years [5055 to 6000] were / are not accurate, coming out to 3.0655% inaccuracy, nonetheless, overall, it is still for the most part, on target, and many use it, on some level, at least as a frame of reference. [Parenthetically, I believe most people would not complain too much about receiving a 97% on a test.]

[3]As noted by R' Yosef Yehuda Weber, HaSh"A years occur only 8 times in the Tur's entire 247 year cycle - a mere 3.23877 percent of the time. In fact, between the year 4119 (the year that the calendar was established) and year 6000, it will have occurred only 62 times – 3.29437 percent!

[4]Biur Halacha (428:1, end s.v. eilu hayamim). He also writes a tad earlier that "v'hinei kol zeh shekasavnu ain tzarich leha'arich b'frotrot aich hu kein, rak sheteida haklal," (loosely) that all of these matters do not need to be measured in their exact minutiae, but rather one should know the general rules. On a similar note, R' Yosef Yehuda Weber (in communication with this author) added 'it is kedai to point out that for Rosh Hashana to be on Thursday in a regular year (not a leap year) Molad Tishrei will be between 3 am and 204 chalakim on Tuesday and 11 am and 1079 chalakim on Thursday. If Molad Tishrei is between 3 am and 204 chalakim on Tuesday and 3 am and 203 chalakim on Thursday the year will be "Hei Chof Zayin" (Cheshvan will have 29 days, Kislev will have 30 days) it will be the most common of year types. If Molad Tishrei is between 3 am and 204 chalakim on Thursday and 11 am and 1079 chalakim on Thursday the year will be 'Hei Shin Alef' (this coming year), the rarest of all year types. In 5785 Molad Tishrei is at Thursday 3 am and 391 chalakim (3 A.M., 21 minutes and 13 chalakim). This means that if the Molad would have been 188 chalakim (a mere 10 minutes and 8 chalakim) earlier, 5785, our rarest of years, would have been the commonest of years!'

[5]Abudraham (Seder HaParshiyos). See also Biur HaGr"a (Orach Chaim 428: 4 s.v. l'olam) and Biur Halacha (ad loc. s.v. B'midbar Sinai).

[6]As discussed in several articles over the years, Chukas/Balak and Mattos/Masei are not actually technically dependent on whether the year is a leap year per se, but rather on the number of Shabbasos available at that time of the year to properly fit into Halacha's 'necessary sign-posts' (discussed toward the end of this article); i.e., the Shalosh D'Puranuso, Shiva D'Nechemta, etc. As noted by Rav Yirmiyohu Kaganoff in a recent "Halacha Talk" article (Yated Ne'eman, Y Magazine, May 6, 2022, pg. 17), Chukas and Balak are actually never combined into a double parashah in Eretz Yisrael, but rather exclusively in Chutz La'aretz.

[7]See the introduction to the Luach Hahalachos U'Minhagim L'Eretz Yisrael Lishnas 5785. As succinctly explained by Nehemia Klein, "In a non-leap year, Tzav is always the Shabbos before Pesach (Shabbos Hagadol). Given that the Yomim Tovim of Tishrei began on Thursday, Parashas Bereishis is immediately following Simchas Torah. Combined with the fact that Cheshvan and Kislev are both Malei, in this year's rare makeup there is an extra Shabbos before Pesach, thus the need to separate Vayakhel and Pekudei."

[8] "Mishenichnas Adar Marbin B'Simchah" (Gemara Taanis 29a).

[9]See at length Gemara Megillah (29a-30b). For a brief summary of the Gemara's conclusion see Mishnah Berurah (685:1).

[10]"Hachodesh Hazeh Lachem Rosh Chadashim, Rishon Hu Lachem Lechadshei Hashana" (Parashas Bo, Shemos Ch. 12: 2). Everyone knows the famous Rashi on the very first pasuk of the Torah citing Rabbi Yitzchak [see Sifsei Chachamim and the Taz's Divrei Dovid ad loc. as to the identity of this Rabbi Yitzchak, whether referring to Rashi's father or the Amora; see also Bereishis Rabba (Ch. 1:2) and Midrash Tanchuma Hayashan, (Bereishis 11)], that the Torah could have started with this pasuk, as it was the very first Mitzvah given to Klal Yisrael as a nation.

[11]Our set calendar was established millennia ago by Hillel II. Also known as Hillel Nesiah, he was a 13th or 14th generation descendent of Hillel I (Hillel Hazakein). See Ra'ah (Beitzah 4b) and Sefer Hachinuch (Parashas Bo, Mitzvah 4 – Kiddush Hachodesh; see also Machon Yerushalayim's edition of Minchas Chinuch ad loc. footnote 11, that states that the calendar's establishment transpired in the generation after Abaye and Rava).

[12]Rif (Megillah 10b), Rashi (Megillah 30b s.v. v'ee), Rosh (Megillah Ch. 4, 10, end s.v. Yerushalmi), Tur and Shulchan Aruch (O.C. 685:6).

[13]There are other inyanim where Adar Rishon is considered the main Adar; this was addressed fully in a previous article titled 'Tale of Two Adars: Computations and Complications'.

[14]This is basic Gematria. Each of the letters of the Hebrew Aleph-Beis has an equivalent numerical value. For example, Aleph equals one, Beis equals two, Dalet equals four, Vav equals six, Zayin equals seven, etc. Hence, Beis, which equals two, refers to the second day of the week, Monday. Dalet, which equals four, refers to the fourth day of the week, Wednesday, etc.

[15]Except of course for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun), for that skip week is actually Purim Meshulash, a rare three-day Purim extravaganza, with the different mitzvos of Purim applying separately on Friday, Shabbos, and Sunday. This will be detailed at length shortly.

[16]Also, it is the only year type that Parashas Parah falls out on Parashas Vayekhel. Thanks are due to calendar experts R' Yosef Yehuda Weber and Rav Dovid Heber for pointing these fascinating facts out.

[17]See Rema (O.C. 284:7), Magen Avraham (ad loc. 5), Machatzis Hashekel (ad loc. 5), Pri Megadim (ad loc. E.A. 8), Aruch Hashulchan(ad loc. 15), and Mishnah Berurah (ad loc. 16-18). The Tefillah of Av Harachamim first appeared in the Worms Pinkas in the early 1100s, written (anonymously) after 'Gezeiras Tatn"u,' when many Jewish communities in Ashkenaz were R"l wiped out during the Crusades.

[18]See Mishnah Berurah (685:18); bringing a machlokes between the Elyah Rabba (ad loc. 18), citing the Hagahos on the Sefer Minhagim (Minhag shel Rosh Chodesh Adar 45), who maintain it should be recited, against the Rema (Darchei Moshe ad loc. 1) citing the Maharil (Hilchos Arba Parshiyos), as well as the Derech Hachaim (Dinei Hazkaras Nishamos 61), who hold it should not be recited.

[19]See Mishnah Berurah (284:18), Aruch Hashulchan (ad loc. 15), and Maaseh Rav (138).

[20]Rema (O.C. 284: end 7),Aruch Hashulchan(ad loc. 15).

