

# The Jewish Weekly

## Southern Lebanon: A Purim that Almost Wasn't Purim

By Daniel Bouskila

It was Purim, 1985. The surroundings seemed so strange to me. From childhood, Purim always meant Megillah reading, noise from noisemakers, loud music, lively dancing, people dressed up in different costumes, lots of good food, exchange of Mishloach Manot (gift baskets), and a little "l'chaim" to top things off. That was exactly the Purim I had in 1984, 1983, 1982... all the way back to 1964, the year I was born.

This year, it just wasn't the same. There was no Megillah scroll available to be read. There were some occasional loud noises, but they did not come from kids cranking noisemakers. There was no music to dance to, and nobody was really in the mood to dance. Not only were people not dressed up in costumes, but everyone was actually dressed exactly the same. The food was the same type of bland food we had eaten the day before, and the only exchanges were wishes of "Purim Sameach (Happy Purim)," with the sad and sarcastic response being "Yes, this is really Sameach (happy), isn't it?" If we said l'chaim – to life – it wasn't over a drink; it was a sincere hope that we will come out of this alive.

Purim 1985. Southern Lebanon. A lonely platoon of IDF soldiers, stuck in a small fortress. Not a very friendly place to be. The noise of gunfire, not the rhythm you would want to dance to. Young boys dressed up in khaki uniforms. Neighbors who were not interested in receiving Mishloach Manot. Strange, surreal. "During the month of Adar, we increase in joy" says the Talmud. Not here. Not in this place. No joy, nothing to celebrate. Just long shifts of guard duty, and patrols that really warranted the wishes of "l'chaim."

That night of Purim is one big blur to me. Same with the morning – a total blank. All I could remember is the same exact things I could remember from any other day in Lebanon. But I will never, ever, ever forget the afternoon.

I was standing on guard duty with Moti, my sergeant who I had become very close to ever since basic training was over. We always did guard duty together, often talking about life, big dreams, and great hopes for the future. We would take turns looking through the binoculars, as there was this one long road we had to watch over. All sorts of traffic passed through this road. Lebanese delivery trucks, civilians driving from one town to the next, IDF convoys, ambulances. Due to the rise in suicide car bombs in Southern Lebanon, the IDF declared a rule that any vehicle that had only a driver and no passengers would immediately be suspected as a suicide bomber, and the IDF would open fire towards it. We had the dubious honor of watching over this road.

Moti was staring through the high-powered binoculars, and he told me that an IDF convoy was on its way. "I see some IDF vehicles

approaching us," he said, "and there is some other non-IDF van with them, but I can't recognize what it is from here. Take a look." I looked through the binoculars, and the convoy of jeeps and armored personnel carriers, still quite a distance away, was indeed accompanying a white van, but I could not make out the writing on the van. I looked and looked and looked, until the writing on the van suddenly became clear to me.

"Oh my G-d, I can't believe my eyes," I said in English. "What, what is it?" asked Moti. My eyes stared in amazement through the binoculars at the writing on the van: Chabad. That's right, this IDF convoy was accompanying a Chabad van.

The convoy pulled up to our fortress, and my friends guarding the gate opened it up. In drove IDF jeeps, armored personnel carriers, and a van carrying Chabad rabbis and students. Like a mirage in the desert, the van stopped, and out came four Chabadniks. One of them held a Megillah scroll. Another had an accordion slung over his shoulders. Another had a bag filled with small copies of Megillahs, Purim cards from kids, and blessing notes from the Lubavitcher Rebbe, of righteous memory. Last but certainly not least, one of them brought out several bags of hamentashen pastries, various other sweets, and, of course, a bottle and shot glasses for a true "l'chaim."

Just like that, out of nowhere, in the middle of a war zone, this little IDF fortress suddenly came alive with the spirit of Purim. Now it was really surreal. From the bleak picture I described above, I could suddenly see somebody reading the Megillah from a parchment scroll, with people following in small paperback Megillahs (I have mine to this day). I now heard joyous accordion music, and I could see people dancing with big smiles in small circles. People were eating hamentashen, and l'chaim was not about a patrol, but instead was a good shot of vodka. We were all taking turns guarding the various posts, as everybody wanted to share in this sudden outburst of Purim joy. Purim was here, alive and well, in an IDF fortress in Southern Lebanon! Here we were – religious soldiers, secular soldiers, simple soldiers, officers, mechanics and cooks – together with these four Chabad angels, who brought us the purest sense of joy and the most sincere expressions of solidarity, support and unity I have ever experienced.

There is not one single mention of G-d's name in the Megillah scroll. Rabbinic tradition interprets this as the Purim story being an example of the "hidden hand of G-d," where miracles happen behind the scenes.

