



Overview

Siman 688 Seif 6:

When the 15th falls on Shabbos, the megilla is not read on Shabbos; rather it is read in advance on erev Shabbos. Money for matanos la'evyonim is collected and distributed on that day. On Shabbos, two sifrei Torah are taken out and from the second one they read עמלק ויבא and recite על הנסים. The Purim seudah is held on Sunday.

- ❖ Chazal issued a decree against reading the megilla on Shabbos out of concern that one will walk to a Torah scholar to learn how to properly read and will transport it four amos in a public domain. (M.B. 15)
- ❖ The 8th of Adar which is Shabbos is Parshas Zachor, and the haftorah is פקדתי and in the walled cities they read פקדתי on the 15th. Halachos related to Purim are discussed on this day so that they recall the idea of the day, but when Purim falls during the week this is accomplished by reading the megilla. (M.B. 16)
- ❖ על הנסים is recited on Shabbos rather than on erev Shabbos, but if it was recited on erev Shabbos he does not repeat shemoneh esrei. The residents of a city that is uncertain whether they read on the 14th or 15th should recite על הנסים on both days. (M.B. 17)
- ❖ Mishloach manos is also done on Sunday. Maharal Chaviv contended that the seudah as well mishloach manos are done on Shabbos. Other authorities follow Shulchan Aruch's ruling. Pri Chadash rules that a megilla is muktzah since it is not read on Shabbos but other authorities permit handling a megilla. (M.B. 18)

Siman 686 Seif 7:

One who journeys by sea or with a caravan and does not have a megilla to take with him should read on the 13th, 12th or 11th without a beracha. If he cannot wait until these days there are authorities who maintain that he may read from the beginning of the month. This is the custom. However, if he later happens upon a megilla he should read it again on the 14th. Even if he read it on the 13th it is considered as though he read it on the wrong day.

- ❖ It must be read in group of ten since when it is read outside of the correct time a group of ten people is necessary. [Meiri maintains that he discharges his obligation if he reads it to himself] however it is sufficient if some of them are children since the purpose is to publicize the miracle. Ran is uncertain whether villagers who read the megilla early must also read the megilla at night or whether it is sufficient to read it during the day. The same uncertainty applies to someone who will be travelling and Tur's language indicates that it must be read at night. This leniency is limited to megilla reading but the seudah,

Halacha Highlight

Becoming bar-mitzvah on Purim mishulash

Shulchan Aruch Siman 688 Seif 6
אלא מקדימים לקרותה בערב שבת

Rather they read it in advance on Friday

Shulchan Aruch rules that when the 15th on Adar falls on Shabbos the residents of walled cities do not read the megilla on Shabbos. The reason is that Rabbah issued a decree against reading the megilla on Shabbos out of concern that one will transport a megilla four amos in the public domain. Turei Even (מגילה ה) notes that when the walled city residents read on erev Shabbos, they are following a Rabbinic enactment but are not fulfilling their obligation m'divrei kabbalah which was to read the megilla on the 15th even if it is Shabbos. Accordingly, a walled city person should not read the megilla for a non-walled city person since the non-walled city person is fulfilling his obligation m'divrei kabbalah, whereas the walled city person is only fulfilling a Rabbinic obligation.

Based on this perspective, there are authorities who maintain an interesting position with regards to a boy or girl who live in a walled city who become bar/bas mitzvah on the 15th of Adar that coincides with Shabbos. They maintain that the bar/bas-mitzvah child should read the megilla on the Shabbos of the 15th. The reasoning is that on Friday since they were still minors the obligation to read the megilla was only a chinuch obligation, whereas on Shabbos their obligation is due to their personal obligation to fulfill mitzvos. As far as Rabbah's decree is concerned, that is in force only when the obligation is incumbent on the tzibbur, but not when the obligation is limited to individuals. The majority of Poskim, however, disagree, and contend that the megilla should not be read on Shabbos under any circumstance. Once Rabbah issued that decree against reading the megilla on Shabbos they uprooted the obligation to read the megilla on Shabbos altogether and there is no mitzvah whatsoever to read the megilla on Shabbos.

mishloach manos and matanos la'evyonim must be performed on the correct day. (M.B. 20)

- ❖ It is read with the berachos since this is the correct time for the mitzvah. (M.B. 22)

Siman 686 Seif 8:

If a city resident was on a boat or travelling and did not have a megilla and happened upon one on the 15th, he should read the megilla on the 15th.

- ❖ He does not recite the berachos since the correct time for the mitzvah passed. (M.B. 23)