[21]I used the expression "most of us," as there will undoubtedly be minority who will attempt to take advantage and perform the halachically not-so-simple "Pores Mapah U'Mekadeish" to extend their Purim Seudah into their Leil Shabbos Seudah (as per Gemara Pesachim 105a-b). See Magen Avraham (O.C. 695:9; citing theMordechai), Chayei Adam (vol. 2:155, 32),and Mishnah Berurah (ad loc. 15; see also O.C. 271:4 and 6). If one performs this properly he is considered to have fulfilled his obligations of both the Purim Seudah and Shabbos Seudah (see Kovetz Teshuvos vol. 2:17). Both the Meiri (Kesuvos 7b) and the Maharikash (Erech Lechem O.C. 695) wrote that they personally did this on Purim Erev Shabbos, as opposed to the Maharil (56; who seems not to have accepted this) and the Leket Yosher (pg. 156; who wrote "ain nohagin lekadeish"); see alsoHalichos Even Yisrael (Moadim vol. 2, pg. 449:6), who maintains that those who do this, aside for the Baal Habayis, are essentially giving up on the Mitzvah of Lechem Mishneh [on the topic of the requirement for Lechem Mishneh when doing "Pores Mapah," see also Mishnah Berurah (271:23; citing the Magen Avraham ad loc. 11), Aruch Hashulchan (ad loc. 20), Toras Shabbos (11), Shu"t Ha'elef Lecha Shlomo (113), Shu"t Migdanos Eliyahu (146), Shemiras Shabbos Kehilchasa (vol. 2, Ch. 52, footnote 75; citing Rav Shlomo Zalman Auerbach), and Shu"t Lehoros Nosson (vol. 6:9)]; not to mention issues of 'Tarti D'Sasri' regarding reciting Al Hanissim or Retzei, etc [this was discussed at length in a previous article titled 'The Seudah Shlishis / Rosh Chodesh Quandary.']. The Mishnah Berurah himself (271:21) concludes that "Raui lechol Baal Nefesh lizaher shelo yavo lidei kach." For those who wish to perform this complicated hanhaga, this author advises to read Rav Sroyah Debilitzky's Purim Meshulash (Ch. 1:6 and extensive footnotes) or Rav Nochum Eisenstein's Kuntress Seudas Purim B'Erev Shabbos Kodosh to see how to accomplish this in a halachically acceptable manner.

[22]Following the Rema's psak (O.C. 695:2; citing the Sefer Minhagim of Rav Yitzchak Isaac Tirnau/Tyrna) of starting before Chatzos when Purim occurs on Erev Shabbos. [See also Terumas Hadeshen (110), Shlah (Megillah, Ner Mitzvah 11), Elyah Rabba (ad loc. 4), Maaseh Rav (248), and the Kabbalistic Siddur HaRashash (cited in Kaf Hachaim ad loc. 23), who maintain that every year it is preferable to have the Purim Seudah in the morning. The Pri Megadim (E.A. ad loc. 5) attests he was noheg this way as well. See also Halichos Even Yisrael (Moadim vol. 2, pg. 447:3), that Rav Yisrael Yaakov Fischer was makpid for this shittah. Rav Moshe Feinstein related (Mesores Moshe vol. 1, pg. 197:429) that his father, Rav Dovid would eat his Purim Seudah in the morning as well.] The Yosef Ometz (1104) and his descendent, the Noheg K'Tzon Yosef (Purim 14, Hagahah) were very particular about having the bulk of this Friday Purim Seudah in the morning. Rav Yosef Eliyahu Henkin, in his authoritative Ezras Torah Luach (and in the posthumously published Shu"t Gevuros Eliyahu (vol. 1-O.C. end 168) writes that on Purim Shechal B'Erev Shabbos "Seudas Purim kodem chatzos hayom."

[23]The Mishnah Berurah (ad loc. 10) cites the Yad Efraim (ad loc.) quoting the Maharil (Shu"t 56), that in this situation, one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour (three halachic hours before shkiya; see O.C. 249:2).

[24]See Hanhagos Rabbeinu (pg. 170), Halichos Shlomo (Moadim vol. 1, pg. 343:26), and Orchos Rabbeinu (new edition, vol. 2, pg. 185:6).

[25]See Mishnah Berurah (249:8 and 13; Biur Halacha ad loc. s.v. muttar; and Shaar Hatziyun ad loc. 9), Aruch Hashulchan (ad loc. 7), and Shemiras Shabbos Kehilchasa (vol. 2, Ch. 42:27 and footnote 96). As an interesting counterpoint, Rav Moshe Feinstein is quoted (Moadei Yeshurun, Ch. 2, footnote 268 and Shmaatseh D'Moshe (Purim; Shemuos Moshe pg. 488:2 and footnote 27) as maintaining that it is preferable to wait to start the Purim Seudah at a later Zman if there are people expected to join him then, rather than starting earlier and having the Seudah by himself – as one cannot feel the "Simcha K'Rau" of Purim by eating by himself [see Mishnah Berurah (695:9), citing the Elyah Rabba and Shlah (ibid.); see also Mesores Moshe vol. 2, pg. 159-160:331]].

[26]Mishnah and following Gemara in Rosh Hashana (29b), Beitzah (17b-18a), Megillah (4b), Pesachim (69a), and Sukka (42b).

[27]See Tur and Shulchan Aruch (O.C. 688:6), based on the MishnahinMegillah (2a) and following Gemara (4b); see also Meiri and Ri M'Lunil (ad loc.) for interesting discussions whether Megillah on Shabbos shares the exact same din as Shofar and Lulav or not. There is a fascinating debate discussed by the Shaagas Aryeh in his Turei Even (Megillah 5a) regarding Purim Meshulash, that as the Megillah reading in Yerushalayim is pushed earlier to Friday (matching the rest of the world), whether it is now considered the actual proper time kavua for Krias HaMegillah, or if it is considered read earlier, before the actual zman. One ramification of this discussion is would be whether one may read the Megillah on Friday (regular Purim) without a minyan in Yerushalayim this year. Practically, the Pri Chodosh (O.C. 690:14 s.v. v'da), Mishnah Berurah (ad loc. 60 and 66, and Shaar Hatziyun ad loc. 59), and Rav Chaim Berlin

(Shu"t Nishmas Chaim 77), rule that in such a case it must be leined with a minyan, otherwise a bracha may not be recited on the Kriya. The Kaf Hachaim (ad loc. 118) concurs, unless there is a specific minhag to do so. On the other hand, the Pri Megadim (O.C. 696 M.Z. 1), Ohr Somayach (Hilchos Megillah Ch. 1:7), Rav Yosef Chaim Sonnenfeld (Shu"t Salmas Chaim, original edition vol. 1:102 and 103), and Chazon Ish (O.C. 155:2; citing proof from the mashma'os of the Rambam) that in this case, Erev Shabbos is indeed considered "Zmanah," and a minyan is not necessary. See also Minchas Asher (Moadim vol. 2, Purim 34:2). Rav Shlomo Zalman Auerbach (Halichos Shlomo, Moadim vol. 1, pg. 358:4) concludes that although practically if one cannot read the Megillah with a minyan, he may do so himself with a bracha (as is the halacha in a regular year), nevertheless, if at all possible he should strive to ensure it is leined with a minyan. Another potential implication of this discussion, especially according to the mashma'os of the Ran that the Gezeira regarding Megillah is applicable due to "Terudos" (Megillah beg. Ch. 4; see also Hagahos Baruch Taam on the Magen Avraham O.C. 692:6 who makes a similar point), would be regarding a child who became Bar Mitzvah in Yerushalayim on that Shabbos (or a case of an Oness), if he would need to and perhaps even be halachically permitted to read the Megillah on Shabbos now that he is a halachic man (and not just m'taam chinuch). Since this occurrence is extremely rare, perhaps Chazal were not gozer in such an exceptional situation. Rav Yosef Chaim Sonnenfeld is reported to be notte' to allowing this Bar Mitzvah boy to lein Megillah on Shabbos Purim Meshulash (as cited in Shu"t Tzitz Hakodesh vol. 1:55, 3), whereas the Tzitz Hakodesh himself concludes opposed. Similarly, it is reported (Shu"t Shevet Halevi vol. 5:83 s.v. v'agav) that the Brisker Rav and Rav Akiva Yosef Schlesinger had a similar debate as well, with the Shevet Halevi siding with Rav Schlesinger's opinion that the Bar Mitzvah bachur may not lein the Megillah on that Shabbos Purim. To further complicate matters, the Pri Chodosh (ad loc. 6) ruled that the Megillah actually becomes muktzah on this Shabbos Purim. And although the Elyah Rabba (ad loc. 13), Machatzis Hashekel (ad loc. 12 s.v. v'da) and Chasam Sofer (Hagahos ad loc. 6 and Shu"t O.C. 195) argue on his logic (see Mishnah Berurah ad loc. 18), Rav Yosef Chaim Sonnenfeld wrote an extensive footnote in his Seder HaPurim HaMeshulash defending the Pri Chodosh's position, concluding that we should certainly follow it as he was the Mara D'Asra of Yerushalayim. (This position seems leshittaso regarding the keviyus of Friday as the proper day of Kriyas HaMegillah as per his teshuvos in Shu"t Salmas Chaim; I am not entirely sure how to answer up his opinion as presented in Shu"t Tzitz Hakodesh, except that perhaps to surmise that it was only derech limud.) For more on this topic, see Cheishek Shlomo (Hagahos on Megillah 5a s.v. v'ha), Shu"t Sefer Yehoshua (Psakim U'Ksavim 226), Shu"t Har Tzvi (O.C. vol. 2:127), Mikraei Kodesh (Purim Ch. 52), Halichos Shlomo (Moadim vol. 1, Ch. 21, footnote 2), Halichos Even Yisrael (Moadim vol. 2, pg. 463), and Rav Moshe Mordechai Karp's Dinei Purim HaMeshulash (pg. 35).