I wasn't in Shushan 2,500 years ago, so I can only rely on what the Megillah tells us. But there is one thing I am sure of: on Purim Day, 1985, for my friends and I in an IDF fortress in Southern Lebanon, there were no "hidden miracles." G-d's name was in the air, and the miracle of Purim was out in the open – in the most unlikely of places – for all to see and hear.

*Reprinted from an email of Chabad.org magazine.*

## It Once Happened...

### "Raspberry Preserves"

By Rabbi Yisrael Bernath

At a supermarket in New Jersey one Sunday [in 2021], Professor Michael Perino found a small, elderly woman standing in front of a high shelf holding "Bonne Maman" preserves. She was having trouble finding the flavor she wanted because the jars were set back on the shelf.

She couldn't read the labels. She could barely reach them. He offered to help.

After he handed her the raspberry preserves, she thanked him, paused, and then asked, "Do you know why I buy this brand?"

He laughed and replied, "Because it tastes good?"

"That's true, true, it tastes good. But that's not the reason."

She paused again. "I am a Holocaust survivor."

This was not the sort of conversation one would expect on a Sunday grocery run!

She continued. "During the war, the [Chapoulart] family that owns the company hid my family. So now I always buy it. And whenever I go to the store, my grandkids remind me, 'Bubbe, don't forget the jelly.'"


"That was the best reason I ever heard to buy any company's product." Perino thought to himself. Then he smiled and she smiled, and they went their separate ways.

The professor researched the story and indeed, the town that Andros Company, the makers of Bonne Maman, comes from, hid and saved Jewish families in WW2. It was called Biars sur Cere [located in southwestern France], which then had about 800 villagers.

This is an excerpt from an article he found: "You have to understand what it was like then. There were posters on the walls, from the Nazis and from the collaborators, and they said if you were found to help a Jew, a freemason, a communist, a socialist, or a pervert, you will be shot on sight. Despite the great danger in which helping put the villagers in, still they kept the children safe."

She was right - a good reason to buy Bonne Maman products. And, concluded Professor Perino, a poignant reminder that when we look out for each other it can change lives, and that there are good and selfless people in the world.

*Reprinted from an email of KabbalaOnline.org.*



## Y-GRAPHICS

### Shabbat Times – Parshat Tzav

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	5:13	6:26	7:07
Tel Aviv	5:28	6:28	
Haifa	5:20	6:28	
Be'er Sheva	5:31	6:29	

# Slice of Life

## Purim in Nazi Hell

By Pinchas Menachem Feivlovitz

Tired, starved, and downtrodden, we Jewish prisoners plodded into the barracks where we spent a few miserable hours on hard bunks before another day of backbreaking labor. We were too exhausted to think, but when our minds wandered back to times long gone, we could not help but wonder if it had all been a dream. Would we ever live again as we once had, before our parents and children had been murdered, and we were dropped into an unending hellish existence where death seemed to be a welcome (and inevitable) reprieve?

It was Purim eve, but what was there for us to celebrate in the German concentration camp of Gross-Rosen?

Suddenly, one of us leaped down from his small space on the bunk and began an impassioned speech that will forever remain in my memory:

“My fellow Jews,” he called out, “dear brothers in suffering! Today is our Purim, when we remember the miracles G-d did for our ancestors. He who dwells in Heaven saved our nation from being decimated. The enemy fell into the pit that he himself had dug. Today we once again have a double-edged sword pressed against our necks. Our enemies are trying to destroy us, but do not allow terror into your hearts! The Haman of our day, Hitler and his lackeys, will not be able to overcome G-d’s chosen nation. The eternity of Israel will not lie. The bells of freedom are already ringing in the distance. We will yet live to see justice meted out against our enemies, just like our ancestors in Shushan of old. Be strong, brothers, the Jewish nation lives on!”

Beads of sweat appeared on his face. His lips trembled, his eyes glistened, but he said no more.

Then another prisoner jumped down from his bunk and took his place next to the orator. Sweetly, with a voice laden with nostalgia and hope, he sang the words of the blessing said after the Megillah reading, in which we thank G-d “Who fights our battles and pays comeuppance to our mortal enemies.”

As the rest of us absorbed the last echoes of the tune, the two men lithely climbed back into their spots on the tiered bunking and silence reigned once again.

In our minds, we were blissfully transported back to the happy Purims of years past, but we knew the joy would not last.

The following morning, the block commander stormed into the barrack: “Cursed Jews!” he

shouted. “Last night someone here spoke disparagingly of our Führer. Tell me who it was! If I do not know who it was, you will all be punished before the day is done!”

His words were met with defiant silence.

His face appeared angrier, and his voice became louder. “Dirty Jews!” he called out shrilly. “I am giving you 10 minutes to identify last night’s speakers. Make no mistake about it, your lives are on the line.”

Ten minutes passed, and no one uttered a word.

