

The Jewish Weekly

In Loving memory of
Mendy Klein
 ר' מנחם משה ז"ל
 בן ר' נפתלי הירצקא
 נפטר ל"ג בעומר
 י"ח אייר תשע"ח
 ת.נ.צ.ב.ה.

Queen Esther of Jerusalem

By Leah Weg

granddaughter of Esther Frumet Koenig

During the years, when England was given the mandate, to administrate the Holy Land (1920-1948), the suites of offices from which they governed, were in Jerusalem, in the luxurious King David Hotel.

One week, a wave of nervous excitement, permeated the offices. An important high-ranking official from the Foreign Office, was due to arrive from London, on an inspection tour, and all the employees, were expending great effort in preparation for the diplomat's visit.

One of them was Esther Frumet Koenig, a young Jewish woman, who served as the chief secretary in the department of the British High Commissioner of "Palestine."

Her parents, Rabbi Shmuel Yaakov and Gittel Weinberg, were born in Russia, but after the Communist Revolution, emigrated from that country at their earliest opportunity. Although they had been enchanted with the idea of joining the burgeoning Jewish settlement in the Holy Land, in the end they decided to move to England.

One of the main factors in their decision, was a concern for their young daughter's general education. Childhood testing, within the British educational system, had confirmed that Esther Frumet had great intelligence and abilities. Different schools with solid reputations for excellence, offered the parents full scholarships, if they would enroll Esther Frumet in their institution.

Rabbi Weinberg realized, that to pursue that direction, would seriously endanger, if not destroy, the possibility for his daughter to receive a full and undefiled Jewish education, a goal which he had always considered to be crucial. The family abruptly decided to make aliyah to Israel, and to live in Jerusalem.

The Weinbergs established residence in Givat Shaul, which at that time was one of Jerusalem's newer neighborhoods, where many recent immigrants lived. Esther Frumet was eleven years old when they arrived in Israel.

After a few years, a serious problem arose for them. The Arab men of the nearby village of Lifta, were heard speaking about a plan to kidnap the prettier Anglo-Jewish girls of Givat Shaul, and force them into marriage and conversion to Islam.

Rabbi Weinberg realized, that the only guaranteed way to protect Esther Frumet, who was then a young teenager, was to arrange for her to get married immediately. Very soon after that, Esther Frumet willingly married Eliezer Mordechai Koenig, a young man a decade older than her.

Esther Frumet spoke and wrote English at a near fluency level. She was also skilled and exceptionally smart. It is no wonder that she easily landed a job in the department of the High Commissioner, where she quickly rose to a position of prominence.

One of her assignments, was to accompany the commissioner to his official meetings. She would

bring with her, a large stenography machine, and on it, type accurately the content of all the statements and discussions. The participants learned that they could rely on her completely.

Her position was powerful. All the correspondence sent to the High Commissioner, passed first through her hands. Whenever a letter from London, would purport to enact an oppressive measure against the Jews of the land, she would make every effort to cancel it, and send a brief response in the governor's name, giving the impression, that the purpose of the letter had been attended to properly. She well knew, that such deeds were endangering her job, but her concern for her people was greater than her worries for herself.

One example, was when a series of letters arrived, urging that Sunday be legally established, as the official Sabbath day off from work, also in the land of Israel. Esther Frumet shredded every one of these letters, thereby preventing the topic from even arriving for discussion in the government departments.

Eventually, her activities "somehow" became known to the Jews of Jerusalem, and a few began referring to her as "Queen Esther." The honorary nickname quickly stuck, and became known in other Jewish population centers as well.

On Monday, July 22, 1946, a woman member of Etzel ("Irgun") telephoned the King David Hotel, warning that they had infiltrated the hotel, and concealed in it, a massive amount of explosives, and therefore it was imperative to evacuate everyone.

Whoever had answered the phone did not take the warning seriously, either believing it to be a prank call, or that the ragged Jewish resistance movement, was not capable of such a sophisticated operation. As a result, the warning never circulated, despite two follow-up phone calls.

Twenty-five minutes after the first warning, at 12:37pm, a tremendous explosion destroyed a major portion of the hotel, especially the southern wing, where the British offices and suites were located. The final death toll was 91, plus 46 more injured. *

* For more on this historic event, see the Etzel website.

Esther's family was terrified that she had been caught in the explosion and G-d forbid, ...

A short time later the door opened, and Esther strolled in. She explained, that at work an important parcel needed to be delivered to the post office. The simple Arab employee, whose job was to take care of such menial tasks, had not come in that day, and Esther had unhesitatingly volunteered to take it in his stead. The explosion occurred, mere minutes after she had left. Her humbleness, and her generous caring nature, had saved her life.

Like the rest of the workers in her office, Esther had been involved in the preparations for the visit of the British official, and the delegation that accompanied him. At last, the day arrived. The office was sparkling clean and neat, with everything in its place, for the anticipated inspection. The employees waited with baited breath, for the arrival of their distinguished guests.

When the diplomat finally arrived, all the staff was gathered to greet him. In response he announced, that he wanted to express his appreciation for their

It Once Happened..

exceptionally dedicated work, in preparation for this day, and he would do so, by presenting each and every woman in the room, with a special gift. Then he began to circulate around the room, giving each woman a valuable gold necklace, with a pendant - a dangling cross!

The women were deeply moved by his attention and generosity. Each in turn formally bowed to him, including the Jewish women among them, and accepted the gift with expressions of gratitude.

The sole exception was Esther. When the honored dignitary extended one of the necklaces to her, she thanked him gracefully for his good intentions, and then said, "I apologize, but I cannot accept your generous gift, because I am a Jew."