[28]See Tur and Shulchan Aruch (O.C. 688:6), based on the MishnahinMegillah (2a) and following Gemara (4b).

[29]Parashas Beshalach (Ch. 17:8).See Tur,Beis Yosef and Shulchan Aruch (O.C. 688:6). Although in his Beis Yosef Rav Yosef Karo writes that "matzasi kasuv" that this this is indeed Minhag Yerushlayim, and questions why Al Hanissim is not recited on Friday along with the

Megillah reading, nonetheless in his Shulchan Aruch he rules that it is indeed recited on Shabbos.

[30]Shmuel I (Ch. 15:2).

[31]See Beis Yosef (O.C. 688:6), Darchei Moshe (ad loc. 3) and Shulchan Aruch (ad loc.) and main commentaries. For more details on the hanhagos of a Purim Meshulash, see both Rav Yosef Chaim Sonnenfeld's Seder HaPurim HaMeshulash, Rav Chaim Pinchas HaKohen's similarly-named Seder HaPurim HaMeshulash (under the auspices of Rav Chaim Berlin), both re-published in 1910, and Rav Sroyah Debilitzky's Purim Meshulash.

[32]See Mishnah Berurah (688:16), based on Gemara Megillah (4a) and Tosafos (ad loc. s.v. Purim), as well as Lechem Mishneh (Hilchos Megillah Ch. 1:13), Dibros Moshe (Pesachim 5), and Shmaatseh D'Moshe (Hilchos Purim, pg. 392-393).

[33]Although the proper day to perform Mishloach Manos during a Purim Meshulash is not specified by the Gemara, nonetheless the basic halacha follows the majority consensus that it is done on Sunday – the same day as the Purim Seudah. See Terumas Hadeshen (111) that a core part of the Mitzvah of Mishloach Manos is so everyone should have their 'Tzorchei Seudah'. Hence, as the Magen Avraham (688:10) rules, Mishloach Manos is performed on the same day as the Seudah – which is Sunday. This is ruled accordingly by most later Poskim, including the Mishnah Berurah (ad loc. 18) and Aruch Hashulchan (ad loc. 17). However, there are other varying shittos. For example, the Tikkun Yissachar (pp. 28b-29a) and Knesses Hagedolah (695, Hagahos HaTur) maintain that Mishloach Manos is akin to Matanos L'Evyonim and hence should be given on Friday, the same day as the Megillah leining. The Chazon Ish (O.C. 155:1 s.v. u'lha'amor) ruled this way as well. Other opinions include the Maharlbach (Shu"t Mahr"l ben Chaviv 32; cited by the Bach, Taz, and Magen Avraham ad loc.; see next footnote), who holds that Mishloach Manos should follow the Purim Seudah – which in his opinion, should be on Shabbos. The Yaavetz (Mor U'ketziah ad loc.s.v. v'hanireh) although agreeing with the Magen Avraham and otherPoskim that the Purim Seudah should be held on Sunday, nonetheless maintains that Mishloach Manos should be on Shabbos as it is Mitzvas Hayom, and would stand out as a Mitzvas Purim (as opposed to a Purim Seudah on Shabbos). The Pri Chodosh (ad loc. end 6) maintains that Mishloach Manos in this instance should be performed twice – on Shabbos and Sunday. The Kaf Hachaim (ad loc. 38) concludes that taking all the above into account, a Yarei Shomayim will give Mishloach Manos on all three days of Purim Meshulash (!) – but on Shabbos, only if there is an Eruv. On the other hand, the Chazon Ish (ad loc. s.v. 4b) argues that one may not fulfill Mishloach Manos on Shabbos, as not only is it "Uvda D'Chol," but it would have the same problem of reading Megillah on Shabbos – someone potentially transgressing and carrying on Shabbos without an Eruv. Hence, in his opinion, this is not a feasible option. Yet, it is known (although he requested that it not be publicized) that Rav Shlomo Zalman Auerbach (Halichos Shlomo, Moadim vol. 1, pg. 358-359, footnote 12) some years would do give Mishloach Manos on Shabbos Purim b'tzina (privately) as a 'Chumrah B'alma.' Conversely, it is noted that Rav Yisrael Yaakov Fischer (Halichos Even Yisrael, Moadim

vol. 2: pg. 462:13-14) in this instance would only give Mishloach Manos on Sunday of a Purim Meshulash, and not at all on Shabbos, “af lo b’tzina.”

[34]This is the psak of the Shulchan Aruch (O.C. 688:6), following the precedent of the Ran (Megillah 3a in the Rif’s pagination, s.v. Masnisin), explaining the Rif’s (ad loc.) citing of the Yerushalmi (Megillah Ch. 1, Halacha 4) that Seudas Purim is “Me’acharin,” pushed off - as the pasuk states (Esther Ch. 9:22) “laasos osam yemei mishteh v’simcha” – to make them days of feasting (drinking) and rejoicing; not a day that G-d already designated for such (meaning Shabbos). Although there are others, including the Ra’ah (ad loc.), who seem to maintain that the Purim Seudah must be B’zmanah (which in this instance implies on Shabbos), and the Maharlbach (Shu”t Mahar”l ben Chaviv 32) not only ruled that the Purim Seudah should be held on Shabbos, but personally was noheg the Purim Seudah on Shabbos [as per his talmid, the Tikkun Yissachar (pp. 28b-29b), the Bach (ad loc. s.v. Purim), Taz (ad loc. 8), and Magen Avraham (ad loc. 10)], nonetheless, the vast majority of Poskim ruled akin to the Shulchan Aruch, that the proper time for the Purim Seudah is indeed on Sunday. See Shu”t Radbaz (vol. 1:508), Magen Avraham (ad loc. 10), Mor U’Ketziyah (ad loc. v’hanireh), Shu”t Noda B’Yehuda (Kama, O.C. 42), Korban Nesanel (Megillah Ch. 1:7, 4), Shaarei Teshuva (ad loc. 7), Mishnah Berurah (ad loc. 18), Aruch Hashulchan (ad loc. 17; “v’ain lazuz m’divrei HaYerushalmi”), and Chazon Ish (155: end 1). On the other hand, as mentioned previously, the Tikkun Yissachar (ibid.) strongly argues, maintaining that one should have a separate and distinct Purim Seudah on Shabbos, or in the very least add some special foods at the Shabbos Seudah with the Purim Seudah in mind. The Pri Chodosh (ad loc. end 6) maintains that Seudas Purim in this instance should be performed twice – on Shabbos and Sunday. The Kaf Hachaim (ad loc. 45) concludes that taking all the above into account, a Yarei Shomayim will have Seudas Purim twice, on Shabbos and on Sunday. He concludes that certainly it is not too difficult to add a bit extra at the Shabbos Seudah for Purim and drink a bit of wine and have Kavanna L’sheim Mitzvas Purim. Rav Shlomo Zalman Auerbach is quoted (Halichos Shlomo, Moadim vol. 1, pg. 358:6) as agreeing with this – not to make an extra Purim Seudah on Shabbos, but rather to add a bit to the Shabbos Seudah with Purim in mind.

