

The Jewish Weekly

The Singapore Surprise

Told By Rabbi Yonah Metzger

(Transcribed & Translated by C. R. Benami)

Two brothers from the American Wolfson family were hoping to close an important business deal in Singapore involving many tens of millions of dollars. After much negotiation the deal was to be signed with one of the most famous tycoons of Singapore. A man treated by most as a king, a powerful person due to his wealth, and also his character. Even though he was only a business man, many people were afraid of him.

The week the deal was to be signed the brothers arrived several days early in order to finalize the details with their lawyers, a team that worked on the contracts. Towards the end of the week when all was ready, the signing was to take place in the office of this entrepreneur.

When the brothers arrived at the building, the arbitrator was waiting for them by the elevator. He turned to them and said, "Excuse me for bringing this up, but here it is not a good idea to come to this meeting wearing a kipah (yarmulke, "skull cap"); it might offend certain people. Even though I understand this is a religious thing, I suggest that you take it off."

The brothers answered "We will not take off our kipot! It is a religious practice. Under no circumstances will we take them off."

"I didn't say to throw away the kipah. Just put it in your pocket until after the signing. Then put it on again and wear it as much as you like."

"No way! We won't even consider it."

They argued back and forth. The mediator finally said, "Isn't it a pity that a deal I worked on, worth several tens of million dollars, will fall through just because of a kipah...but what can I do?"

"Well, if we will lose this contract it is from Heaven, but we do not take off our kipot."

The mediator had no choice but to go along with their decision. They entered the elevator and arrived at the lavishly appointed hall where the signing was to take place. The furniture was richly upholstered, especially the chair at the head of the table reserved for the magnate.

When he entered the room, all present stood up. He signaled with his hand they should sit, and then he himself sat down at the head of the table. The Wolfson brothers sat on his left side.

Turning in their direction, the magnate addressed them. "Please drink some water.... And don't forget to say the "shehakol" blessing," he added.

Bewildered they looked at him. What is this? To be reminded of saying a blessing before drinking, in Singapore, by a non-Jewish businessman? How is this possible?

After they said the blessing, the entrepreneur answered "Amen." From other interactions during the meeting, they wondered if this man could possibly be a Jew.

He even had asked them in the colloquial of the Jewish people, "Did you davven (pray) Shacharit (the morning prayer) today?"

"Yes."

"In the synagogue?"

"Yes."

"With a minyan (quorum of 10 men)"

"Yes."

"Did you notice that the Rabbi of the synagogue is an Ashkenazi (of European descent) Jew and the congregation is Sepharadi (of Eastern descent)?"

This last remark showed such a knowledge of Jewish internal structure that one of the Wolfson men asked him, "Excuse me sir, but from where do you have such detailed knowledge of Jewish life?"

"I'll tell you. I was born here in Singapore. My parents passed away when I was young, and I was adopted by a Jewish family. My adopted parents were religious people. My adopted father always took me to the synagogue, so I know what Shacharit is, what Mincha (afternoon prayer) is, what Ma'ariv (evening prayer) is, what the blessings are, etc. I know it all.

"I never converted. I was not asked to and I stayed a gentile. But I'm well versed in all the customs. And I respect Jewish men who are not afraid to be seen as religious, who wear a kipah on their heads."

They looked at the mediator as if to say with satisfaction, "Nu, did the kipah cause harm?"

In the end, in the merit of the kipah, the magnate smoothed the conclusion of the deal. He proclaimed, "I trust these people, they are true to their religion and tradition." As a result, the signing was done relatively quickly. The deal went through and was an enormous success.

Reprinted from an email of KabbalaOnline.org.

It Once Happened...

The Chessed in the Naming of a Daughter

By Rabbi Yehuda Winzelberg

The two oldest children of Rav Yosef Shalom Elyashiv, received names from Rav Elyashiv's side of the family. The oldest son Shlomo was named after Rav Elyashiv's grandfather, the Leshem, and their second child, Batsheva Esther, was named after Rav Elyashiv's grandmother, the Leshem's wife.

