

The Jewish Weekly

To Save a Drowning Man

By Rabbi Shmuel Butman

The town of Harki belonged to a branch of the Polish aristocratic Radzivil family. The owner spent most of his time in France and was rarely seen on his vast estates.

One of the young noblemen of the family, Benedict by name, had a very close friend in France named Pierre Louis, a young man from an assimilated Jewish family. Indeed, he was so alienated from his Jewish roots that he had no remaining Jewish ties at all.

When Benedict married, he settled on the estates of his wife's family in Russia. His good friend, Pierre Louis, also married into a wealthy family, and settled nearby. The two lived a life of luxury and pleasure and were constantly in each other's company.

After many years had passed, Pierre Louis was widowed. Left with no anchor in life, he immersed himself totally in a life of debauchery in the company of the Russian and Polish aristocrats who were his companions.

Once, when the chassid Rabbi Nissan went to visit the Baal Shem Tov, the Baal Shem Tov explained to him at great length the meaning of the verse in Psalms 107, "Those who go down to the sea in ships and do work in raging waters": * The phrase "those who go down to the sea" refers to the souls that come down and enter the bodies, comparable to the seas which cover everything, as the body covers the Divine soul within it.

"But there are two kinds of descent: in one, souls descend into the sea of life - i.e. when one finds oneself within a circle of Torah. In the other, the souls descend into the midst of a raging sea without any ship in which to take refuge. Those Jews who descend into the physical body, but live in an atmosphere devoid of the light of Torah, flounder as if in a raging sea.

"Therefore," concluded the Baal Shem Tov, "it is the duty of other Jewish souls who 'do their work in raging waters,' to save them, as they would a drowning man." The Baal Shem Tov made it clear to Rabbi Nissan that he was referring precisely to the friend of Benedict, Pierre Louis, who was, in actuality, a Jew named Pesach Tzvi.

"This winter, Benedict will go hunting with his friend Pierre Louis and they will both visit Harki. At that time, I want you to read this letter that I am giving you, and then carry out all the instructions in it."

Rabbi Nissan was to inform Pierre Louis that he was a Jew, named Pesach Tzvi, and that he

must return to his people. Even if Pierre Louis didn't want to listen, Reb Nissan must repeat to him exactly what the Baal Shem Tov had said. The Baal Shem Tov assured him that he would be successful.

When Rabbi Nissan returned to Harki the town was buzzing with anticipation of the aristocracy's hunting season who habitually visited the area.

Benedict and Pierre Louis were staying, as they always did, at the home of the local priest. But this time, as Benedict entered the house, he tripped over the threshold and fell. The pistol he was carrying in his pocket discharged, and a bullet lodged in his stomach.

Pandemonium reigned as a doctor tried in vain to staunch the flow of blood. Riders were dispatched to neighboring towns to bring other doctors, but the patient's condition deteriorated steadily.

As news of the accident spread throughout the town, the Jews were distressed to hear that Benedict, who had always been friendly toward them, was in grave danger. Rabbi Nissan opened the letter of the Baal Shem Tov, and to his astonishment, it contained a prescription for treating Benedict's wound. In addition, the letter said that if anyone inquired how Rabbi Nissan came to know this cure, he should say that he learned it from Rabbi Yisrael Baal Shem Tov.

On the second day after the accident Rabbi Nissan arrived at the house, saying he had a cure for Benedict. The desperate doctor allowed the Jew to be admitted. The rabbi spread an ointment on the wound and also put some medicine down the wounded man's throat. To the amazement and relief of all, the cure took effect within an hour.

Only then did Rabbi Nissan approach Pierre Louis and ask to speak to him in private. He related all the words of the Baal Shem Tov, telling him that he was a Jew, and must return to his people, but Pierre Louis was too shocked to respond.

It was months later, in the spring, that Pierre Louis arrived in Harki and came to Rabbi Nissan. He said he could not rest since the day they had spoken, and now he finally resolved to return to his people. Over the next year he studied and made great progress.

Benedict was quite sympathetic to his friend's return to Judaism, and as a gift he gave him an estate outside Harki. As an additional display of good will, Benedict presented to the local Jews the land on which their houses were built. In this manner the existence of the Baal Shem Tov and his circle of mystics became known in Harki.

Reprinted from an email of lchaimweekly.com.