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

L’iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R’ Yechezkel Shraga, Rav Yaakov Yeshaya ben R’ Boruch Yehuda. Configuring Chodesh Adar and Purim Meshulash

As discussed in Part I, our current year, 5785, is not only a rare one, but calendarically speaking, actually the hands-down rarest of them all. You see, 5785 is classified as a HaSh”A year in our calendars. This abbreviation is referring to Rosh Hashana falling out on Thursday (hei), both months of Cheshvan and Kislev being shalem (shin - 30 day months instead of possibly 29; these are the only months that can switch off in our set calendar), [1] and Pesach falling out on Sunday (aleph).

A HaSh"A year is the rarest of years, and out of the 14 possibilities in Tur's 247-year calendar cycle,[2] this year type occurs on average only once in about 30.19 years (approximately 3.3 percent of the time).[3] Indeed, at times there are 71 years (!) in between HaSh"A years. The last time this year type occurred was 31 years ago in 5754 / 1994. The next time will be 20 years hence in 5805 / 2044. The next several times after that are slated to be 27 years further, in 5832 / 2071 and then a 51 year gap in 5883 / 2122.

The reasons and rules governing the whys and whens this transpires are too complicated for this discussion; suffice to say that when the Mishnah Berurah discusses these issues he writes "ain kan makom l'ha'arich," that this is not the place to expound in detail,[4] which is certainly good enough for this author.

Obviously, such a rare calendar year will contain many rare occurrences. This series sets out to detail many of them. Perhaps as we get nearer to the actual events, we will discuss them in greater detail. Let's continue on our journey through our unique year.

Vayakhel and Pekudei Split

An interesting feature of a rare HaSh"A year is that it is the only regular (non-leap) year configuration where the Parshiyos of Vayakhel and Pekudei are leined separately. The background for this uncanny occurrence is as follows: It is well known that the Torah is divided into 54 parshiyos, ensuring there are enough parshiyos for every Shabbos of the yearly cycle, which begins and ends on Simchas Torah. Since most (non-leap) years require less than 54 parshiyos, we combine certain parshiyos. This means that two consecutive parshiyos are read on one Shabbos as if they are one long parasha, to make sure that we complete the Torah reading for the year on Simchas Torah.

As detailed by the Abudraham, there are seven potential occurrences when we read "double parshiyos". These seven are:

Vayakhel / Pekudei, the last two parshiyos of Sefer Shemos.

Tazria / Metzora, in Sefer Vayikra.

AchareiMos / Kedoshim, in Sefer Vayikra.

Behar / Bechukosai, in Sefer Vayikra.

Chukas / Balak, in Sefer Bamidbar (in Chutz La'aretz).

Matos / Masei, the last two parshiyos of Sefer Bamidbar.

Netzavim / Vayeileich, towards the end of Sefer Devarim.[5]

Aside from Nitzavim / Vayeilech, which have their own reasoning when they are split or combined (as will be discussed later on), the others are generally combined in a standard year and split up only in leap years.[6] Yet due to the rare combination that occurs in a HaSh"Ta year, there are sufficient Shabbosos in the first part of the year, and it is the only standard year when Vayakhel and Pekudei are leined separately.[7] Interesting, no?

The Arba Parshiyos Puzzle

Moving along into the "simchah season" known as the joyous month of Adar,[8] it is well known that many changes were instituted to the normal weekly Torah readings, in the Maftir and Haftarah, each for their own purpose and reason,[9] and this year is no exception.

First up is Parashas Shekalim, on the Shabbos before or of Rosh Chodesh Adar (read last Shabbos), which commemorates the communal mitzvah of the giving of the Machatzis Hashekel, used to pay for the daily Korban Tamid for the whole year.

Next is Parashas Zachor, which is always read on the Shabbos before Purim, as it evokes and condemns the unprovoked attacks of the evil Amalek on Klal Yisrael, paralleling and foreshadowing the genocidal plot of his wicked descendant, Haman, detailed in Megillas Esther, which is read on Purim.

Third is Parashas Parah, on the third week of Adar, commemorating the Parah Adumah (Red Heifer) used to purify Klal Yisrael for the upcoming Korban Pesach.

Lastly, on the Shabbos before or of Rosh Chodesh Nisan, is Parashas Hachodesh, to properly honor the coming of the "First Month" that we were commanded in the Torah to observe, Rosh Chodesh Nisan.[10] These four changes to the Maftir and Haftarah are collectively known as the "Arba Parshiyos".

The Gemara in Megillah (29a-30b) devotes considerable attention to the details of the "Arba Parshiyos", including how to compute the Jewish calendar's nineteen year cycle[11] of which exact week will host which special reading. It seems a bit confusing, but luckily several of our great early authorities, including the Rif, Rashi, and the Rosh, give a simple mnemonic that allows anyone to figure out which week is which. This is especially practical for a shul's gabbai who has to arrange the Sifrei Torah to the proper places on each of these weeks. In fact, this code is so useful that it is even cited as halacha by the Tur and Shulchan Aruch.[12]

ZAVD"U - זבד"ו - Unlocking the Code

In our Jewish calendar, the second day of Rosh Chodesh Adar, meaning the first actual day of the month of Adar (in leap years this is referring to Adar Sheini), can only fall out on four days of the week - Shabbos, Monday, Wednesday, and Friday.[13]

The mnemonic for these days that Rosh Chodesh Adar can occur on is ZAVD"U. This stands for Zayin, the seventh day of the week - Shabbos, Beis stands for the second day of the week - Monday, Dalet refers to the fourth day of the week - Wednesday, and Vav the sixth day of the week – Friday.[14]

Double Codes

The Rishonim teach us that each of these letters stands for an additional code: ZAT"U, B"O, DA"D, U"BIV (or U"BYU); and knowing their meanings will help us calculate which week each of the Parshiyos will fall out on. The first letter of each of these codes refers to which day of the week Rosh Chodesh Adar falls out on, and the remaining letters refer to which day(s) of the week during the month is a "skip week", with no special reading.

ZAT"U – יו"ט

ZAT"U refers to when Rosh Chodesh Adar falls out on a Shabbos ("Zayin", the seventh day of the week), then that day itself - Shabbos (the first week), Parashas Shekalim is read, the subsequent Shabbos is Parashas Zachor, the next Shabbos - "TU" or the fifteenth of Adar - is a "skip week" with no exceptional attributes (aside from being Shushan Purim),[15] the following Shabbos is Parashas Parah, and the last one is Parashas Hachodesh. This breakdown of the code applies for all the rest as well.

This year, 5785 is classified as a rare ZAT"U year, with Rosh Chodesh Adar falling out on Friday-Shabbos.

Rarest Aliyah

Moreover, due to our unique year type, this occurrence has several interesting effects. Parashas Shekalim, which falls out on a stand-alone Parashas Terumah this year, is also Shabbos Rosh Chodesh Adar. Hence, it is a Three-Torah Parashah (one Torah for Parashas Terumah, one for Shabbos Rosh Chodesh, and one for Parashas Shekalim); also a rarity. In fact, our rare year type is the only year type that Parashas Shekalim can actually fall out on Parashas Terumah. Hence, this also makes the 6th Aliyah of our reading (the 6th and 7th Aliyah combined; to make room for both extra readings – Shabbos Rosh Chodesh and Shekalim) the hands-down rarest Aliyah ever leined! As it can only occur in a HaSh"v year, this rare combined Aliyah is only read on average once every 30.19 years and is only next due to be read in this format in another twenty years! In fact, before this year, it has only been leined twice in the past 120 years![16] Quite fascinating!

Ten Shabbasos Without Av Harachamim?

