

# The Jewish Weekly

## The Rebbe and the Innkeeper

by Rabbi Shmuel Butman

Yankel the innkeeper lived in an isolated hamlet for so long that he hardly remembered that he was a Jew. Shabbat was a word he hardly recalled. Day and night he served the Polish peasants who bought drinks in his little inn. Nothing new ever happened and one year slipped unnoticed into the next.

One day, however, a stately looking Jew entered Yankel's inn and disturbed Yankel's quiet existence. This visitor was none other than the famous Tzadik, Rabbi Moshe Leib of Sassov, who had leased a hut in the middle of a forest in order to meditate and pray in the stillness of the woods.

At times, however, he came to the inn to purchase food, and that is how he came to know Yankel. When the Tzadik had first entered his inn, something deep inside Yankel stirred and prompted him to say to the rabbi, "You know, Sir, I too, am a Jew."

"How can you live in a place where there are no other Jews?" the Tzadik asked him. "Why, it seems you have even forgotten our holy traditions. My poor brother, why, even the animals of Jews refrain from work on the Shabbat. Can you do even less than that?"

Yankel blushed at Rabbi Moshe Leib's words. "But, Rabbi," he continued, "I have to stay open on Shabbat or the peasants buy their drinks elsewhere, and I will be destitute!"

"Nevertheless," Rabbi Moshe Leib insisted, "you must close on Shabbat. How can a holy Jewish soul do less than the donkey of a Jew who is kept from working on the Sabbath day?"

When Yankel saw that the Tzadik was adamant, he began to think and he resolved to close the inn on Shabbat. Yankel's announcement provoked a bitter reaction from his customers. "If you refuse to sell us liquor, we'll...we'll... complain to the landlord! He'll throw you out! You can't do this to us!"

Yankel knew they were as good as their words – particularly when it touched the issue of vodka. He walked deep into the forest until he found the hut of the Tzadik. "The peasants are threatening to ruin me," Yankel cried.

"Don't worry. Bolt the doors. If the landlord questions you, do not hesitate to tell him that your G-d commanded Jews to keep the Sabbath day holy," replied Rabbi Moshe Leib.

The innkeeper was very frightened, but he resolved to do as the Tzadik said. Shabbat arrived and Yankel bolted the door of his inn. The peasants arrived and began to pound on the door and windows trying to get in.

Finally, the voice of the landlord could be heard outside, demanding that Yankel open up the inn.

Yankel had no choice but to open, and it was a very angry poritz who entered the inn crying, "Who do you think you are, denying vodka to your customers!? Why else did I lease this inn, except to make a profit?"

"Sire," began a frightened Yankel, "surely you know I am a Jew. Just recently I was told by a holy Jew that our Torah forbids us to work on the Sabbath day. That is why I have closed the inn today."

The directness of the reply intrigued the landowner. "Where is this person? Bring him to me!"

Soon, Rabbi Moshe Leib was standing before the landlord.

"Tell me, Jew, does this prohibition against working apply to a Jew who is in danger of losing his livelihood?" he asked, in a cutting tone.

"Sire, it applies even in such a case," was the Tzadik's reply.

"Why do you torment this man? I doubt your answer would be the same if it applied to you. I will find out, and if you are really sincere, I will permit the inn to close on the Sabbath."

The landlord left, a plan hatching in his mind. The following Shabbat, the landowner rode into the forest with a bag of gold coins. When he saw Rabbi Moshe Leib leaving his hut, he scattered the coins on the floor of the forest and waited to see what would transpire. At first the Tzadik passed right by the coins, but then he returned and examined them closely. The landlord waited gleefully for the fatal moment when the Jew would eagerly scoop them into his hands. But no, he continued walking.

The landowner then rushed out of his hiding place. "I am very impressed, and I will keep my end of the deal. But tell me, why did you first ignore the money and then bend down to examine it?"

"I will explain," began Rabbi Moshe Leib. "At first, I ignored the money, for it was Shabbat. But then, I began to think how I needed the money to rescue many imprisoned Jews. Perhaps that mitzva overrides the prohibitions of the Shabbat. I became confused, and then I prayed to G-d to give me direction. Suddenly I understood. G-d could certainly provide me with the money in a permissible way.

Sire, if I had taken or hidden the money, you would not have understood my motives. You would have assumed that I was taking it for my own desires. I have always scrupulously observed the Shabbat, and now Heaven has protected me from coming to any harm. Surely, now you can see the importance of keeping the holiness of the Sabbath."