One of the Elyashivs' neighbors on Rechov Chanan, an elderly widow named Sarah Rachel Goldman, never had children. One day, Mrs. Goldman dejectedly said to Rebbetzin Elyashiv, "Shayna Chaya, when I pass on from this world, what will I leave behind? I will never have anyone named after me, as I have no children. There will be no remembrance of me at all."

Rebbetzin Shayna Chaya was under 30 years old and expecting her third child at that time. Her empathy for her elderly neighbor was so deep that she went home crying. She and Rav Elyashiv decided that if this child was a daughter, they would name her Sarah Rachel. Although according to the Ashkenazi custom, a baby is not named after a living person, Rav Elyashiv felt that in this particular case, the chessed of raising the spirits of the lonely widow took precedence over the custom.

A short while later the baby was born, and it was a girl. Mrs. Goldman was elated to learn that the Elyashivs had named their newborn daughter in her honor. The baby brought new life to the older woman. Before every Chag, she would visit and bring candy for her young namesake, along with apologies that she was unable to afford more expensive gifts.

One day, when Sarah Rachel Elyashiv was about 10 years old, she and her sister Batsheva met Mrs. Goldman, who was already in her 80's. Mrs. Goldman asked the two girls to stand next to each other, and she observed that Sarah Rachel was slightly taller than her sister, who was a year and a half older.

The old lady jokingly said, "I assume that Sarah Rachel is taller because she has one virtue that Batsheva doesn't have. She was named after me!"

Mrs. Goldman passed away about two years later, right before the Bat Mitzvah of Sarah Rachel.

Rabbanit Sarah Rachel (Elyashiv) Yisraelson once asked her father if he had any reservations about naming Sarah Rachel after Mrs. Goldman. After all, the woman was still alive when she was named in her honor, and Mrs. Goldman did have a very difficult life, and she was not blessed with children.

Rav Elyashiv told his daughter, "If one does Chessed, no harm will befall them!"

Reprinted from an email of Torah U'Tefilah.



Y-GRAPHICS

Shabbat Times – Parshat Vayikra

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	5:08	6:21	7:02
Tel Aviv	5:23	6:23	
Haifa	5:14	6:23	
Be'er Sheva	5:26	6:24	



Don't Hold A Grudge

By Rabbi Elimelech Biderman

The Ben Ish Chai zt'l told the following story:

Once, there was a poor but generous woman who baked four loaves of bread each day. She gave three loaves to the poor and kept one for her family.

One morning, after distributing the three loaves, a destitute man came to her door begging for food. He said he hadn't eaten for a few days. She had mercy on him and gave him the fourth bread.

"I'll bake another one for my family," she thought.

She took a bag of wheat kernels and went to the shore, where the communal mill stood. After grinding her wheat into flour, she filled her bag with flour, flung it over her shoulder, and headed back home to bake bread for her family. Just then, a powerful gust of wind snatched the bag out of her hands and tossed it into the sea. She cried, "Why do I deserve this punishment? Is this my reward for giving tzedakah (charity)?"

There was a yeshiva (religious school) near the shore, and she went inside and asked the rosh yeshiva (dean of the yeshiva) for an explanation. "I gave extra tzedakah today. I even gave away my family's bread. Is this my reward for the tzedakah I gave?"

The rosh yeshiva agreed that logically he didn't understand why this happened to her. Nevertheless, he encouraged her to believe that it was bashert (destined), and for a good reason.

Just then, two merchants came in carrying two jugs filled with gold coins. "These are for the yeshiva," they said.

The rosh yeshiva was shocked, and he asked them why they were donating this large sum.

"We have just returned from a business venture overseas," they explained. "The water was stormy, and the ship crashed into a large boulder. Water came pouring into the ship, and our lives were in danger. We vowed that if we survive, we will give tzedakah to the first yeshiva we find. As soon as we made this pledge, something miraculously plugged the hole in the ship. That's why we're bringing you these jars filled with gold."

"Do you know what sealed the hole of the ship?" the rosh yeshiva asked.