Another interesting calendar anomaly is that depending on a shul's specific minhag, the Tefillah of Av Harachamim may not be recited for ten consecutive Shabbasos this year. Starting from Parashas Mishpatim – which was Shabbos Mevorchin Adar (the last week in Shvat), potentially

all the way up until Parashas Tazria-Metzora – which is the first Shabbos on Iyar, Av Harachamim may not be said, minhag depending. The basic rule is that whenever there is a joyous Simchadik occasion that would mandate Tachanun not to be recited, neither would Av Harachamim, as it is essentially a prayer of memorial and commemoration for the deceased.[17]

Although not universal, yet, as this Purim-Pesach period includes Shabbos Mevorchins, the Arba Parshiyos, Shushan Purim, and Chodesh Nissan, we end up with a record of consecutive weeks where Av Harachamim would potentially not be recited. Each of these events follows the general rule, but depends on varying minhagim. For example, there are those who do recite Av Harachamim on the weeks of the Arba Parshiyos, whereas most do not.[18] There is also some debate as to Shabbos Mevorchin Iyar – as it always occurs during the mourning period of Sefiras Ha'Omer, whether or not Av Harachamim should be recited that week.[19]

Also, as pointed out to this author by Rav Dovid Heber of the Star-K, Shevii shel Pesach falls out on Shabbos this year. In Eretz Yizrael this is the last day of Pesach, and hence Yizkor is recited. Anytime there is Yizkor, Av Harachamim is also recited. So in Eretz Yisrael this Shabbos streak would end after eight Shabbasos, whereas in Chutz La'aretz, and if following the shitta of the Vilna Gaon - that Av Harachamim is never recited on Shabbos Mevorchin, except for Mevorchin Chodesh Av, it will continue for two more Shabbasos (although Av Harachamim will still be recited on Shemini shel Pesach along with Yizkor – but that is not on Shabbos).

As the Rema concludes “V'holchin bazeh achar haminhag, in this matter we follow the (local) custom.” Or, as the Aruch Hashulchan sums it up, “V'chol makom u'makom lefi minhago, every place should follow its own individual custom.”[20]

What is agreed upon is that this extended potential streak can only occur in a rare ZAT”U year such as ours, when Rosh Chodesh Adar falls out on Friday-Shabbos and Erev Pesach falling out on Shabbos. In fact, it will only next occur in 20 years' time in 5805 /2045!

Purim Shechal B'Erev Shabbos

As we are already discussing the Purim season, the next calendar quirk has significant importance. You see, in 5785, if the first of Adar was on Shabbos, then Purim, fourteen day later will fall out on Friday. For most of us worldwide this will mean a rushed day to pack in all of the Purim-day Mitzvos before the onset Shabbos.[21] Indeed, the Rema writes that on a Purim Shechal B'Erev Shabbos, we should start the Purim Seudah before Chatzos – halachic high noon.[22] However, if that is not feasible, the Mishnah Berurah cites the Yad Efraim quoting the Maharil, that in this situation; one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour - three halachic hours before shkiya. This is due to the halacha that one may not eat a Seudas Keva – a set meal within three halachic hours prior to the onset of Shabbos, as this will impugn Kavod Shabbos.[23]

However, it is reported that Rav Yosef Shalom Elyashiv was makpid lechatchilla to follow the Rema's psak to start his Erev Shabbos Purim Seudah before Chatzos, unless the Seudah was

not ready. Similarly, Rav Shlomo Zalman Auerbach refers to this as 'minhag hamedakdekim' to serve the Erev Shabbos Purim Seudah before Chatzos. The Steipler Gaon did so as well, even bentching before Mincha Gedolah, adding that 'Simchas Purim continues afterwards.' [24]

Yet, it is important to note that if one was unable to start his Seudah before the tenth hour on this Erev Shabbos Purim, he should still eat his Purim Seudah then since it is considered a "Mitzvah B'Shaatah," A Mitzvah in its proper time, which although not optimal at that specific time, nevertheless trumps the prohibition of not starting a Seudah within three halachic hours of Shabbos. However, one should not stuff himself at this Seudah and minimize bread consumption, in order to save some room for the upcoming Seudas Shabbos. [25]

Purim Meshulash!

Yet, for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun) where Purim is celebrated on the next day, Shushan Purim, which falls out on Shabbos, this unique set of circumstances triggers the incredible Purim Meshulash, or "Triple Purim," a rare three-day Purim extravaganza. This last occurred four years ago in 5781/2021, and before that, thirteen years prior, back in 5768/2008, and prior to that in 5765/2005 and 5761/2001, and is next expected in 20 years, in 5805/2045, and then three years later in 5808/2048.

This rare occurrence is due to the famous Gezeiras Chazal regarding Shofar and Lulav, that due to the Megillah obligation, one may unwittingly carry it on Shabbos outside the permitted Reshus to an expert. [26] Hence, the Megillah may not be read on Shabbos; [27] ergo, Purim's Mitzvos get divvied up to the surrounding days.

It is important to note that this three-day Purim Meshulash is not an actual three-day Yom Tov. Each separate day possesses unique observances of Purim exclusive to it, with the different Mitzvos of Purim applying separately on Friday, Shabbos, and Sunday.

Friday's Mitzvos are the Megillah reading and Matanos L'Evyonim- following the rest of the world. [28]

Shabbos, the actual day of Shushan Purim, has the recitation of Al Hanissim and the special Purim Maftir ("Vayavo Amalek"), [29] as well as the haftarah of Parashas Zachor ("Pakaditi") [30] read a second time (two weeks in a row!). [31]

There is also a special inyan to learn Hilchos Purim on this Shabbos Shushan Purim. As Gemara Megillah concludes (32a), Moshe Rabbeinu tikein (enacted) that Klal Yisrael be "Sho'elin U'Darshin B'Inyano shel Yom" – to learn each Yom Tov's halachos on the Yom Tov itself. Hence, since Shabbos is the actual day of Purim for those observing Purim Meshulash, this requirement is on Shabbos this year. Generally speaking, this requirement is fulfilled by reading the Megillah (which, toward the end discusses the Mitzvos Hayom). But this year, as the

Megillah is read on the same day of Purim as the rest of the world – it is not the actual ‘Bo Bayom’ of Shushan Purim; hence the need to mention this as a distinct inyan of its own.[32]

Sunday’s Mitzvos are Mishloach Manos[33] and the festive Purim Seudah (see extensive footnotes).[34]

Yes, as one who has celebrated a few over the years, there is nothing quite like the incredible joy of a Purim Meshulash. An exceptional holiday for an exceptional year. And, after this year, we will have to wait a full score until we will get a chance to experience it again.

Erev Pesach Shechal B’Shabbos

Whenever there is a Purim Meshulash, there is an even greater phenomenon with great halachic ramifications that will occur exactly one month later: Erev Pesach Shechal B’Shabbos. When this happens, we need an entirely new rulebook on how our Pesach preparations are supposed to ensue...

Our fascinating journey detailing the many remarkable facets of our rare year will IY”H be continued...

For any questions, comments or for the full Mareh Mekomos / sources, please email the author: yspitz@ohr.edu.

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Rabbi Spitz’s recent English halacha sefer, “Insights Into Halacha - Food: A Halachic Analysis,” (Mosaica/Feldheim) contains more than 500 pages and features over 30 comprehensive chapters, discussing a myriad of halachic issues relating to food. It is now available online and in bookstores everywhere.

[1]According to R’ Yosef Yehuda Weber, author of Understanding the Jewish Calendar, Cheshvan and Kislev both having 30 days can only happen when the year has either 355 days or 385 days, which occurs pretty often - 44.93119 percent of the time.

[2]Tur (Orach Chaim 428). Although many over the years have raised concerns with the Tur’s Luach [see, for example, Pri Chodosh and Levush to Orach Chaim 428, Kovetz Teshuvos Chasam Sofer (vol. 6:35), and Biur Halacha (427:1 s.v. k’sherosh)] as we know that it did not always prove entirely correct; in fact, a total of 29 years out of 946 years [5055 to 6000] were / are not accurate, coming out to 3.0655% inaccuracy, nonetheless, overall, it is still for the most part, on target, and many use it, on some level, at least as a frame of reference. [Parenthetically, I believe most people would not complain too much about receiving a 97% on a test.]

[3]As noted by R' Yosef Yehuda Weber, HaSh"A years occur only 8 times in the Tur's entire 247 year cycle - a mere 3.23877 percent of the time. In fact, between the year 4119 (the year that the calendar was established) and year 6000, it will have occurred only 62 times – 3.29437 percent!