The dignitary was perplexed for a moment, but then he apologized and continued to the next woman.

Everyone in the room felt confused by what had just happened, and the other Jewish women among the female staff, were upset with Esther as well. Afterwards, they reprimanded her for being so demonstrative in her refusal.

"Don't you know, that such behavior can arouse even more hatred against the Jews?" they scolded. "If you didn't want it, you should have just taken it, and later on you could have sold it."

(Editor's note: Jewish law forbids benefiting from objects of worship in other religions)

Esther did not bother to respond. She was confident that she had absolutely done the right thing.

The next day, there was a surprise notification, that the British dignitary would once again visit their department. They couldn't imagine why, but the mystery was quickly solved. As soon as the man entered the room, he walked directly over to Esther, and, much to her amazement, and everyone else's too, said that he wanted her to have a gift from him too. He presented her again, with a gold necklace, identical to the others, but the pendant on this one, was a Jewish star.

Some of the other Jewish women workers, gathered their nerve, approached the official, and said; "We too are Jewish."

The gentile British official, looked at them with a steady gaze, and replied, "This was given to someone, who is Jewish at every instance."

Reprinted from an email of KabbalaOnline.org.



YF GRAPHICS			
Shabbat Times - Tetzaveh			
	Candle Lighting	Motzei Shabbat	Motzei Shabbat
Jerusalem	5:05	6:18	6:58
Tel Aviv	5:20	6:20	
Haifa	5:11	6:19	
Be'er Sheva	5:23	6:21	



An Unusual Deathbed Request By Rabbi Elimelech Biderman

Every year, on the seventh of Adar, the *yahrzeit* of Moshe Rabbeinu, the members of the Chevrah Kadishah ("Jewish Burial Society") have a custom to fast, and at nighttime they join together for a special large meal. The purpose of this fast, is to atone for their sins, in case they didn't treat any dead person with appropriate respect, while preparing him/her for burial. At this meal, speeches are given, to encourage each other to be even more careful in the future, with the mitzvah of honoring the deceased.

At one such dinner in Jerusalem, a speaker related the following story:
One Friday afternoon, a woman called the Chevrah Kadishah office, and told the secretary that her husband just died. The secretary told her, that it was too close to Shabbat, and so the funeral will be held on Saturday night, immediately after Shabbat.

"My husband left a request," she told the male secretary. "Immediately following his burial, he wants people to sing Bar Yochai over his fresh grave."

"If this is what your husband wanted, we will fulfill his wishes."

During that Shabbat, a leading Torah scholar of the generation passed away. Thousands of people attended his funeral, so the funeral of the widow's husband, was deferred until after the scholar's. The Chevrah Kadishah wasn't able to begin the purification rites for the waiting body, until late that night, and when they finally finished, and declared they were ready for the funeral, it was already 1:00 a.m.

By that time, there were only nine men still present, to attend the second funeral. This couple never had any children, and they didn't have much family either, and now there wasn't even a minyan to escort this Jew on his final journey.

One member of the Chevrah Kadishah, went to a Torah study hall, where people study 24/7, and sought someone willing to join them for the funeral. No one was available, other than a magid shiur, a teacher at a yeshiva. At first he also said, "I came here to prepare a class for tomorrow morning. Try to find someone else."

The Chevrah Kadishah man tried, but soon returned, saying that he couldn't find anyone else at such an hour. So the teacher climbed into the Chevrah Kadishah van, to join them for this mitzvah. After all, as he himself pointed out, the purpose of Torah study is to learn in order to fulfill.

The funeral was finally completed at 2:00 a.m. The secretary remembered the deceased's final request. "Does anyone have a siddur (prayerbook) with the Bar Yochai song? The deceased asked that we sing it over his fresh grave."

No one had such a siddur.

"Does anyone know the song by heart?" They didn't. One person commented, "maybe I know it by heart, but at two o'clock in the morning, here on Har HaZeitim (Mount of Olives), standing in the cold, I don't know anything anymore." It seemed that the man's final request would not be fulfilled.

Just then, the teacher remembered that he had the text of the song with him. He took a piece of paper with Bar Yochai on it from his pocket, and they all sang together.

On the way back, the teacher told the Chevrah Kadishah members the incredible hashgacha pratit (instance of Divine Providence) that occurred. "Generally, on Shabbat I daven Mincha (pray the Afternoon Prayer) early, in a shul near my home. This week, I missed the early minyan, so I went to pray at a different shul, which is further away from my house.

"As I was walking to that shul with my son, he noticed a page from a siddur on the ground, and pointed it out to me. I picked it up, intending to put it into the box for discarded holy objects in the shul. But I forgot to do it, so that page has been in my pocket until now. This is the page that has Bar Yochai on it!"

The other nine men in the van, were all astonished by this wonderful demonstration of Divine Providence. Seeing their amazement, the teacher hastened to add another detail.

"That's not all. On Saturday nights, I usually study in my house. Tonight, I needed to prepare a lesson, but there was too much noise in the house, and I couldn't concentrate. That's why I went to the Study Hall. If I had been home, as I usually am, you wouldn't have found me."

One man remarked, "If such a story would have happened for a chassidic rebbe, people would speak about it for generations."

"Well, perhaps he was a hidden tzadik (holy man without sins)?" wondered another.

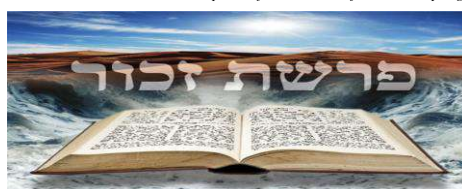
"I'll check into exactly who he was tomorrow," the secretary said.

