

6 Moving Stories of the Rebbetzin

by Mimi (Notki) Hecht

My father, R' Mendel Notik from Seattle, Washington, who lived in 770 as a bochur and was the personal helper of Rebbetzin Chaya Mushka Schneerson for a number of years, shared rare insights of her personal life.

He told many unheard stories of the Rebbetzin's commitment, devotion and care for the Rebbe and the Chassidim. Being that so little is known of the modest and humble Rebbetzin, my father agreed to provide a glimpse of her greatness and the special person she was.

I asked my father what first comes to mind when remembering the Rebbetzin. Right away, he said it was how incredibly in tune and sensitive she was. The following stories capture a fragment of what my father means.

I hope publishing these short stories will aid all who read them in better understanding, appreciating, and exemplifying our enigmatic Rebbetzin.

1. Special Delivery

The Rebbetzin sent a telegram to my father and mother on the day of their marriage. My father points out that even though he received wishes of Mazal Tov from the Rebbetzin in person, she still went out of her way to send it formally in writing the day of their celebration – as was customary in those days.

Around the time of my parents' wedding, the Rebbetzin returned to my father the wedding return envelope, in which the Rebbetzin included a monetary gift for my father and mother. She said they should spend it on something for the house. With the money my father bought an air-conditioner.

When he told the Rebbetzin what he had spent it on, she was pleased. She felt that it was money well spent.

2. Love, Life, and Sacrifice

Once the Rebbetzin described to me in vivid detail how, when Jews were starving in Europe (probably during World War I), her father sent her and her sister sneaking through dark alleys, way past curfew, to deliver food and candles to the Navardoker Yeshiva (of the mussar movement).

The two girls literally ran for their lives.

Imagine the Ahavat Yisrael (love for one's fellow Jew) of the Friediker Rebbe, that he would put his two beloved daughters in danger to save fellow Jews from starvation, and to enable them to continue learning.

3. The Rebbetzin on Money

The Rebbetzin was extremely careful with other people's money.

One of my jobs was to go to the various stores in Crown Heights to pay off her accounts. When I would come to her house, the cash would be laid out on the table together with the invoices, ready for me.

Before I would take the money, she would always insist that I count the money again, in case she had made a mistake. When I attempted to tell her that I trusted her – being that I knew she had counted the money carefully, and then probably re-counted to be sure – she would not allow me to leave until I counted the money myself.

She said, "In my home, they would say, 'Gelt Hut Lib A Cheshbon, Un Mit Yenem's Gelt, Darf Men Zich Zeier Hiten.'" (Roughly: "Money loves [needs/seeks] careful accounting," and, "With someone else's money, one must be extra careful.")

4. Rebbetzin: Such Great People

Because the Rebbetzin was not involved with the day to day goings-on in 770, she did not often witness the boundless love of the Chassidim for the Rebbe. On Rosh Chodesh Kislev 5738, six weeks after the heart attack that kept the Rebbe in bed in 770 rumors had been swirling that the Rebbe would leave 770 that night for the first time since Shemini Atzeret, when the heart attack took place.

The rumors turned out to be true. When the Rebbe was getting ready to leave 770 at about 9:00 at night, people were packed in front of 770, as the strong desire to see our king was then at fever pitch (since most of Anash had not seen the Rebbe since the events of Shemini Atzeret).

The Rebbetzin was watching the joyous spectacle from inside the Friediker Rebbe's Yechidut room, upstairs in 770, with the lights turned off in order not to be seen (and perhaps to see better).

Another fellow and I had the zchut (merit) to be there with the Rebbetzin, watching. Suddenly, like a bolt of lightning, a happy niggun burst from the mouths of the assembled throngs, and people were jumping in the air to get just one glimpse of their beloved Rebbe.

It was absolutely electrifying – you could feel their love for the Rebbe with your hands. I burst into tears, and out of the corner of my eye, I glanced at the Rebbetzin and it seemed to me that her eyes also became teary. Then she said in Yiddish/Russian, "Ah-zelche maladyetz'n!" (Roughly translated: Such great people!) She repeated this a few times, glowing with love.

When the Rebbe had left and the Rebbetzin was getting ready to leave, I asked her whether she wanted me to come to the house afterwards, in

case she'd need something. (She planned to leave 770 after the Rebbe had already left, and the crowds had dispersed.) She did not accept, saying, "You need to rest. Everything will be okay." (Apparently she had seen how I had been so affected moments before.)

"I will call you afterwards from the house to tell you that everything is definitely okay, so you won't have to worry." At 11:00 that night the Rebbetzin called me to say, "Everything is fine with my husband. Now get some rest, and we'll speak tomorrow."