[4]Biur Halacha (428:1, end s.v. eilu hayamim). He also writes a tad earlier that "v'hinei kol zeh shekasavnu ain tzarich leha'arich b'frotrot aich hu kein, rak sheteida haklal," (loosely) that all of these matters do not need to be measured in their exact minutiae, but rather one should know the general rules. On a similar note, R' Yosef Yehuda Weber (in communication with this author) added 'it is kedai to point out that for Rosh Hashana to be on Thursday in a regular year (not a leap year) Molad Tishrei will be between 3 am and 204 chalakim on Tuesday and 11 am and 1079 chalakim on Thursday. If Molad Tishrei is between 3 am and 204 chalakim on Tuesday and 3 am and 203 chalakim on Thursday the year will be "Hei Chof Zayin" (Cheshvan will have 29 days, Kislev will have 30 days) it will be the most common of year types. If Molad Tishrei is between 3 am and 204 chalakim on Thursday and 11 am and 1079 chalakim on Thursday the year will be 'Hei Shin Alef' (this coming year), the rarest of all year types. In 5785 Molad Tishrei is at Thursday 3 am and 391 chalakim (3 A.M., 21 minutes and 13 chalakim). This means that if the Molad would have been 188 chalakim (a mere 10 minutes and 8 chalakim) earlier, 5785, our rarest of years, would have been the commonest of years!'

[5]Abudraham (Seder HaParshiyos). See also Biur HaGr"a (Orach Chaim 428: 4 s.v. l'olam) and Biur Halacha (ad loc. s.v. B'midbar Sinai).

[6]As discussed in several articles over the years, Chukas/Balak and Mattos/Masei are not actually technically dependent on whether the year is a leap year per se, but rather on the number of Shabbasos available at that time of the year to properly fit into Halacha's 'necessary sign-posts' (discussed toward the end of this article); i.e., the Shalosh D'Puranuso, Shiva D'Nechemta, etc. As noted by Rav Yirmiyohu Kaganoff in a recent "Halacha Talk" article (Yated Ne'eman, Y Magazine, May 6, 2022, pg. 17), Chukas and Balak are actually never combined into a double parashah in Eretz Yisrael, but rather exclusively in Chutz La'aretz.

[7]See the introduction to the Luach Hahalachos U'Minhagim L'Eretz Yisrael Lishnas 5785. As succinctly explained by Nehemia Klein, "In a non-leap year, Tzav is always the Shabbos before Pesach (Shabbos Hagadol). Given that the Yomim Tovim of Tishrei began on Thursday, Parashas Bereishis is immediately following Simchas Torah. Combined with the fact that Cheshvan and Kislev are both Malei, in this year's rare makeup there is an extra Shabbos before Pesach, thus the need to separate Vayakhel and Pekudei."

[8] "Mishenichnas Adar Marbin B'Simchah" (Gemara Taanis 29a).

[9]See at length Gemara Megillah (29a-30b). For a brief summary of the Gemara's conclusion see Mishnah Berurah (685:1).

[10]“Hachodesh Hazeh Lachem Rosh Chadashim, Rishon Hu Lachem Lechadshei Hashana” (Parashas Bo, Shemos Ch. 12: 2). Everyone knows the famous Rashi on the very first pasuk of the Torah citing Rabbi Yitzchak [see Sifsei Chachamim and the Taz’s Divrei Dovid ad loc. as to the identity of this Rabbi Yitzchak, whether referring to Rashi’s father or the Amora; see also Bereishis Rabba (Ch. 1:2) and Midrash Tanchuma Hayashan, (Bereishis 11)], that the Torah could have started with this pasuk, as it was the very first Mitzvah given to Klal Yisrael as a nation.

[11]Our set calendar was established millennia ago by Hillel II. Also known as Hillel Nesiah, he was a 13th or 14th generation descendent of Hillel I (Hillel Hazakein). See Ra’ah (Beitzah 4b) and Sefer Hachinuch (Parashas Bo, Mitzvah 4 – Kiddush Hachodesh; see also Machon Yerushalayim’s edition of Minchas Chinuch ad loc. footnote 11, that states that the calendar’s establishment transpired in the generation after Abaye and Rava).

[12]Rif (Megillah 10b), Rashi (Megillah 30b s.v. v’ee), Rosh (Megillah Ch. 4, 10, end s.v. Yerushalmi), Tur and Shulchan Aruch (O.C. 685:6).

[13]There are other inyanim where Adar Rishon is considered the main Adar; this was addressed fully in a previous article titled ‘Tale of Two Adars: Computations and Complications’.

[14]This is basic Gematria. Each of the letters of the Hebrew Aleph-Beis has an equivalent numerical value. For example, Aleph equals one, Beis equals two, Dalet equals four, Vav equals six, Zayin equals seven, etc. Hence, Beis, which equals two, refers to the second day of the week, Monday. Dalet, which equals four, refers to the fourth day of the week, Wednesday, etc.

[15]Except of course for those fortunate enough to live in Yerushalayim (or other walled cities from the time of Yehoshua Bin Nun), for that skip week is actually Purim Meshulash, a rare three-day Purim extravaganza, with the different mitzvos of Purim applying separately on Friday, Shabbos, and Sunday. This will be detailed at length shortly.

[16]Also, it is the only year type that Parashas Parah falls out on Parashas Vayekhel. Thanks are due to calendar experts R’ Yosef Yehuda Weber and Rav Dovid Heber for pointing these fascinating facts out.

[17]See Rema (O.C. 284:7), Magen Avraham (ad loc. 5), Machatzis Hashekel (ad loc. 5), Pri Megadim (ad loc. E.A. 8), Aruch Hashulchan(ad loc. 15), and Mishnah Berurah (ad loc. 16-18). The Tefillah of Av Harachamim first appeared in the Worms Pinkas in the early 1100s, written (anonymously) after ‘Gezeiras Tatn”u,’ when many Jewish communities in Ashkenaz were R”l wiped out during the Crusades.

[18]See Mishnah Berurah (685:18); bringing a machlokes between the Elyah Rabba (ad loc. 18), citing the Hagahos on the Sefer Minhagim (Minhag shel Rosh Chodesh Adar 45), who maintain it should be recited, against the Rema (Darchei Moshe ad loc. 1) citing the Maharil

(Hilchos Arba Parshiyos), as well as the Derech Hachaim (Dinei Hazkaras Nishamos 61), who hold it should not be recited.

[19]See Mishnah Berurah (284:18), Aruch Hashulchan (ad loc. 15), and Maaseh Rav (138).

[20]Rema (O.C. 284: end 7), Aruch Hashulchan (ad loc. 15).

[21]I used the expression “most of us,” as there will undoubtedly be minority who will attempt to take advantage and perform the halachically not-so-simple “Pores Mapah U’Mekadeish” to extend their Purim Seudah into their Leil Shabbos Seudah (as per Gemara Pesachim 105a-b). See Magen Avraham (O.C. 695:9; citing the Mordechai), Chayei Adam (vol. 2:155, 32), and Mishnah Berurah (ad loc. 15; see also O.C. 271:4 and 6). If one performs this properly he is considered to have fulfilled his obligations of both the Purim Seudah and Shabbos Seudah (see Kovetz Teshuvos vol. 2:17). Both the Meiri (Kesuvos 7b) and the Maharikash (Erech Lechem O.C. 695) wrote that they personally did this on Purim Erev Shabbos, as opposed to the Maharil (56; who seems not to have accepted this) and the Leket Yosher (pg. 156; who wrote “ain nohagin lekadeish”); see also Halichos Even Yisrael (Moadim vol. 2, pg. 449:6), who maintains that those who do this, aside for the Baal Habayis, are essentially giving up on the Mitzvah of Lechem Mishneh [on the topic of the requirement for Lechem Mishneh when doing “Pores Mapah,” see also Mishnah Berurah (271:23; citing the Magen Avraham ad loc. 11), Aruch Hashulchan (ad loc. 20), Toras Shabbos (11), Shu”t Ha’elef Lecha Shlomo (113), Shu”t Migdanos Eliyahu (146), Shemiras Shabbos Kehilchasa (vol. 2, Ch. 52, footnote 75; citing Rav Shlomo Zalman Auerbach), and Shu”t Lehoros Nosson (vol. 6:9)]; not to mention issues of ‘Tarti D’Sasri’ regarding reciting Al Hanissim or Retzei, etc [this was discussed at length in a previous article titled ‘The Seudah Shlishis / Rosh Chodesh Quandary.’] The Mishnah Berurah himself (271:21) concludes that “Raui lechol Baal Nefesh lizaher shelo yavo lidei kach.” For those who wish to perform this complicated hanhaga, this author advises to read Rav Sroyah Debilitzky’s Purim Meshulash (Ch. 1:6 and extensive footnotes) or Rav Nochum Eisenstein’s Kuntress Seudas Purim B’Erev Shabbos Kodesh to see how to accomplish this in a halachically acceptable manner.