After several inquiries, he discovered that the deceased was a regular Jew. However, on erev Rosh Chodesh (day before the New Moon) he would go to the tomb site of Rabbi Shimon Bar Yochai in Meron, and every Friday night, he sang the Bar Yochai song before reciting Kiddush."

The speaker concluded his telling, with the following thought: "We should treat every deceased Jew with utmost respect, because we can never know how special he or she is, to G-d. Here is a story, of an otherwise simple person, but G-d performed miracles for him. It is critical to fulfill all deathbed requests."

The next speaker stood up and said, "Thank you for this wonderful story, and it definitely teaches us to be careful, with the important good deed, of Respect for the Dead, as you said. But I would add, that we shouldn't wait for people to die, to respect them! We should honor each person when they are alive as well, because each person has qualities that make them special. Even the seemingly small good deeds that they do, make them extremely precious to the Almighty."

Reprinted from an email of Torah Wellsprings.



This week, in Parshat Tetzaveh, Moshe Rabbeinu is the central figure of the building and the furnishing of the משכן – the Sanctuary in the wilderness. Yet remarkably, his name does not appear in the entire Parsha. Usually, paragraphs begin, "וידבר ה' אל משה לאמר" – "Hashem spoke to Moshe saying" etc... But in this week's Parsha, pesukim commence, "ואתה" – and you – "ואתה תצווה" – you must command – and so on. Clearly Hashem goes out of His way to omit the name of Moshe. Parshat Tetzaveh is always read close to the *yahrzeit*, the anniversary of the death of Moshe, on the 7th of Adar, which took place a few days ago. So at the time when we mourn the loss of Moshe, his name is absent.

Rabbi Mirvis said, that there is a profound message for us, relating to the centrality of names. You see, when it comes to legacy, there are some who presume, that all depends on the preservation of their name on the lips of others. For as long as people are mentioning and quoting that name, then the legacy remains alive. But that is a mistake. Legacy has nothing to do with names. It has everything to do with impact. Through the seeds that we sow during our lifetime, the harvest can be reaped for all time. That is true legacy, and we learn it from Noach.

At the beginning of Parshat Noach. The Torah says, "אלה ה' תולדותיהם" – these are the generations of Noach. "איש צדיק" – "תמים היה בדורותיו את האלוקים" – Noach was a righteous person, he was perfect in his generations. Noach walked with Hashem.

Where are his generations? Only his good deeds are mentioned. Rashi says, "למדך שיעקר תולדותיהם של צדיקים" – "מעשים טובים" – to teach you that the primary descendants of good people, are their deeds. Those good deeds of Noach, sustained the world, and are with us to inspire us today.

We may not mention Noach by name, but that's not what matters – it is his impact upon our lives, that is with us.

And that is exactly the case, with regard to Moshe Rabbeinu and this week's Parsha of Tetzaveh. The name of Moshe may be absent, but the Torah that he taught, the values that he imparted, they are with us to this day, and that is the essence of his legacy.

Let us all therefore guarantee, that our legacy will remain in this world forever – by living a life of good deeds, and setting a fine example to one and all, and with that, let's pray for our soldiers who go out to protect us, and for those who need healing, shidduchim, children or parnassah, and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual, sweet Shabbat, an easy fast and Happy Purim.

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 7
MITZVOT ASEH: 4
MITZVOT LO TAASEH: 3

NUMBER OF PESUKIM: 101
NUMBER OF WORDS: 1412
NUMBER OF LETTERS: 5430

This year, (5780 / 2020) Tetzaveh is a special Shabbat. It is Shabbat Parshat Zachor: The Shabbat immediately preceding Purim is called Shabbat Zachor.

The Maftir, from Devarim, Parshat Ki-Teitzei, (25:17-19), deals with the commandment to "Remember what Amalek did to you on the way, upon your departure from Mitzrayim... how they perpetrated a cowardly and unprovoked attack... You shall erase the memory of Amalek from the heavens, you shall not forget." This commandment, to remember Amalek, is one of the 613 commandments. It is incumbent, therefore, upon every person to attend services on Shabbat Zachor in order to hear this special reading and remember its message.

What is the connection between erasing the memory of Amalek and Purim? Haman was a descendant of Amalek.

HAFTORA
Ashkenazim & Chabad: Shmuel I 15:2-34
Sefardim: Shmuel I 15:1-34

אומר Taanit Esther is observed on Monday, March 9, 13 Adar followed by PURIM on Tuesday and in Jerusalem on Wednesday. Please feel free to check out our Halachot and Minhagim sheets available.

תצווה

This week is Sponsored
by Susan Zuckerbrod
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JANE PERES

לע"נ

שיינה בת אליעזר ע"ה

פסוק

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Laws and Customs: Taanit Esther/Purim

The Jewish
Weekly

For the year 5780

According to Nittei Gavriel, Mishna Berurah and Shulachan Aruch Harav

All times listed are for Jerusalem only as per www.myzmanim.com

Based on Rabbi Shmuel Lesches's Halachah Sheets

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וחייה ברכה בת ר' נפתלי משה ע"ה רבינוביץ

ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

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🕊 MONTH OF ADAR

Some say it is a big Segula to fast on Erev Rosh Chodesh Adar and to say the whole Tehillim.

משנכנס אדר מרבין בשמחה - When Adar Begins we increase our joy. We increase our joy throughout the month of Adar, some say to increase the joy throughout Nissan too.

Some have the custom to hang up a sign of משנכנס אדר מרבין בשמחה.

🕊 7TH ADAR (באדר, ז)

7th Adar is the fast day for Tzadikim and most say Tachanun, however some have the custom not to.

There are those who are particular if possible not to make a wedding on the 7th Adar, due to it being the fast day for the Tzadikim as well as being the Yahrzeit of Moshe Rabeinu.