It Once Happened...

The Rabbi's Delayed Plane Flight

By Rabbi Amram Sananes

Rabbi Ezriel Tauber related that he was once invited to be the keynote speaker for a very large event. As he waited at the gate to board his flight from Israel, they announced the flight was going to be delayed four hours. The delay meant Rabbi Tauber would miss the event where he would have delivered the keynote address.

As soon as the announcement was made, the passengers began angrily complaining about how they were going to miss meetings, appointments, and other scheduled events. The people were in an uproar, frantically trying to switch flights. Rabbi Tauber, however, sat in his seat calmly, learning from a sefer, as if nothing had happened.

A Jewish professor who was on the same flight observed the crowd and took note of Rabbi Tauber's conduct, noticing he sat without a reaction. The professor knew of the event scheduled and of the rabbi's upcoming keynote address. He approached the rabbi and asked how he could remain so calm and exhibit no signs of agitation.

Rabbi Tauber explained that although he would be missing the opportunity to deliver such an important speech, the Torah teaches that Hashem is in full control. And if the flight delay was for the best, there was no need to become upset and distraught.

Fifteen years or so later, the professor happened to meet Rabbi Tauber again and asked if he remembered him. The rabbi answered in the negative, and the professor reminded him of their exchange at the airport. The professor, who now wore a kippah and a beard, said, "That day, when I saw how you remained so calm at the airport, I was so inspired that I decided to explore Torah. I ended up becoming a baal teshuvah."

Rabbi Tauber, visibly moved, said, "For years I was trying to figure out how missing an opportunity to give an inspirational speech to a large crowd could have been a good thing. I hadn't found the answer until today. The delay resulted in my bringing another Jew back to Hashem."

Because the Rabbi believed so fiercely that Hashem is in control, he didn't get anxious or upset, and a fellow Jew found enough inspiration to return to Hashem.

Reprinted from an email of Jack E. Rahmey.



Y-GRAPHICS

Shabbat Times - Parshat Pekudei

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	5:03	6:16	6:57
Tel Aviv	5:18	6:18	
Haifa	5:09	6:17	
Be'er Sheva	5:21	6:19	



The Unsightly Scar By Rabbi Elchanan Shoff

The young man was still not married, and not so young anymore. He would be set up with one girl after another. But after the first date, girls just didn't want to see him again. They didn't tell him why, but the large scar on his cheek, a huge gash really, just was hard to look at. He knew this. He felt shortchanged sometimes. After all, he really was an amazing fellow, with a big heart, and sterling character.

So he went to visit the great sage, Rabbi Chaim Kanievsky. "Rabbi," he says tearfully, "I don't know what to do. I do not want to be lonely. I want to be a husband, and a father." And he told him that he is certain that his physical appearance is what is the matter. That scar...

The saintly Rabbi suggested to him softly, "the next time you meet a girl, bring up your scar in conversation! Tell her about it, how you got it, how it makes you feel." Own it, speak of it with confidence, and without shame, the Rabbi was telling him. An interesting idea, to which the fellow, though taken aback, committed himself.

A couple of months later someone suggests that he meet a girl. She is described to him as a very special outgoing vibrant person, kind and sweet. But what worried him was that they also told him that she was exceptionally beautiful. This worried him. "If she is as attractive as people said, then she will not be interested in a damaged person like me." Can

you imagine his pain? He comforted himself; "people exaggerate; perhaps she is average!" And he took her out.

She was gorgeous. Oh well. And then they started talking. She was charming sweet and open. And though he would have preferred to do just about anything else in the world, he awkwardly burst out with "I am sure that the first thing you noticed about me was this horrible scar that I have on my cheek. Rabbi Kanievsky told me to share the story about this scar on the very first date. Will you listen?" He went on to tell her that when he was 20 years old, he was heading home from the Mir Yeshiva one night, and the streets were dark and deserted. All of a sudden he heard a cry. A young girl screaming. He saw an Arab man running after a young Jewish girl, she fleeing and crying out in fear. Without thinking, he told her, he immediately gave chase, and with a pounding heart, he actually caught the predator, and he held him down long enough for the girl to escape! But in the struggle the Arab man took out a knife, and though he survived, his face never would look the same. That is the story of my scar." She was shuddering; wiping tears from her eyes. He was surprised at the strength of her emotions, until she said to him, "I never thought that I would find you. Since that day, I have wondered who was the fellow who saved me? Is he ok? I wish I knew his name. Will I ever have the opportunity to thank him?"