"Yes, we know. When we got off the boat, we looked to see what saved our lives. We were surprised to see that it was a sack of flour! The flour became dough in the sea and glued the bag onto the ship, exactly in the right place to save our lives. It was clearly a miracle!"

The poor woman was astonished when she heard this story. The rosh yeshiva told her, "Now you have the answer to your question. You wondered why your bag flew out of your hands and why you were punished after giving tzedakah with mesirat nefesh (self sacrifice). It wasn't a punishment at all. It was a reward. Because of your tzedakah, Hashem enabled you to earn an even greater merit. You saved the lives of all the people on the ship. This is your reward for giving tzedakah with mesirat nefesh."

Reprinted from an email of Torah Wellsprings.



This week's Parsha is called Vayikra. Vayikra means to call out, "And Hashem called out to Moshe". Many times in life, Hashem calls out to us, but sometimes we miss the message. R' Yitzchok Zilberstein, in the sefer Aleinu Leshabeach who says in the name of R' Chaim Shmuleitz zt'l, a story about a person who totally misunderstood the message that Hashem was sending her.

There was a rabbi who had a daughter who was a very special girl, with all the greatest character traits. When she became of marriageable age, a good boy who was known for his learning and his diligence in his relationship with G-d, was suggested for her. This young man had one problem, because of a car accident earlier in his life, he broke a leg in an irreparable way, and he therefore had a slight limp. The rabbi's wife would not hear of the match. She felt that her daughter deserved only the very best in body and in soul, therefore they rejected the young man.

A short while later, the rabbi became very sick and needed to drink before Shacharit, which is 100% permissible according to Shulchan Aruch. His wife doubted him, yet, she got up every morning to make him his tea. One day, while preparing the tea, she fell and broke a leg, she told her husband, "See, this is because of your tea that you drink before davening". She totally didn't realize that this was a punishment for turning down that Talmud Chacham as a son in law and instead blamed her husband.

Friends, many times we get messages from Hashem but our signals get confused, let us try to pay attention to what Hashem is really saying to us and learn from it.

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 Chevre 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.

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 16
MITZVOT ASEH: 11
MITZVOT LO TAASEH: 5

NUMBER OF PESUKIM: 111
NUMBER OF WORDS: 1673
NUMBER OF LETTERS: 6222

This year, (5782 / 2022) Vayikra is a special Shabbat. It is Shabbat Parshat Zachor: The Shabbat immediately preceding Purim is called Shabbat Zachor.

The Maftir, from Devarim, Parshat Ki-Teitze, (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?

The wicked Haman, who intended to destroy all the Jews in one day and claim their spoils, was the descendant of Agag who was the king of Amalek in the time of King Shaul. Thus we know that Haman was an Amalekite. This is why our sages ordained carrying out the commandment of remembering to erase the memory of Amalek before Purim. Zachor means remember - "Remember... do not forget!"

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

אסתר תענית אסתר Taanit Esther is observed on Wednesday, March 16, 13 Adar II followed by PURIM on Thursday and in Jerusalem on Friday. Please feel free to check out our Halachot and Minhagim sheets available.

תענית אסתר - זכור

With sadness we dedicate this week's Jewish Weekly in memory of R' Yeruchum Fishel ben Reuven Aharon obm, who sadly returned his beautiful soul to Hashem, Rosh Chodesh Adar II, 5782.



Laws and Customs: Taanit Esther/Purim

For the year 5780

According to Nitei Gavriel, Mishna Berurah and Shulchan Aruch Harav All times listed are for Jerusalem only as per www.myzmanim.com Based on Rabbi Shmuel Leches's Halachah Sheets Compiled by Yossi Fraenkel in memory of his grandparents

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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
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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

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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* - זָכֵר.

🕯️ 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' 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 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 Bifneyhem; V'ish Lo Omad Lifneyhem*" (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* - זָכֵר, 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

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'EYONIM

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; *הרחמן הוא יעשה לנו נסים ונפלאות כאשר עשה לאבותינו בימים בימי מרדכי* followed by *ההם בזמן הזה*. [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.