One should try to learn and do Mitzvot in memory of Moshe Rabeinu.

Most Chevra Kadishot have the custom to fast and go to graves of Tzadikim and to ask forgiveness from the dead in case they didn't handle the person with respect when burying, some also say Selichot.

In some communities, the Rabbi would give a Dvar Torah in memory of Moshe Rabeinu as well as other rabbis and Tzadikim who died during the year.

A child who is born on 7th Adar should not be named Moshe after Moshe Rabeinu.

🕊 PURIM PREPARATIONS

An inspiring *Purim* is the product of diligent preparation. In the days prior to *Purim*, one should review the *Halachot* of *Purim*.

🕊 PARSHAT ZACHOR

It is a *Torah* obligation for all men and boys over the age of *Bar Mitzvah* to hear *Parshat Zachor*. [One who absolutely cannot attend a *Minyan* should read this passage from a *Sefer Torah* or *Chumash*, with the *Trop* (cantillation) if he knows it.]

Although women are ordinarily exempt from *Kriat Hatorah*, there is a dispute with regards to *Parshat Zachor*. Therefore, it is ideal for women to attend *Shul*. However, a woman who is unable to easily attend *Shul* (e.g. she is tending to her small children) may instead read this passage from the *Chumash*.

Ordinarily, a *Sefer Torah* may not be moved to another location for one time use. Nevertheless, one may be lenient if necessary to facilitate the *Kriah* of *Parshat Zachor*.

Ideally, the *Ba'al Koreh* should be old enough to have a beard. [If this is not possible, a *Bar Mitzvah* boy should serve as *Ba'al Koreh* only if puberty is established.]

The *Ba'al Koreh* should read loudly and clearly, and have in mind to be *Matzeh* everyone listening to the *Kriah*. Similarly, all the listeners should have in mind to be *Yotzei* the *Kriah* and

to fulfil the *Mitzvah* of remembering to eliminate *Amalek*.

The word זָכַר is first read with a *Tzeirei* זָכַר - , and then repeated again with a *Segol* - זָכַר.

Some repeat just the word, some repeat the phrase תִּמְחָה אֶת זָכַר עֲמֹלֶק whilst others repeat the whole Passuk.

🕊 TAANIT ESTHER (MONDAY 9/3/2020)

Taanit Esther is not one of the four public fasts instituted by the *Nevi'im*. Therefore, a *Chattan* and *Kallah* during the week of *Sheva Brachot* need not fast. Pregnant mothers, nursing mothers and anyone considerably weakened by illness or advanced age need not fast. [One should not be unduly strict in this regard.] Mothers who have difficulty fasting while tending to their young children should consult with a *Rav*.

When a *Brit* occurs on *Taanit Esther*, the *Baalei Habrit* (i.e. the *Mohel*, the *Sandak*, and the father of the baby) need not fast. However, all other attendees must fast. Therefore, the *Seudah* takes place at night, after the fast.

Aside from the exceptions enumerated above, all healthy adults must observe *Taanit Esther* scrupulously. If one inadvertently ate during the fast, one must immediately resume fasting.

Anyone below *Bar/Bat Mitzvah* need not fast. From the age of nine upwards, the custom is to train children to fast for several hours, as per the child's abilities. [One should not be unduly strict in this regard.]

An individual exempt from fasting should eat in private only, and avoid meat, delicacies or excessive intake. Children old enough to understand the concept of a fast should avoid delicacies and meat.

🕊 EATING PRIOR TO THE FAST

One may eat and drink the entire evening until dawn (4:44am), provided that either of these conditions are met (this does not apply to water which can be drunk anytime up to the beginning of the fast):

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]
- One stipulated (preferably verbally) before going to sleep that he would eat upon waking. In this case, one recites the morning *Brachot* before eating.

🕊 LAWS OF FASTING

One shouldn't brush one's teeth nor rinse one's mouth. [If this will cause great aggravation, there is room to be lenient, provided that one leans forward to prevent any liquid from flowing down one's throat; that one uses substances unfit for consumption (e.g. Listerine); and that one rinses with less than 86 ml.]

One may take non-chewable pills for medical purposes, without water. A *Rav* should be consulted regarding other medicines.

One may shower, bathe and apply ointments and creams. [Even one who is strict on other fast days may nevertheless be lenient on *Taanit Esther*.]

One may not taste food to determine whether it requires salt/spices. However, when preparing food for a *Seudat Mitzvah* scheduled for the night following the fast, one may taste the food, provided that all these conditions are met:

- One expels it without swallowing.
- One tastes only an absolute minimum.
- One does not taste more than 86 ml in total throughout the day.

🕊 TAANIT ESTHER: SHACHARIT

During *Shacharit*, only the *Chazzan* recites *Anenu*. Therefore, a non-fasting individual shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* is not fasting, or less than three congregants are fasting: Instead of reciting *Anenu* between *Goal Yisrael* and *R'faenu*, the *Chazzan* includes *Anenu* in the *Brachah* of *Sh'ma Kolenu*, and concludes the *Brachah* regularly; i.e. *Shomea Tefillah*.]

A *Chazzan* who forgot to recite *Anenu*:

- if he remembered before reciting *Hashem's* name at the conclusion of the the *Brachah* of *R'faenu*, he recites *Anenu* immediately, and then repeats the *Brachah* of *R'faenu*;
- if he already concluded the *Brachah* of *R'faenu*, he recites *Anenu* in the *Brachah* of *Sh'ma Kolenu*, and concludes the *Brachah* with a double conclusion; i.e. *Ha'one B'eit Tzarah V'shomeah Tefillah*;
- if he already concluded the *Brachah* of *Sh'ma Kolenu*, he recites *Anenu* as a separate *Brachah* immediately after the *Brachah* of *Sim Shalom*.

