



## When Purim Falls on Motza'ei Shabbat

1. The Ashkenazic minhag is to say Havdalah after reading the Megillah, while the Sephardic poskim advise saying Borei Me'orei HaEish before the Megillah and the rest of the Havdalah afterwards.<sup>1</sup>
2. While most poskim say that a Megillah is not Muktzeh,<sup>2</sup> one should not carry it to the shul on Shabbat in preparation for Motza'ei Shabbat unless one uses it in shul on Shabbat itself.<sup>3</sup>
3. If the congregation did not yet say Kiddush Levana, they should say it before hearing the Megillah.<sup>4</sup>

1. The Kol Bo (45) writes that Rabbeinu Chananeil and the Raavad held that if Purim falls out on Motza'ei Shabbat, one should recite Havdalah before the Megillah. He adds, however, that the minhag of Narvona was to say Havdalah after the Megillah. The Sefer Minhagim (Tirna, Purim s.v. Arvit) and Rama 693:1 write that the minhag is to say Havdalah after the Megillah. The Bei'ur HaGra 693:1 explains that we recite Havdalah after the Megillah in order to delay ending Shabbat as much as possible (see Pesachim 105b). Pri Megadim M"Z 693:1, Mishna Brurah 693:3, and Nitai Gavriel 28:8 agree.

Elsewhere, the Kol Bo (41) writes that one should say Borei Me'orei HaEish before the Megillah so that one does not benefit from candle light while reading the Megillah before making a Bracha upon it. He mentions that some others argued that the Bracha of Yotzeir HaMe'orot in Shacharit already exempted them of the obligation to thank Hashem for benefitting from light. The Maharash Halevi (cited by Pri Chadash 693:1) explains that the second opinion understands the bracha of Borei Me'orei HaEish to be in commemoration (zecher) of the creation of fire on Motza'ei Shabbat and not a bracha that permits one to benefit from light. Birkei Yosef 693:1 writes that ideally, one should say Borei Me'orei HaEish before the Megillah and the rest of Havdalah afterwards. Chazon Ovadia (p. 67) agrees.

2. The Pri Chadash 688:6 writes that the Megillah should be considered Muktzeh on Shabbat, since there's a gezeirah not to read the Megillah on Shabbat (Megillah 4b). The Eliyah Rabba 308:10, however, says that the Megillah is no different than any other sefer, and sefarim are not Muktzeh. The Mateh Yehuda 688:8 writes that even the Pri Chadash considers it Muktzeh only if Purim actually falls out on Shabbat itself, which, according to our calendar, occurs only for those who celebrate Purim on the 15<sup>th</sup> of Adar. Kitzur S"A 141:17 agrees.

3. Rav Yaakov Emden (Mor U'Ketziyah 693 s.v. KeSheChal) writes that it certainly is forbidden to bring the Megillah to shul on Shabbat in order to read it on Motza'ei Shabbat due to the prohibition of preparing on Shabbat for after Shabbat (Hachanah). Kitzur S"A 141:17 and Nitai Gavriel 28:4 agree.

The Chayei Adam (155:10), however, writes that while it is proper not to bring the Megillah to shul on Shabbat, strictly speaking it is similar to bringing wine for Havdalah, regarding which the Chayei Adam writes (153:6) that if it is absolutely necessary, one may bring wine for Havdalah if he does so in a way that it does not appear as though one is preparing for after Shabbat. Specifically, he should bring the wine early enough that he theoretically could use it on Shabbat and should carry it in some abnormal way. Mishna Brurah (667:5) agrees.

The Chayei Adam explains that Hachanah is violated only if one finished an entire activity but not if one merely is transporting an object that is going to be used later. He bolsters this assertion based on the Magen Avraham (667:3), who says that although one may not set up tables on the 8<sup>th</sup> day of Sukkot in Chutz LaAretz for Shemini Atzeret because of Hachanah, it is permitted to bring tables in from the Sukkah on the 8<sup>th</sup> day of Sukkot. Rav Mordechai Willig (Am Mordechai Shabbat p. 177-9) rejects the Chayei Adam's proof by explaining that the Magen Avraham permitted bringing the tables inside because there was a current need to bring in the tables so that people don't linger in the Sukkah and appear as if they are adding onto Sukkot.

Shaarei Teshuva 693:1 writes that one may carry the Megillah to shul privately on Shabbat if he then uses it on Shabbat. Shemirat Shabbat Kehilchata 28:83 agrees.

Rav Hershel Schachter (Eretz HaTzvi p. 57) writes that while Melachot D'rabanan are forbidden during Tosefet Shabbat, Gezeirot D'rabanan are not. Thus, preparing the wine for Havdalah after Tzeit HaKochavim (during Tosefet Shabbat) should be permitted. Chazon Ovadia (p. 107) is lenient even during Bein HaShemashot if it is necessary.

4. Noda BiYehuda (O.C. 1:41) writes that one should say Kiddush Levana before the Megillah because of Tadir VeSheino Tadir. He explains that the Gemara's principle that Pirsumei Nisa trumps Tadir (Megillah 3a) applies only if by reading the Megillah first, one will be able to do Pirsumei Nisa with a bigger congregation than if one were to do Tadir first. However, if the entire congregation can read the Megillah after Kiddush Levana, then it is better to say Kiddush Levana first. Kitzur S"A 97:15 and Nitai Gavriel 49:1 agree.