*Reprinted from an email of L'Chaim.*

## It Once Happened...

### Switching the Shiur (Class) to English

by Rabbi Yehuda Winzelberg's

At one of the Shabbos meals at an Agudah convention, Rabbi Shlomo Soroka, the director of government affairs at the Agudah of Illinois, introduced his Rebbi, Rav Elya Brudny, Shlit"ra, with a story.

He had been a Talmid in Rav Brudny's Shiur in the Mirror Yeshiva in Brooklyn, and as is typical in many Yeshivos, the Shiur was given in Yiddish. However, one day Rav Brudny suddenly switched the language of the Shiur to English, which surprised the Talmidim, and some of them even protested.

The next day, some Bochorim organized an official letter asking Rav Brudny to resume giving the Shiur in Yiddish, which was passed around to all the boys in the Shiur for them to sign. When the letter reached Shlomo Soroka for his signature, he was stunned that this was being done. He reprimanded the organizers and said, "Rebbi didn't forget how to speak Yiddish. If he decided to switch to English, he must have had a good reason for it," and the matter was put aside.

Rabbi Soroka then explained to the convention that in fact, he knew there was a Bochor in the Shiur who had been struggling to keep up with the Shiur, precisely because it was delivered in Yiddish. When Rav Brudny found this out, he called over the Bochor and told him that he would be switching the Shiur to be in English.



*From left to right: Rabbi Shlomo Soroka and Rav Elya Brudny*

Rav Brudny explained, "By me, Yiddish is a Hiddur Mitzvah, but it's not the only way it has to be. If a Talmid will only be able to grasp the Shiur if it's in English, then that will be the language it will be delivered in." "I know this story," Rabbi Soroka said, "because I was that Bochor!"

*Reprinted from an email of Torah U'Tefilah.*



**Y-GRAPHICS**

Shabbat Times - Parshat Terumah

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:57	6:10	6:51
Tel Aviv	5:12	6:12	6:48
Haifa	5:02	6:11	6:49
Be'er Sheva	5:15	6:13	6:51





# Torah Compilations With Yossi

## Parshat Terumah

### For no money in the world Rabbi Shlomo Simcha

My home phone rang says Shlomo Simcha Sufirin, a popular singer who lives in Toronto and is known as Shlomo Simcha.

"Shlomo Simcha," the caller said, "my name is Chezky Stein\* and I'm a chassan. I'm getting married on Lag B'Omer and I would like to hire you to sing at my wedding."

Shlomo Simcha checked his calendar; he had not yet been hired to sing on that night. "That date is open," he told Chezky. "I'll be happy to sing at your wedding." They agreed on a price. Then Shlomo Simcha wrote down where the wedding would take place and what time he was supposed to be there.

The next day, Shlomo Simcha received a phone call from an old customer. "Shlomo Simcha, this is Daniel Miller.\* Well, you sang at the weddings of our other sons, and now our youngest son is getting married. The wedding will be on Lag B'Omer."

Mr. Miller was a very wealthy man, and Shlomo Simcha knew that he would pay him a lot more money than Chezky Stein had agreed to pay. But that made no difference. "I'm really sorry, Mr. Miller, but I can't sing at your son's wedding. I already agreed to sing at someone else's wedding on that same night."

Mr. Miller was quiet for a few moments. "I'll tell you what," he finally said, "tell the other fellow that I'll give him \$3,000 if he'll allow you to sing at my son's wedding."

Shlomo Simcha called the chassan. "I'm sorry," Chezky said, "but I don't agree to this deal. I still want you to sing at my wedding."

But Mr. Miller was not ready to give up. When Shlomo Simcha told him what Chezky had said, Mr. Miller replied, "Tell him that I'll give him \$5,000."

Chezky still would not agree to release Shlomo Simcha from their agreement. When Mr. Miller heard this, he said, "Tell him that I'll give him \$10,000."

Chezky did not agree.

This time Mr. Miller said, "Look, you sang at the weddings of all my other sons and it added so much to the wedding. We want the same for this son. Tell that fellow that he should name his price. I will give whatever amount of money he wants so that he will allow you to sing at my son's wedding."

When Shlomo Simcha told this to Chezky, he was amazed at his reply. "There is no amount of money that would cause me to release you from our agreement. I want you to sing at my wedding."