They are happily married today.

Reprinted from *Nuggets of Torah on Esther and Purim!*
Available on Amazon.com.

Shalom, of course means peace, hello and goodbye. But what's the fourth meaning? Shalom is also one of the names of Hashem. So central and crucial is the concept of peace in our tradition, that it is embodied within the very essence of the existence of the Almighty.

In parashat Pekudei, the Torah describes the great celebration that took place when we dedicated the new Mishkan, and the altar within it, in the wilderness. For the Haftorah, we have a matching passage from the Prophets, in the first book of Kings, which describes King Solomon's celebration when he dedicated the first temple. At that time, Solomon reflected on the fact that his great father King David had wanted desperately to build the temple. In fact, David saw this as his ultimate mission in life – and yet, he was denied this privilege! But why?

In the first book of Chronicles we are told that Hashem said to David "כי איש מלחמות אתה ודמים שפכת" - for you are a man of war and you have shed blood". Now of course, the purpose of all the wars that David fought and led our people into, was in order to preserve life, to protect us from our enemies who sought to destroy us. He engaged in wars through which he hearkened to the word of Hashem, to defend our people. Nonetheless, since he had blood on his hands, he was not the ideal person to build the house of Hashem.

Instead, his son Shlomo, coming from the route 'שלום' - meaning peace, was the ideal king to do it. Indeed, throughout his reign, King Solomon did not fight a single battle. We can now understand why in parashat Yitro Hashem tells us that for the purpose of a stone altar, we may not use hewn stones. And the reason is "כי חרבן הנפת עליה" - because for that purpose you would have had to use knives or swords which can be implements of war and therefore you would be defiling that altar.

That is why Shalom is the concluding word, it's the bottom line of all of our most important prayers. It's the last word of our Kaddish, it's the last word of our 'ברכת המזון' - Grace after meals'. It's the last word of 'ברכת כהנים' - the priestly blessings. It is the last word of the Amidah.

In 'The Ethics of the Fathers', Hillel taught that we should be the disciples of Aaron the High Priest, to be 'אוהב שלום ורודף שלום' - to love peace and pursue peace always'. Therefore the Gemarah in tractate Brachot tells us that it is so important, that every single morning in our prayers, we should praise Hashem who is 'עושה שלום ובורא' - He makes peace and He creates everything', indicating that nothing is of any value unless there is peace.

It is therefore so suitable that 'Shalom' is one of the names of the Almighty. When I greet you and I say "שלום עליכם", I am not just saying may peace be upon you, I am also saying may Hashem be with you. Of course, on Shabbat we want peace in our homes, and we want the spirit of Hashem to be with us. As a result, the blessing that we give is Shabbat Shalom. On Shabbat there is a stronger bond with Hashem so let's please join together to pray with all our hearts, for the current situation in Eastern Europe as well as for the recovery of all the sick, our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, for peace and for those who need healing, shidduchim, children and parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual and sweet Shabbat.

פרשת פקודי
This week is dedicated to all those affected by the situation in Eastern Europe, with prayers for peace and calm across the globe



Laws and Customs: Taanit Esther/Purim
For the year 5790
According to Nittel Gavriel, Mishna Berurah and Shulachan Aruch Harav
All times listed are for Jerusalem only as per www.amyzman.com
Based on Rabbi Shmuel Lescher's Halachah Sheets
Compiled by Yossi Frankel in memory of his grandparents
To subscribe: www.thejewishweekly.org or editor@thejewishweekly.org

Look out for the Halachot and Minhagim for Chodesh Adar & Purim available on our website
www.thejewishweekly.com

The Jewish Weekly's PARSHA FACTS
NUMBER OF MITZVOT: 0
MITZVOT ASEH: 0
MITZVOT LO TAASEH: 0
NUMBER OF PESUKIM: 92
NUMBER OF WORDS: 1182
NUMBER OF LETTERS: 4432
HAFTORA
Ashkenazim & Chabad: Melachim I 7:51 – 8:21
Sephardim: Melachim I 7:40 - 50