[22]Following the Rema’s psak (O.C. 695:2; citing the Sefer Minhagim of Rav Yitzchak Isaac Tirnau/Tyrna) of starting before Chatzos when Purim occurs on Erev Shabbos. [See also Terumas Hadeshen (110), Shlah (Megillah, Ner Mitzvah 11), Elyah Rabba (ad loc. 4), Maaseh Rav (248), and the Kabbalistic Siddur HaRashash (cited in Kaf Hachaim ad loc. 23), who maintain that every year it is preferable to have the Purim Seudah in the morning. The Pri Megadim (E.A. ad loc. 5) attests he was noheg this way as well. See also Halichos Even Yisrael (Moadim vol. 2, pg. 447:3), that Rav Yisrael Yaakov Fischer was makpid for this shittah. Rav Moshe Feinstein related (Mesores Moshe vol. 1, pg. 197:429) that his father, Rav Dovid would eat his Purim Seudah in the morning as well.] The Yosef Ometz (1104) and his descendent, the Noheg K’Tzon Yosef (Purim 14, Hagahah) were very particular about having the bulk of this Friday Purim Seudah in the morning. Rav Yosef Eliyahu Henkin, in his authoritative Ezras Torah Luach (and in the posthumously published Shu”t Gevuros Eliyahu (vol. 1-O.C. end 168) writes that on Purim Shechal B’Erev Shabbos “Seudas Purim kodem chatzos hayom.”

[23]The Mishnah Berurah (ad loc. 10) cites the Yad Efraim (ad loc.) quoting the Maharil (Shu"t 56), that in this situation, one has a bit more time to start his Purim Seudah - until the beginning of the tenth hour (three halachic hours before shkiya; see O.C. 249:2).

[24]See Hanhagos Rabbeinu (pg. 170), Halichos Shlomo (Moadim vol. 1, pg. 343:26), and Orchos Rabbeinu (new edition, vol. 2, pg. 185:6).

[25]See Mishnah Berurah (249:8 and 13; Biur Halacha ad loc. s.v. muttar; and Shaar Hatziyun ad loc. 9), Aruch Hashulchan (ad loc. 7), and Shemiras Shabbos Kehilchasa (vol. 2, Ch. 42:27 and footnote 96). As an interesting counterpoint, Rav Moshe Feinstein is quoted (Moadei Yeshurun, Ch. 2, footnote 268 and Shmaatseh D'Moshe (Purim; Shemuos Moshe pg. 488:2 and footnote 27) as maintaining that it is preferable to wait to start the Purim Seudah at a later Zman if there are people expected to join him then, rather than starting earlier and having the Seudah by himself – as one cannot feel the "Simcha K'Rau" of Purim by eating by himself [see Mishnah Berurah (695:9), citing the Elyah Rabba and Shlah (ibid.); see also Mesores Moshe vol. 2, pg. 159-160:331]].

[26]Mishnah and following Gemara in Rosh Hashana (29b), Beitzah (17b-18a), Megillah (4b), Pesachim (69a), and Sukka (42b).

[27]See Tur and Shulchan Aruch (O.C. 688:6), based on the MishnahinMegillah (2a) and following Gemara (4b); see also Meiri and Ri M'Lunil (ad loc.) for interesting discussions whether Megillah on Shabbos shares the exact same din as Shofar and Lulav or not. There is a fascinating debate discussed by the Shaagas Aryeh in his Turei Even (Megillah 5a) regarding Purim Meshulash, that as the Megillah reading in Yerushalayim is pushed earlier to Friday (matching the rest of the world), whether it is now considered the actual proper time kavua for Krias HaMegillah, or if it is considered read earlier, before the actual zman. One ramification of this discussion is would be whether one may read the Megillah on Friday (regular Purim) without a minyan in Yerushalayim this year. Practically, the Pri Chodosh (O.C. 690:14 s.v. v'da), Mishnah Berurah (ad loc. 60 and 66, and Shaar Hatziyun ad loc. 59), and Rav Chaim Berlin (Shu"t Nishmas Chaim 77), rule that in such a case it must be leined with a minyan, otherwise a bracha may not be recited on the Kriya. The Kaf Hachaim (ad loc. 118) concurs, unless there is a specific minhag to do so. On the other hand, the Pri Megadim (O.C. 696 M.Z. 1), Ohr Somayach (Hilchos Megillah Ch. 1:7), Rav Yosef Chaim Sonnenfeld (Shu"t Salmas Chaim, original edition vol. 1:102 and 103), and Chazon Ish (O.C. 155:2; citing proof from the mashma'os of the Rambam) that in this case, Erev Shabbos is indeed considered "Zmanah," and a minyan is not necessary. See also Minchas Asher (Moadim vol. 2, Purim 34:2). Rav Shlomo Zalman Auerbach (Halichos Shlomo, Moadim vol. 1, pg. 358:4) concludes that although practically if one cannot read the Megillah with a minyan, he may do so himself with a bracha (as is the halacha in a regular year), nevertheless, if at all possible he should strive to ensure it is leined with a minyan. Another potential implication of this discussion, especially according to the mashma'os of the Ran that the Gezeira regarding Megillah is applicable due to "Terudos" (Megillah beg. Ch. 4; see also Hagahos Baruch Taam on the Magen Avraham O.C. 692:6 who

makes a similar point), would be regarding a child who became Bar Mitzvah in Yerushalayim on that Shabbos (or a case of an Oness), if he would need to and perhaps even be halachically permitted to read the Megillah on Shabbos now that he is a halachic man (and not just m'taam chinuch). Since this occurrence is extremely rare, perhaps Chazal were not gozer in such an exceptional situation. Rav Yosef Chaim Sonnenfeld is reported to be notte' to allowing this Bar Mitzvah boy to lein Megillah on Shabbos Purim Meshulash (as cited in Shu"t Tzitz Hakodesh vol. 1:55, 3), whereas the Tzitz Hakodesh himself concludes opposed. Similarly, it is reported (Shu"t Shevet Halevi vol. 5:83 s.v. v'agav) that the Brisker Rav and Rav Akiva Yosef Schlesinger had a similar debate as well, with the Shevet Halevi siding with Rav Schlesinger's opinion that the Bar Mitzvah bachur may not lein the Megillah on that Shabbos Purim. To further complicate matters, the Pri Chodosh (ad loc. 6) ruled that the Megillah actually becomes muktzah on this Shabbos Purim. And although the Elyah Rabba (ad loc. 13), Machatzis Hashekel (ad loc. 12 s.v. v'da) and Chasam Sofer (Hagahos ad loc. 6 and Shu"t O.C. 195) argue on his logic (see Mishnah Berurah ad loc. 18), Rav Yosef Chaim Sonnenfeld wrote an extensive footnote in his Seder HaPurim HaMeshulash defending the Pri Chodosh's position, concluding that we should certainly follow it as he was the Mara D'Asra of Yerushalayim. (This position seems leshittaso regarding the keviyus of Friday as the proper day of Kriyas HaMegillah as per his teshuvos in Shu"t Salmas Chaim; I am not entirely sure how to answer up his opinion as presented in Shu"t Tzitz Hakodesh, except that perhaps to surmise that it was only derech limud.) For more on this topic, see Cheishek Shlomo (Hagahos on Megillah 5a s.v. v'ha), Shu"t Sefer Yehoshua (Psakim U'Ksavim 226), Shu"t Har Tzvi (O.C. vol. 2:127), Mikraei Kodesh (Purim Ch. 52), Halichos Shlomo (Moadim vol. 1, Ch. 21, footnote 2), Halichos Even Yisrael (Moadim vol. 2, pg. 463), and Rav Moshe Mordechai Karp's Dinei Purim HaMeshulash (pg. 35).