“Run, swine, run!” the commander barked, and we Jews began to run as fast as we could, while the guards rained down a shower of rifle butts and whips upon our heads and backs.

“Quick, quick,” they shouted as rivers of blood spurted from our heads and our arms. Our backs sagged and our feet ached.

But we had only one fear: that last night’s brave performers, who had gifted us with hope and courage, would give themselves up in order to save us from further suffering. One even tried to run out of line to identify himself, but his neighbors didn’t allow it. “No, no,” they hissed with clenched teeth, “Stay strong. We are all responsible for one another.”

I have no way of recalling how long this went on, because every moment felt like eternity. We ran with our last strength, panting, with no air to breathe. Our tongues hung out, and tears mingled with sweat on our cheeks. But no one even considered ratting on the heroes of the previous night.

Yes, even the prisoners of Gross-Rosen merited their own Purim miracle—two miracles, actually: That no one dropped dead from the diabolic run we were forced to endure, and that we all had the courage to keep the identity of those two men secret.

The late Pinchas Menachem Feivlovitz was a Holocaust survivor who fought (and was wounded) in Israel’s war of independence. An adherent of the Gur Chassidic group, he devoted much of his energy to chronicling and telling the atrocities of the Holocaust, through his personal experiences of five years under Nazi rule. Together with his wife and fellow survivor Cipora (whom he met and married after liberation), he raised a family in Israel. At the time of his passing in 2007, he left behind dozens of descendants, devoted to Torah and Jewish life. This vignette was recorded by Feivlovitz in his (Hebrew) book, *Odeni Zocher* (I Still Recall).

*Reprinted from an email of Chabad.org magazine.*

## Torah Compilations With Yossi

### Parshat Tzav



The Torah in this week’s Parshah talks about the garments that the Kohen wore while doing his duty in the Mishkan and later in the Beit Hamikdash. The Torah tells us that after the Kohen completed his offering he would change his clothes.

The Gemara in Yoma explains that the Kohen’s changing of his clothes was an act of “דרך ארץ – politeness”, because a servant does not pour wine for his master in the same clothes he cooks for him in.

Rabbi Gifter, z”l, used to say that we can learn a very big lesson from this saying from Chazal. A human king has many servants and people working for him, each one plays a different role and fills a different position. A cook is not going to serve the king, because it is not respectful enough for a king to get served that way, instead special people are brought in to do this mission. When it comes to serving Hashem, instead of telling us that a different Kohen should assume the job of taking out the ashes, the Torah tells the same Kohen to change his clothes and complete the process himself. You know why this is so? Since every aspect is an act of serving Hashem, it does not matter how lowly it may look in human eyes, it is, in fact, magnified in the eyes of Hashem.

Someone who did a Mitzvah, one that is seemingly small and common, has still fulfilled Hashem’s will, and is truly worthy of His praise. We can never treat him on a lower status just because the Mitzvot he did seem smaller than ours. Take a look in Pirkei Avot 2:1, Rebbi said, ‘Be as careful with a “small” Mitzvah as you would with a “big” Mitzvah, because you don’t know the reward of Mitzvot.’

Friends, many times we look at certain people and we look down on them for not living up to our standards of observance. We see certain people, transgressing Shabbat, and we think, “We didn’t see it, but we know it happened”, or “That person may not have transgressed Shabbat, but that does not mean that they kept Shabbat, it just means that they happened not to transgress it.”

Dearest Friends, if you are sitting at a table with a person who is just starting to become religious or returning to religion, this may be the first Shabbat they have kept in a while. If they are keeping Shabbat and not transgressing it, that makes him a Shomer Shabbat.

Let us never judge a person, who we see do a mitzvah on a lower level than ourselves or maybe even higher, perhaps for them to do that Mitzvah may have been harder than for someone else to do a thousand Mitzvot.

We have no idea how much one Mitzvah is worth, so let us grab as many as we possibly can and let’s ask Hashem for those suffering from 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.

Yossi

## The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 18  
MITZVOT ASEH: 9  
MITZVOT LO TAASEH: 9

NUMBER OF PESUKIM: 97  
Some sources say that TZAV has 96 pesukim. (See Minchat Shai, a major authority regarding the mesorah -- the record of the traditional text, on 8:8)  
NUMBER OF WORDS: 1353  
NUMBER OF LETTERS: 5096

HAFTORA:  
Yirmiyahu 7:21-8:3 and 9:22-23

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# 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](http://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

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## 🕯️ 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 *Motzeh* 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* - זָכֵר, and then again with a *Segol* - זָכֶר.

## 🕯️ TAANIT ESTHER (Wednesday 17/3/22)

*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 *Rebbs* 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' Tukacinsky 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 17/3/22)

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 Bifenehem; V'ish Lo Omad Lifenehem*" (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 18/3/22)

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* - זִכָּר (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