One who is not fasting must still recite *Selichot* and *Avinu Malkeinu*.

One who *davens* without a *Minyan* omits the *Yud-Gimel Midot-Harachamim*.

Some hold that if *Tachnun* is not recited (e.g. when a *Chattan* is present), *Selichot* is still recited, whereas *Avinu Malkeinu* is not recited and some hold that *Selichot* ends after *Viduy*.

🕊 TAANIT ESTHER: KRIAH

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

A non-fasting individual must still hear *Kriat Hatorah* of *Vayechal*, but is not called up for an *Aliyah*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up, and refusing the *Aliyah* will cause him discomfort or minimize the honor of the *Torah*, he may accept the *Aliyah*. In any case, he may perform *Hagbah* or *Gelilah*.

A non-fasting individual shouldn't serve as the *Ba'al Koreh*, unless there is no one else who can do so.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The one receiving the *Aliyah* begins these verses with the congregation, but ends with the *Ba'al Koreh*.

🌀 CONDUCT ON TAANIT ESTHER

One should learn *Torah* connected to the topic of the fast.

One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

The purpose of fasting is to arouse one to do *Teshuvah*. Idling away one's time, or partaking in joyous or entertaining activities, is not in the spirit of the fast.

One should be especially careful not to become angered.

🌀 MACHATZIT HASHEKEL

Before *Mincha*, all males over *Bar-Mitzvah* give three halves of the local currency. [In Israel, three half-shekel pieces.]

One should not use *Maaser* money for his own *Machatzit Hashekel*.

In some communities it is also a custom to give *Machatzit Hashekel* on behalf of their wives and daughters, as well as for their sons under the age of *Bar Mitzvah*.

Where possible, boys below *Bar Mitzvah* should personally give *Machatzit Hashekel*.

It is preferable that the proceeds go to a *Shul* or *Beit Midrash*, just as the *Machatzit Hashekel* of old would be used for the *Beit Hamikdash*. Otherwise, the proceeds are distributed to the poor.

🌀 TAANIT ESTHER: MINCHA

Mincha is longer than usual (due to *Kriat Hatorah* and *Haftorah*); care should be taken to conclude before sunset (5:47pm).

Ideally, *Kriat Hatorah* should not begin prior to *Mincha Gedolah* (12:19pm). *The Amidah* may certainly not begin before then.

After *Haftorah*, most communities return the *Torah* to the *Aron Hakodesh* before *Kaddish* and in some communities, the *Chazzan* slowly recites *Kaddish* while the *Torah* is returned to the *Aron Hakodesh*.

If an individual forgot to recite *Anenu* in the *Brachah* of *Sh'ma Kolenu*, he may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember until he concluded *the Amidah*, he does not repeat it. [A non-fasting individual does not recite *Anenu*.]

The *Chazzan* recites *Anenu* between *Goal Yisrael* and *R'faenu*. [see TAANIT ESTHER: SHACHARIT] According to some, if after *plag Hamincha*, *Birchat Kohanim* with *duchening* is done. Chabad do not *Duchan*, however, the *Chazzan* does recite *Birchat Kohanim* towards the end of the *Amidah*.

Tachnun and *Avinu Malkeinu* are **not** recited, since it is *Erev Purim*.

🌀 END OF FAST

The fast concludes according to

R' Tukaccinsky at 6:10pm, others hold up until 6:20pm.

🌀 PURIM DRESS (IN JERUSALEM PURIM STARTS ON TUESDAY NIGHT 10/3/2020 WHILST FOR THE REST OF ISRAEL PURIM STARTS ON MONDAY NIGHT 09/03/2020)

One should wear *Shabbat* clothing throughout *Purim*. However there is a custom especially for children to wear masks or costumes. One should ensure that costumes do not contain *Shatnez*.

Cross-dressing is absolutely forbidden throughout the year. Although the *Rema* and several other early *Achronim* rule leniently with regards to *Purim*, the overwhelming majority forbid it. This prohibition applies to all adults and children who are of the age of *Chinuch*.

Some people encourage children to shy away from dressing as *Haman* or other wicked people. [When a *Purim* play requires a child to act the part of *Haman*, the Lubavitcher *Rebbe* indicated that this role be played without considerable enthusiasm.]

🌀 V'AL HANISSIM

V'al Hanissim is recited in each *Amidah* of *Purim*.

If one forgot *V'al Hanissim* at the appropriate place in the *Amidah*, he may still recite it if he did not yet say *Hashem's* name at the end of that *Brachah*. After that point, he does not recite it.

If one forgot *V'al Hanissim* at the appropriate place in *Bentching*, he may still recite it if he did not yet say *Hashem's* name at the end of that *Brachah*. After that point, he should recite it as a *Harachamon*, as per the *Nusach* printed in many *Siddurim* and *Birkonim*.

🌀 MAARIV (TUESDAY NIGHT 10/3/2020)

One should endeavor to hear the *Megillah* as soon as possible. [If circumstances require it to be read beforehand, a *Rav* should be consulted.] Nevertheless, the *Megillah* may be read the entire night until (4:42am).

One may not perform any activity that may distract him prior to reading the *Megillah*. Therefore, one may not eat, drink, nap or perform work from half-hour prior to *Tzeit* (6:19pm) until after hearing the *Megillah*. [Nevertheless, if one feels ill or weak, one may eat or drink between *Maariv* and the *Megillah* reading. Even so, one should not eat more than a *K'beitzah* (57 grams) of bread or *Mezonot* – unless there are health concerns, in which case he should appoint a *Shomer* (guardian) to remind him to hear the *Megillah*.]