5. Awaiting the Rebbe's call

On the days that the Rebbe went to the Ohel, the Rebbetzin would rarely leave the house. If she did leave, she would come back early in order to be near the phone, the sooner to hear the news that the Rebbe had returned and was fine. She would sit near the phone waiting for that call, and if someone would call in the interim, she would apologize quickly, saying that she could not talk since she was waiting to hear from the Rebbe, and that she would call them back later. (This was before Call Waiting!) She would sit, worried, the entire time. Only after she heard that he had returned safely to 770 would she breathe a sigh of relief and leave her post.

How ironic that the events of 27 Adar 5752 (the Rebbe's stroke, resulting in partial paralysis and inability to speak) occurred at the Ohel. Were her fears due to the fact that the Rebbe stood fasting the entire day until he was back from the Ohel? Was it the driving through unsafe neighborhoods?

Or was it because she, being the daughter of a Rebbe and the wife of a Rebbe, knew more than what any of us could ever know about what the future held for her husband?

7. 'Are you sure?'

One summer evening, as I was watering the garden, the Rebbetzin came outside on the back porch to get some fresh air. While talking with me, she mentioned, "I noticed that Rabbi Klein was driving my husband home these past few days, and I want to know if everything is alright with Rabbi Krinsky."

I told her that Rabbi Krinsky had gone to a family wedding in Chicago and that he was fine. "Are you sure?" she asked me. I assured her that he was absent for a good reason, a simcha, and she was clearly relieved.

Reprinted from collive.com.

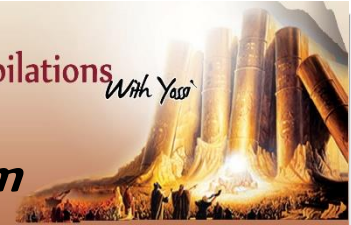
Editor's Note: Rebbetzin Chaya Mushka Schneerson's 35th Yahrzeit was Monday, 22nd Shevat – February 13th of this year.



Y-GRAPHICS

Shabbat Times – Parshat Mishpatim

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:51	6:05	6:45
Tel Aviv	5:06	6:07	6:42
Haifa	4:56	6:05	6:43
Be'er Sheva	5:09	6:08	6:45



LIKE FATHER, LIKE DAUGHTER

By Rabbi Yerachmiel Tilles

The "Ploni" family were devoutly Orthodox Jews from Hungary who lived in the populous Jewish neighborhood of New York's Lower East Side in the 1950's. The father, meticulousness in mitzvah-observance, was highly respected in the community. The mother was a popular woman who worked in the summers as a cook in Camp Emunah (the Lubavitcher camp for girls in the Catskill Mountains in upstate New York). Thus, she was well-acquainted with Rabbi Yaakov Yehuda ("J.J.") Hecht, of blessed memory, the founder and director of the camp.

One Thursday she showed up at Rabbi Hecht's house in the East New York section of Brooklyn. Bursting into tears, she begged his help. Her daughter had run away from home the year before at age 16. She had attached herself to a group of disreputable people and had ceased completely to observe mitzvot. They no longer had any idea of where she was. Relatives and friends had helped them to search, but every hopeful lead had turned out to be a false trail.

Finally they heard from her, but the news was not good. "Yesterday," wailed the hysterical mother, "she telephoned my married daughter, and told her that next week she will marry her non-Jewish boyfriend. Please, Rabbi Hecht, you must help us!"

Rabbi Hecht immediately called 770, and arranged for the Plonis to be on the list for yechidut (private audience) with the Lubavitcher Rebbe that night. He also hired a private detective to try to track down the runaway daughter's whereabouts.

That evening the Ploni couple entered the Rebbe's private room and poured out their hearts to him. The Rebbe listened with careful attention to all the details of what had occurred and then turned to Rabbi Ploni and asked him what seemed at first to be a strange and irrelevant question: "When you and your wife became engaged, did her parents give their approval?"

Rabbi Ploni's face drained white. From his appearance the answer was already clear. He explained that at the time a major quarrel had broken out in the family, and her parents had refused to give their blessing to the match.

The Rebbe probed further. "Afterwards, did you ever ask their forgiveness?"

Rabbi Ploni averted his gaze. With head down, he admitted that he hadn't.

"If so," instructed the Rebbe, "you should travel to their gravesite and beg their forgiveness."

"But," protested Rabbi Ploni, "nobody knows in what graveyard in Hungary they are buried, and anyway, most of the Jewish cemeteries there have been destroyed over the years. The chances of finding their site has to be considered infinitesimal."