[28]See Tur and Shulchan Aruch (O.C. 688:6), based on the Mishnahin Megillah (2a) and following Gemara (4b).

[29]Parashas Beshalach (Ch. 17:8). See Tur, Beis Yosef and Shulchan Aruch (O.C. 688:6). Although in his Beis Yosef Rav Yosef Karo writes that "matzasi kasuv" that this is indeed Minhag Yerushalayim, and questions why Al Hanissim is not recited on Friday along with the Megillah reading, nonetheless in his Shulchan Aruch he rules that it is indeed recited on Shabbos.

[30]Shmuel I (Ch. 15:2).

[31]See Beis Yosef (O.C. 688:6), Darchei Moshe (ad loc. 3) and Shulchan Aruch (ad loc.) and main commentaries. For more details on the hanhagos of a Purim Meshulash, see both Rav Yosef Chaim Sonnenfeld's Seder HaPurim HaMeshulash, Rav Chaim Pinchas HaKohen's similarly-named Seder HaPurim HaMeshulash (under the auspices of Rav Chaim Berlin), both re-published in 1910, and Rav Sroyah Debilitzky's Purim Meshulash.

[32]See Mishnah Berurah (688:16), based on Gemara Megillah (4a) and Tosafos (ad loc. s.v. Purim), as well as Lechem Mishneh (Hilchos Megillah Ch. 1:13), Dibros Moshe (Pesachim 5), and Shmaatseh D'Moshe (Hilchos Purim, pg. 392-393).

[33]Although the proper day to perform Mishloach Manos during a Purim Meshulash is not specified by the Gemara, nonetheless the basic halacha follows the majority consensus that it is done on Sunday – the same day as the Purim Seudah. See Terumas Hadeshen (111) that a core part of the Mitzvah of Mishloach Manos is so everyone should have their ‘Tzorchei Seudah’. Hence, as the Magen Avraham (688:10) rules, Mishloach Manos is performed on the same day as the Seudah – which is Sunday. This is ruled accordingly by most later Poskim, including the Mishnah Berurah (ad loc. 18) and Aruch Hashulchan (ad loc. 17). However, there are other varying shittos. For example, the Tikkun Yissachar (pp. 28b-29a) and Knesses Hagedolah (695, Hagahos HaTur) maintain that Mishloach Manos is akin to Matanos L’Evyonim and hence should be given on Friday, the same day as the Megillah leining. The Chazon Ish (O.C. 155:1 s.v. u’lha’amor) ruled this way as well. Other opinions include the Maharlbach (Shu”t Mahr”l ben Chaviv 32; cited by the Bach, Taz, and Magen Avraham ad loc.; see next footnote), who holds that Mishloach Manos should follow the Purim Seudah – which in his opinion, should be on Shabbos. The Yaavetz (Mor U’ketziah ad loc.s.v. v’hanireh) although agreeing with the Magen Avraham and otherPoskim that the Purim Seudah should be held on Sunday, nonetheless maintains that Mishloach Manos should be on Shabbos as it is Mitzvas Hayom, and would stand out as a Mitzvas Purim (as opposed to a Purim Seudah on Shabbos). The Pri Chodosh (ad loc. end 6) maintains that Mishloach Manos in this instance should be performed twice – on Shabbos and Sunday. The Kaf Hachaim (ad loc. 38) concludes that taking all the above into account, a Yarei Shomayim will give Mishloach Manos on all three days of Purim Meshulash (!) – but on Shabbos, only if there is an Eruv. On the other hand, the Chazon Ish (ad loc. s.v. 4b) argues that one may not fulfill Mishloach Manos on Shabbos, as not only is it “Uvda D’Chol,” but it would have the same problem of reading Megillah on Shabbos – someone potentially transgressing and carrying on Shabbos without an Eruv. Hence, in his opinion, this is not a feasible option. Yet, it is known (although he requested that it not be publicized) that Rav Shlomo Zalman Auerbach (Halichos Shlomo, Moadim vol. 1, pg. 358-359, footnote 12) some years would do give Mishloach Manos on Shabbos Purim b’tzina (privately) as a ‘Chumrah B’alma.’ Conversely, it is noted that Rav Yisrael Yaakov Fischer (Halichos Even Yisrael, Moadim vol. 2: pg. 462:13-14) in this instance would only give Mishloach Manos on Sunday of a Purim Meshulash, and not at all on Shabbos, “af lo b’tzina.”

[34]This is the psak of the Shulchan Aruch (O.C. 688:6), following the precedent of the Ran (Megillah 3a in the Rif’s pagination, s.v. Masnisin), explaining the Rif’s (ad loc.) citing of the Yerushalmi (Megillah Ch. 1, Halacha 4) that Seudas Purim is “Me’acharin,” pushed off - as the pasuk states (Esther Ch. 9:22) “laasos osam yemei mishteh v’simcha” – to make them days of feasting (drinking) and rejoicing; not a day that G-d already designated for such (meaning Shabbos). Although there are others, including the Ra’ah (ad loc.), who seem to maintain that the Purim Seudah must be B’zmanah (which in this instance implies on Shabbos), and the Maharlbach (Shu”t Mahar”l ben Chaviv 32) not only ruled that the Purim Seudah should be held on Shabbos, but personally was noheg the Purim Seudah on Shabbos [as per his talmid, the Tikkun Yissachar (pp. 28b-29b), the Bach (ad loc. s.v. Purim), Taz (ad loc. 8), and Magen Avraham (ad loc. 10)], nonetheless, the vast majority of Poskim ruled akin to the Shulchan Aruch, that the proper time for the Purim Seudah is indeed on Sunday. See Shu”t Radbaz (vol.

1:508), Magen Avraham (ad loc. 10), Mor U'Ketziyah (ad loc. v'hanireh), Shu"t Noda B'Yehuda (Kama, O.C. 42), Korban Nesanel (Megillah Ch. 1:7, 4), Shaarei Teshuva (ad loc. 7), Mishnah Berurah (ad loc. 18), Aruch Hashulchan (ad loc. 17; "v'ain lazuz m'divrei HaYerushalmi"), and Chazon Ish (155: end 1). On the other hand, as mentioned previously, the Tikkun Yissachar (ibid.) strongly argues, maintaining that one should have a separate and distinct Purim Seudah on Shabbos, or in the very least add some special foods at the Shabbos Seudah with the Purim Seudah in mind. The Pri Chodosh (ad loc. end 6) maintains that Seudas Purim in this instance should be performed twice – on Shabbos and Sunday. The Kaf Hachaim (ad loc. 45) concludes that taking all the above into account, a Yarei Shomayim will have Seudas Purim twice, on Shabbos and on Sunday. He concludes that certainly it is not too difficult to add a bit extra at the Shabbos Seudah for Purim and drink a bit of wine and have Kavanna L'sheim Mitzvas Purim. Rav Shlomo Zalman Auerbach is quoted (Halichos Shlomo, Moadim vol. 1, pg. 358:6) as agreeing with this – not to make an extra Purim Seudah on Shabbos, but rather to add a bit to the Shabbos Seudah with Purim in mind.

Disclaimer: This is not a comprehensive guide, rather a brief summary to raise awareness of the issues. In any real case one should ask a competent Halachic authority.

L'iluy Nishmas the Rosh HaYeshiva - Rav Chonoh Menachem Mendel ben R' Yechezkel Shraga, Rav Yaakov Yeshaya ben R' Boruch Yehuda.