In many communities an *Avel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing) may not serve as *Chazzan* on *Purim*, in some communities (including *Chabad*) an *Avel* does act as *Chazzan* on *Purim*.

The *Chazzan* recites *Kaddish Titkabel* immediately after the *Amidah*. The *Megillah* is read immediately afterwards.

After the *Megillah* is concluded, *V'atah Kaddosh* is recited, followed by the entire *Kaddish* but without *Titkabel*.

🌀 MEGILLAH READING

All men and women over the age of *Bar/Bat Mitzvah* must hear the *Megillah*.

Children (both boys and girls) should also attend the *Megillah* reading and quietly follow along according to their ability, unless they are too young and will create a disturbance. [An infant who cries or makes noise should be taken out of *Shul*.]

Ideally, one should attend a *Megillah* reading in a *Shul* where a large crowd has congregated. However, one can hear *Megillah* anywhere.

At the very least, one should hear the *Megillah* with a *Minyan*. [This applies even if he will be reading the *Megillah* later for individuals who could not attend a *Minyan*.] If this is also not possible, one should still endeavor to hear the *Megillah* with as many people as possible.

One does not fulfil the *Mitzvah* of *Megillah* when hearing it with the aid of a microphone, or over the phone or radio.

A perfectly *Kosher Megillah* should be used. [If that is unavailable, a *Megillah* may still be used if disqualified words or altogether missing words do not occur at its beginning or end, nor do they comprise an entire section or the majority of the *Megillah*. Needless to say, the *Ba'al Koreh* must still recite every single word even when using a *Megillah* with missing words.]

One may assume that his friend consents to his *Megillah* being borrowed for the sake of performing the *Mitzvah*, as long as it remains in the vicinity at all times and it is returned to exactly the same place in the same condition.

It is preferable that the listener follows along in a proper *Megillah* and recites the words in a barely audible whisper – but only if he is sufficiently familiar with the proper pronunciation of the words.

One who follows along from a *Chumash* should **not** recite the words at all, but must rather pay especially close attention to the *Ba'al Koreh*.

The *Megillah* is unrolled before the first *Brachot* are recited. [This also applies to everyone else following along with a proper *Megillah*.]

It is permissible to touch the parchment of the *Megillah* directly, unlike a *Sefer Torah*.

The *Ba'al Koreh* in *Shul* should be flanked by at least one person on his right and another on his left.

An *Avel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing) should not serve as the *Ba'al Koreh* in *Shul*, unless this is his regular function, or there is nobody as fluent as him.

Everyone should stand for the *Brachot*, unless it is too difficult. During the actual *Megillah*

reading in *Shul*, the *Ba'al Koreh* must stand (and may lean for support if necessary), but those listening don't need to stand. Nevertheless, most people do stand.

When the *Ba'al Koreh* recites the *Brachot*, he should have in mind to be *Motzeh* everyone who is listening to the *Brachot* and the entire *Megillah*. Similarly, everyone in attendance should have in mind to be *Yotzeh* the *Brachot* and the entire *Megillah*, and should not say "*Baruch Hu u'Varuch Shmoh*". [If one accidentally did so, he does not recite the *Brachot* again.]

If the *Ba'al Koreh* already heard the *Megillah*, the *Brachot* are recited by another man who did not yet hear the *Megillah*, and he is *Motzeh* everyone. If none of the men present are able to recite the *Brachot*, the *Ba'al Koreh* may recite it for them (or prompt them word by word).

When the *Megillah* is read for less than a minyan of men or for women only, and the *Ba'al Koreh* already heard the *Megillah*, the women recite the *Brachot* themselves (standing), however some hold that the last *Brachah*, *Harav Et Riveinu* is not said. They may either recite the *Brachot* individually, or have one woman be *Motzeh* all the others. The same applies when reading the *Megillah* for children under the age of *Bar/Bat Mitzvah*.

One should not speak from the time of the *Brachot* until after the *Megillah* reading (and the last *Brachah*) is concluded, because unnecessary speech is considered an interruption, and also prevents him from hearing every word of the *Megillah*.

Whenever *Haman's* name is mentioned (according to Chabad only alongside a title), one stamps his feet vigorously. Children should be encouraged in spinning their *graggers* and stamping out *Haman's* name. The *Ba'al Koreh* should wait for absolute silence before resuming.

The following *Pesukim* are read aloud by the congregation, followed by the *Ba'al Koreh*: 2:5, 8:15, 8:16, 10:3.

The *Ba'al Koreh* raises his voice at "*Balailah Hahu*" (6:1).

The *Baal Koreh* reads "*Laharog Ul'abed; V'Laharog Ul'abed*" (8:11) and "*V'ish Lo Amad Bifenyhem; V'ish Lo Omad Lifeneyhem*" (9:3).

The congregation reads the ten sons of *Haman* quickly in one breath, from the words "*Chamesh Meot Ish*" until "*Aseret*" (9:6-10), followed by the *Ba'al Koreh*. [Despite the speed, the *Ba'al Koreh* should ensure that he is looking at each word in the *Megillah* as he pronounces it.]

Some give the *Megillah* a light shake at the words "*Ha'igeret Hazot*" (9:26) and "*Ha'igeret Hapurim Hazot*" (9:29). [This also applies to everyone else following along with a proper *Megillah*.]

The final *Brachah* is recited by the *Ba'al Koreh* only when the *Megillah* was read with a *Minyan*. [Some would recite this *Brachah* even

when they heard or read the *Megillah* without a *Minyan*.]