"If so," replied the Rebbe, "tomorrow you should assemble a minyan and go to the "Ohel" [resting place] of the [previous] Rebbe, my father-in-law. Tell aloud the whole story there and ask for their forgiveness there, and G-d will help you."

The next morning, Friday, Rabbi Ploni gathered a minyan (one of whom was Rabbi Hecht's brother-in-law, Rabbi Moshe Zvi Lasker, from whom we know this story). In accordance with the Rebbe's instructions, Ploni related the whole course of events in front of them at the Ohel of the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn. He then asked the forgiveness of his deceased in-laws.

Meanwhile, the detective had succeeded in locating the missing daughter. He tried to convince her to return home, but she wouldn't listen. So he reported to Rabbi Hecht, who called in the parents for a conference that same day.

After examining and discarding a number of possible plans, they finally decided that the parents would lodge a complaint with the police against their daughter. First of all, she was still under 18, so according to New York State law required parental consent before marrying, which they refused to give. Second, they told the police, she stole from them various things when she ran away.

That Shabbat the police arrested her. Her 'fiancee' tried to secure her release but was unsuccessful. The wedding had to be postponed.

When the parents arranged her release, the girl still refused to return home. Her spirit unbroken, all she wanted was to reunite with her non-Jewish intended. Rabbi Hecht spent many hours over several different occasions to try to influence her.

In the end she agreed to at least first go to Eretz Yisrael for a while to complete her studies. Rabbi Hecht and her parents were pleased, as now she would be far away from her fiancee and crowd of friends. After some time in Israel she slowly came back to her roots. Eventually she married an observant Jew and raised a strong Jewish family.

Reprinted from an email of KabbalaOnline.org.



The Doctor was doing his rounds in the hospital, and he walked into one patient, and told his family, let him eat and drink whatever he wants and then walked over to the next patient and told his family, that he had to refrain from certain foods at certain times, and certain drinks at certain times. After leaving the patients, one of the residents walking with the Dr asked him why to this one you said eat and drink all you want and to the other one you gave very specific diets. The Doctor explained, the first patient you saw is on his deathbed, he will not survive this illness, and is going to die no matter what he eats, so I am letting him enjoy his last few days of existence. The other patient, has his full life ahead of him and will get out of this sickness, he just needs to watch his diet for now.

This story is brought down in the Midrash Tanchuma, on this week's Parsha, The Midrash asks, why is it such a big problem if one Jew takes another to a secular court to fight out monetary business? The Midrash answers with this story, and tells us that the word "ואלה" at the beginning of the parsha, is coming to add praise to the Passuk of earlier on where Hashem says I gave the Jewish nation חוק ומשפט, so here is the משפט Hashem gave the Jewish people, can't you see it, the first patient in the story is the secular court, who are not making it pass the דמיונות and imagination that this world portrays, but the Jewish nation who has the potential to get past this ailment of this world, and can do it, they just need to play by a different set of rules, and keep to certain diet restrictions. The Secular courts play by different rule books and we as Torah observant Jews, need to go to a Torah court and follow their ruling.

Friends, we are special and we are different, do not mistake this to be racist, we respect every one of Hashem's creations, but just like monkeys are not fish, and fish are not lions, the Jewish people are different, and unique, let us be proud of being part of the Chosen nation by praying for our soldiers and emergency service personnel who risk their lives to defend and help us, as well as those who need healing, shidduchim, children or parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual and sweet Shabbat

Yossi

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 53
MITZVOT ASEH: 23
MITZVOT LO TAASEH: 30

NUMBER OF PESUKIM: 118
NUMBER OF WORDS: 1462
NUMBER OF LETTERS: 5313

The Shabbat preceding Rosh Chodesh Adar, is Shabbat Parshat Shekalim.

We take out two Sifrei Torah; Seven Aliyot in the first Sefer Torah from the weekly Parshah - Mishpatim; Half Kaddish;

The Maftir, reads from Shemot, Parshat Ki Tisa, (30:11-16), which describes the census or counting of every Jew and the obligation to give a Half-Shekel Terumah during the month of Adar to pay for the public Korbanot in the Beit Hamikdash.