Laws & Customs: Adar, Taanit Esther/Purim (in Jerusalem) בס"ד

For the year 5782

The Jewish Weekly

According to Nittai Gavriel, Mishna Berurah and Shulchan Aruch Harav
All times listed are for Jerusalem only as per www.myzmanim.com

Based on Rabbi Shmuel Lescher's Halachah Sheets,

Reviewed by Reb Elimelech Rabinowicz שליט"א

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

to subscribe: www.thejweekly.org or editor@thejweekly.org

🌀 PURIM PREPARATIONS

An inspiring *Purim* is the product of diligent preparation. In the days prior to *Purim*, one should review the *Halachot of Purim especially as in Jerusalem Purim is on Friday*.

🌀 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* 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* - זָכַרְי, and then again with a *Segol* - זָכַרְי.

🌀 TAANIT ESTHER

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 (4:36am), 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. *Shomeah Tefillah*.]

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

- if he remembered before reciting *Hashem's* name at the conclusion of the
- 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*.

The Lubavitcher *Rebbses* would also give *Machatzit Hashekel* on behalf of their wives and daughters, as well as for their sons under the age of *Bar Mitzvah*. [*Sefer Haminhagim* qualifies that this isn't a directive for the

public. Nevertheless, it is prevalent amongst *Chassidim* to act accordingly.]

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* (12:18pm). *The Amidah* may certainly not begin before then.

After *Haftorah*, some return the Torah to the *Aron Hakodesh* before *Kaddish* and some hold, the *Chazzan* slowly recites *Kaddish* while the Torah is returned to the *Aron Hakodesh*, similar to *Mincha on Shabbat*.

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*. 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 6:15pm, others hold up until 6:24pm.

🌀 PURIM DRESS

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 the *Siddur*.

🌀 MAARIV (THURSDAY NIGHT)

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 (4:33am).

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* (6:24pm) 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 most 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*, however *Chabad* hold that they do.

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. [Despite this, one need not attend any *Shul* other than the one he ordinarily attends.]

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. Thesame 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 Lifenyhem*" (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 (FRIDAY)

Ideally, *Megillah* should be read after sunrise (5:46am). *Shacharit* should be timed to read the *Megillah* as soon as possible. In extenuating circumstances, one may read the *Megillah* after dawn (4:33am).

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* – זָכַרְי (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 Rebbes* 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 *Chag*.

The feast is conducted earlier in the day so as not to detract from the Shabbat Seudah, some hold to start ideally before *Chatzot* (11:47am).

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*.

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*.

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.

If someone didn't start their *Seudah* until later they should still eat their *Seudah* even at a very late hour of the day.

🌀 Shabbat

Candle lighting is 5:13 pm

If someone's *Seudah* lasts until Shabbat then it is sufficient to pause, cover the *Challah* or bread on the table, and make *Kiddush*.

Assuming the person making *Kiddush* had already made a *Hagafen* before making *Kiddush* then no *Hagafen* should be made, rather the *Brachah* of *Kiddush* should be recited on its own.

There is no need to wash again and make *Hamotzi* after *Kiddush*. Rather once *Kiddush* is made the bread may be uncovered and a *Kebeitzah* (according to Rab Chaim Noeh 55 grams and according to the *Chazon Ish*, 100 grams) should be eaten and then people can resume eating.

Some hold that *V'al Hanissim* as well as *Retzei* is recited when *bentching* after dark, as long as the meal began before nightfall and one has not yet *davened Maariv*. Some hold not to say *V'al Hanissim* and only *Retzei*. But according to many, one should say *Retzei* and after saying the *Harachaman* for Shabbat should say; *הרהמן הוא יעשה לנו נסים ונפלאות כאשר עשה לאבותינו בימים הימים* followed by *בימי מרדכי*. [Therefore,

in order not to cause confusion, it is advisable to *bentch* before Shabbat].

🌀 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* (shotcups) 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 - SHABBAT

One who does not eat the Shabbat *Seudah* or *daven Maariv* on Friday night. (because of drunkenness etc.) will be obligated to make *Kiddush* (of Friday night) on Shabbos morning. This is because they are still obligated in it since they didn't make it on Friday night. Likewise one cannot eat or drink Shabbat morning until *Kiddush* is made.

If one didn't eat a Shabbat *Seudah* Friday night then they should eat three meals Shabbat day.