At the end of the *Megillah* reading, some hold it should remain unrolled until the conclusion of the *Brachah* recited afterwards and some hold it should be rolled before the concluding *Brachah*. [This also applies to everyone else following along with a proper *Megillah*.]

❧ INTERRUPTION DURING MEGILLAH

One who misses hearing even a single word is not *Yotzeh* the *Megillah* reading. Therefore, one should pay absolute attention whilst the *Ba'al Koreh* is reading the *Megillah*.

If one missed hearing a word, the best solution is to read from that word onwards, until he catches up with the *Ba'al Koreh*. [This is necessary because each word of the *Megillah* must be read/heard in the correct order.] This should be done even when one is following along in a *Chumash* and not a proper *Megillah*.

One need not recite the words with the *Trop* if this will detain or prevent him from catching up to the *Ba'al Koreh*. However, one must ensure that all the words are properly enunciated and vowelized.

If one missed a word and did not follow the guidelines above, or he left during the *Megillah* reading for even a short time, he must hear the *Megillah* again. Nevertheless, he does not need to start again from the beginning, but may instead resume hearing it from the place where he was interrupted. In such an instance, one does not repeat the *Brachot* unless he diverted his attention from the *Mitzvah* of *Megillah*.

As mentioned above, one should not speak during the *Megillah* reading. If one said anything unrelated to the *Megillah* between the *Brachot* and the very **start** of *Megillah*, he needs to recite the *Brachot* again. If one spoke after this time – even matters unrelated to the *Megillah* – he does not repeat the *Brachot* again. Nevertheless, being that he could not have properly heard the words that the *Ba'al Koreh* was reading whilst he was talking or repeating the *Brachot*, he must follow the guidelines above for one who missed a word.

One should not pause unnecessarily whilst reading the *Megillah*. Nevertheless, if one paused even for an extended period of time, he may resume from the place where he paused. The exception is if he was forced to pause due to circumstances beyond his control, and the pause was for more time than it would have taken him to finish reading the *Megillah*. In such a case, one needs to start reading the *Megillah* again from the beginning.

❧ PURIM NIGHT

The table should be set with a tablecloth and candles. Even though there is no requirement to eat a festive meal, one should still rejoice and eat something special in honor of *Purim*. [One should moderate any festivities in order that they do not interfere with *Purim* morning.]

It is customary to eat seeds on *Purim*, such as poppy *Hamantashen*, to commemorate the seeds that Esther ate when keeping *Kosher* in the king's palace.

❧ SHACHARIT (WEDNESDAY 11/3/2020)

Ideally, *Megillah* should be read after sunrise (5:54am). *Shacharit* should be timed to read the *Megillah* as soon as possible. In extenuating circumstances, one may read the *Megillah* after dawn (4:42am).

Ideally, men should not eat before hearing the *Megillah*. If this is difficult, or there is any concern that one will be unable to concentrate during *davening*, one may snack, but should not eat a *K'beitzah* (57 grams) of *Mezonot*. Nevertheless, one should not be stringent if there are any health concerns.

Al Hanissim is recited in the *Amidah*, and *Tachnun* is not recited.

If one did not hear *Parshat Zachor* on *Shabbat*, he should have in mind to fulfil his obligation through the *Kriat Hatorah* of *Purim*. [For this reason, the *Ba'al Koreh* should intend to be *Motzeh* anyone who did not hear *Parshat Zachor* on *Shabbat*.]

During *Kriat Hatorah*, the word זכר is first read with a *Segol* - זָכַר, then again with a *Tzeirei* – זָכַר.

Some repeat just the word, some repeat the phrase זָכַר עַמְּלֵק תִּמְחָה אֶת זָכַר עַמְּלֵק whilst others repeat the whole *Passuk*. (the reverse of *Parshat Zachor*).

Some hold the *Sefer Torah* is returned to the *Aron Hakodesh* and some including *Chabad* hold that the *Sefer Torah* remains out during the *Megillah* reading, and is returned only after *Kaddish Titkabel*, as usual. [The one who holds the *Sefer Torah* remains seated throughout the *Megillah* reading and associated *Brachot*.]

If one did not yet give *Machatzit Hashekel*, he should do so before the *Megillah* reading.

When the *Brachah* of *Shehecheyanu* is recited, all should have in mind the other *Mitzvot* of *Purim*; i.e. *Mishloach Manot*, *Matanot Lo'evyonim* and *Seudat Purim*. [Preferably, the *Gabbai* or *Ba'al Koreh* should announce this.]

One should wear his *Tefillin* until after the *Megillah* reading (and *davening*).

❧ WORKING ON PURIM

One should not perform manual labor on *Purim*, unless for the sake of *Purim* or a *Mitzvah*; or he is so poor that he is without food; or in order to prevent a real loss.

One may also do light office-work or sell goods and merchandise, but should not allow that to distract him from the joy of *Purim*.

One may instruct a non-Jew to perform manual labor on *Purim*.

❧ MISHLOACH MANOT

All men and women over *Bar/Bat Mitzvah* should send at least one *Mishloach Manot*. Children (of the age of *Chinuch*) should also do so. [The *Lubavitcher Rebbes* would distribute

three *Mishloach Manot* packages – to a *Kohen, Levi and Yisrael*.]

The *Mishloach Manot* should contain at least two types of (respectable) ready-to-eat foods and/or beverages other than water. [The Lubavitcher *Rebbs* would include a food item as well as a beverage.]

Men should send their *Mishloach Manot* to men, and women should send their *Mishloach Manot* to women.

Some authorities hold that *Mishloach Manot* should be delivered through a *Shliach*. The *Shliach* may even be a child.

The *Mishloach Manot* should be both sent and delivered during *Purim* day (and not the night before or after).