HAFTORA
Ashkenazim: Melachim II 12:1-17
Chabad & Sephardim: Melachim II 11:17-12-17

Shabbat Mevarchim Chodesh Adar
Rosh Chodesh - Tuesday & Wednesday, Feb 21 & 22

משפטים - שקלים

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Laws and Customs: Adar, Taanit Esther & Purim (for Jerusalem) ^{ב"ט}

The Jewish Weekly
For the year 5783

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

Based on Rabbi Shmuel Lesches's Halachah Sheets,
Reviewed by Rabbi Elimelech Rabinowicz

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה והיה ברכה בת ר' נפתלי משה ע"ה רבינוביץ
ר' יוסף בן ר' אורי ע"ה ומלכה בת ר' יצחק צבי הלוי ע"ה פרנקל

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☞ MONTH OF ADAR

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

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

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

☞ 7TH ADAR - באדר ז' (TUESDAY 28/2/23)

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

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

Some have the custom to fast as well as to try to learn and do Mitzvot in memory of Moshe Rabeinu.

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

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

Some have the custom that a child who is born on 7th Adar should not be named Moshe after Moshe Rabeinu.

☞ PURIM PREPARATIONS

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

☞ PARSHAT ZACHOR

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

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

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 זכר is first read with a Tzeirei זְכָר - , and then repeated again with a Segol - זָכַר.

Some repeat just the word, some repeat the phrase תִּזְכֹּר אֶת זְכָר עַמְלֶק whilst others repeat the whole Passuk.

☞ TAANIT ESTHER (MONDAY 6/3/2023)

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 (4:49am), provided that either of these conditions are met (this does not apply to water which can be drunk anytime up to the beginning of the fast):

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

☞ LAWS OF FASTING

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

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

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

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

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

☞ TAANIT ESTHER: SHACHARIT

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

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

A Chazzan who forgot to recite Anenu:

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

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

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

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

☞ TAANIT ESTHER: KRIAH

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

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

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

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

🕎 CONDUCT ON TAANIT ESTHER

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

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

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

One should be especially careful not to become angered.

🕎 MACHATZIT HASHEKEL

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

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

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

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

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

🕎 TAANIT ESTHER: MINCHA

Mincha is longer than usual (due to *Kriat Hatorah* and *Haftorah*); care should be taken to conclude before sunset (5:44pm).

Ideally, *Kriat Hatorah* should not begin prior to *Mincha Gedolah* (12:20pm). *The Amidah* may certainly not begin before then.

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

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

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

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

🕎 END OF FAST

The fast concludes according to R' Tukaccinsky at 6:07pm, others hold up until 6:17pm.

🕎 PURIM DRESS (IN JERUSALEM PURIM STARTS ON TUESDAY NIGHT 7/3/2023 WHILST FOR THE REST OF ISRAEL PURIM STARTS ON MONDAY NIGHT 6/3/2023)

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

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

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

🕎 V'AL HANISSIM

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

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

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

🕎 MAARIV (TUESDAY NIGHT 7/3/2020)

One should endeavor to hear the *Megillah* as soon as possible. [If circumstances require it to be read beforehand, a *Rav* should be consulted.] Nevertheless, the *Megillah* may be read the entire night until (4:46am).

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

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

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

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

🕎 MEGILLAH READING

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

❧ INTERRUPTION DURING MEGILLAH

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

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

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

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

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

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

❧ PURIM NIGHT

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

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

❧ SHACHARIT (WEDNESDAY 8/3/2023)

Ideally, *Megillah* should be read after sunrise (5:58am). *Shacharit* should be timed to read the *Megillah* as soon as possible. In extenuating circumstances, one may read the *Megillah* after dawn (4:46am).

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

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

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

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

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

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

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

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

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

❧ WORKING ON PURIM

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

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

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

❧ MISHLOACH MANOT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

🌀 SEUDAT PURIM

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

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

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

A fair part of the meal should take place during the daylight hours. At the very least, one should eat a *Kezayit* before sunset (5:46pm).

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

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

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

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

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

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

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

🌀 WINE AND ALCOHOL

Chazal instituted that one should drink wine on *Purim* "until he doesn't know the difference

between *Arur Haman* and *Baruch Mordechai*". Many *Poskim* understand this to mean that one must drink to the point of intoxication.

At the same time, the *Poskim* caution against becoming inebriated when there is even the slightest chance of negative consequences. This especially applies to anyone with a medical issue or a weak constitution; to young teenagers; to anyone whose behavior may not completely conform with *Halachah* when inebriated (such as forgetting to make a *Brachah* properly, *bentch* or *daven Maariv*); to anyone who may cause damage or injury to himself or others; or to anyone who may cause a *Chillul Hashem* when inebriated. Anyone in this category should discharge their obligation by drinking only slightly more wine or alcohol than usual.

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

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

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

🌀 MOTZOEI PURIM

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

On the night following *Purim*, one must not forget to *daven Maariv* as soon as possible. In any case, one should certainly *daven* before midnight (11:50pm).