It is praiseworthy to give *Mishloach Manot* to many people. [Technically, one doesn't need to adhere to the above-mentioned *Halachot* with regards to any additional optional *Mishloach Manot* that one sends. Nevertheless, it is commendable to do so.]

When giving *Mishloach Manot* to one who is not yet observant, one should remind him to make the appropriate *Brachot* on each food item.

Mishloach Manot may not be sent to an *Avel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing). However, the *Mishloach Manot* may be sent to an *Avel's* spouse or child. The *Avel* himself is required to send *Mishloach Manot*, but should send simple food items.

When sending *Mishloach Manot* in a new (non-disposable) utensil that requires *Tevilat Keilim*, it should be performed by the recipient and not by the sender. This is because *Tevilat Keilim* needs to be performed by the end user.

If the sender already *Toveled* the utensil, the recipient must still *Tovel* the utensil, but without a *Brachah*. The same applies if the recipient doesn't know whether the sender already *Toveled* the utensil. Therefore, the sender should inform the recipient (e.g. with a label) that the item has not yet been *Toveled*, in order that the recipient may *Tovel* it with a *Brachah*. [It is also best that the *Mishloach Manot* food not directly touch a non-*Toveled* utensil.]

🕯️ MATANOT LO'EVYONIM

All men and women over *Bar/Bat Mitzvah* should give *Matanot Lo'evyonim* to at least two needy people. Children (of the age of *Chinuch*) should also do so.

One should use the local currency, and not use *Maaser* money. [This does not apply to any additional optional *Matanot Lo'evyonim* that one gives.]

Matanot Lo'evyonim must go specifically to needy people (or *Tzedakah* organizations devoted to that purpose), and not to other *Tzedakah* causes.

One need not assess the financial circumstances of a poor person before giving him *Matanot Lo'evyonim*. Rather, "we give to whomever extends a hand."

Matanot Lo'evyonim should be delivered during *Purim* day (and not the night before or after).

If there are no poor people present, one must physically set aside *Matanot Lo'evyonim* – a verbal pledge is insufficient – and distribute it at the earliest opportunity.

It is preferable to allocate more of one's funds to *Matanot Lo'evyonim* than to *Mishloach Manot* and *Seudat Purim*.

🕯️ SEUDAT PURIM

One must feast and rejoice on *Purim*. In fact, the joy of *Purim* is even greater than the joy of a regular *Chag*.

The feast is conducted in the late afternoon. Hence, *Mincha* is davened earlier than usual, prior to the *Seudah*.

Despite the hustle-and-bustle of *Purim*, one should make a point of learning *Torah* prior to the *Seudah*, for a short period of time. Since *Purim* is thirty days before *Pesach*, one should begin reviewing the laws of *Pesach*.

A fair part of the meal should take place during the daylight hours. At the very least, one should eat a *Kezayis* before sunset (5:49pm).

If circumstances do not allow one to conduct his *Seudah* in the late afternoon, he may eat this meal anytime during the daylight hours.

One should feast among family and friends, because a larger crowd increases the joy. One should also invite guests to the *Seudah*.

The table should be set with a tablecloth. Some have the custom of lighting candles.

The prevalent custom is to wash, and eat meat and other delicacies. It is also customary to eat *Kreplach*.

If one wishes to begin the *Seudah* in one place and continue it and *bentch* elsewhere, he must have this in mind when reciting the *Brachah of Hamotzie*. [If he did not have this in mind, he should not relocate during the meal. However, if he already did so, he may *bentch* in the place where he concluded eating.]

One should share words of *Torah* at the meal, especially words of *Torah* that are connected with the *Purim* story.

It is customary to share a *Purim Torah*. The intention is not to use *Torah* to make a joke or mockery, G-d forbid. Rather one should share a *Dvar Torah* of the sort that brings joy to those who hear it.

🕯️ WINE AND ALCOHOL

Chazal instituted that one should drink wine on *Purim* "until he doesn't know the difference between *Arur Haman* and *Baruch Mordechai*". Many *Poskim* understand this to mean that one must drink to the point of intoxication.

At the same time, the *Poskim* caution against becoming inebriated when there is even the slightest chance of negative consequences. This especially applies to anyone with a medical issue or a weak constitution; to young

teenagers; to anyone whose behavior may not completely conform with *Halachah* when inebriated (such as forgetting to make a *Brachah* properly, *bentch* or *daven Maariv*); to anyone who may cause damage or injury to himself or others; or to anyone who may cause a *Chillul Hashem* when inebriated. Anyone in this category should discharge their obligation by drinking only slightly more wine or alcohol than usual.

It goes without saying that drinking and driving can be deadly and is a severe violation of *Halachah*. It is also dangerous for an intoxicated person to cross the road himself, and he should therefore be escorted home safely.

The *Mitzvah* of drinking wine or alcohol does not apply to women and children.

The Lubavitcher *Rebbe* established a year-round ban against people under the age of forty drinking more than four *Kelitchlach* (shot cups) of alcohol. Some years, the *Rebbe* made an exception for *Purim*. However, on many other occasions, the *Rebbe* stated explicitly that this ban extends even to *Purim*. The *Rebbe* would especially caution the *Bochurim* about this, and suggested that they fulfil their obligation by increased involvement in "*Yeyna shel Torah*" (the wine of Torah).

🕯️ MOTZOEI PURIM

V'al Hanissim is recited even when *bentching* after dark, as long as the meal began before nightfall and one has not yet *davened Maariv*. [For this reason, it is preferable to *bentch* before *davening Maariv*.]

On the night following *Purim*, one must not forget to *daven Maariv* as soon as possible. In any case, one should certainly *daven* before midnight (11:48pm).



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