"That's fine," Shlomo Simcha said, "I'll sing at your wedding. But if you don't mind my asking, why is it so important to you that I should sing at your wedding? Wouldn't it make more sense to take all this money he's offering you and hire another singer for your wedding?"

This was Chezky's answer:

"My father took ill many years ago and is disabled. All these years, my mother raised us, took care of my father, and also earned money to support the family.

"When I got engaged and we started to plan the wedding, my mother commented, 'It would be so nice if Shlomo Simcha could sing at your wedding.' That's why I hired you. I hired you because that is what my mother wanted. By having you sing at my wedding, I'm expressing my hakaras hatov for all that my mother did for all of us all these years.

"And that's why no amount of money can make me change my mind."

Shlomo Simcha was touched by this young man's words. What a beautiful way to show appreciation to a very special mother.

*Reprinted from an email of KabbalaOnline.org*

\*Name has been changed.

## תרומה

**This week is dedicated in memory**  
of  
**Reb Shlomo ben R' Binyamin**  
**Philipson**

Parshat Terumah presents us with the fascinating details of the furnishing of the 'משכן' (the Sanctuary) in the wilderness. As a mobile sanctuary, it was important that every item within it could be transported from place to place. So, for example, for the 'ארון' (Ark), the 'שולחן' (Table) and the 'מזבח' (Altar), Hashem instructed us to place rings on the sides, and poles were inserted through the rings so that people could carry the poles on their shoulders and transport these 'כלים' (vessels) from one place to another.

However there was a major difference between the 'ארון' (the Ark) on the one hand and the other vessels on the other. With respect to the other vessels, once they reached their temporary resting place the poles were removed, and when the time came for them to be transported again, the poles were inserted. Not so, however, with respect to the Ark. When the Ark was put down, the poles were not removed. The Torah says, "לא יסרו ממנו" - Don't take them from the ark."

The poles were an inseparable part of the Ark. The Meshech Chochmah teaches us a beautiful lesson from this. He tells us that the Ark represents the centrality of the study of Torah and the practice of the mitzvot of Torah in our lives, and that's because the Ark housed the Ten Commandments and the Torah. The poles represent the supporters of Torah. What we therefore find is that the supporters are as important as the implementers.

There are all types of supporters. There are those who give financial support for the building and running of institutions, and then there are those who give encouragement to people to learn and to teach. Foremost amongst these are family members, and the finest example I can think of is Rachel, the wife of Rabbi Akiva.

She encouraged her husband to go and study Torah and to become a great educator to the extent that we study from his teachings to this very day. But in order to achieve this, Rachel and Rabbi Akiva were separated for long periods of time. On one occasion when Rabbi Akiva was with her, in the presence of his students he addressed them and he said, "שלי ושלכם שלה" - My achievements and your achievements are all her achievements."

If not for her, he would never have studied and they would never have been taught.

It is therefore incumbent upon us to facilitate the high quality education of men and women within our communities and to encourage them 'ללמוד וללמד', to study and to educate others. No wonder therefore that when we return the Torah to the Ark we chant the verse, "עץ חיים היא למחזיקים בה ותמכיה מאשר" - The Torah is a tree of life for all those who grasp it and all those who support it are rendered happy."

If not for the supporters, we would have no Torah and without the Torah, we would have no people.

Let's join together to pray 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.

### Laws and Customs: Taanit Esther/Purim (for Jerusalem)

According to Nitzet Gavriel, Mishna Berurah and Shulchan Aruch Harav  
All times listed are for Jerusalem only as per www.myzmanim.com  
Based on Rabbi Shmuel Lesches' Halachah Sheets,  
Reviewed by Rabbi Elimelech Rabinowitz  
Compiled by Yossi Fraenkel in memory of his grandparents  
\*ר' ראובן בן דוד שנה אלוהינו ע"ה יודת רבנות ב"ה גמולי משה ע"ה רבינו  
\*ר' יוסף בן ר' אורי ע"ה מולדת ב"ה ירחיק בני הלוה ע"ה פורקלי

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## Look out for the Halachot and Minhagim for Chodesh Adar & Purim

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### The Jewish Weekly's PARSHA FACTS

*Yossi*

NUMBER OF MITZVOT: 3
MITZVOT ASEH: 2
MITZVOT LO TAASEH: 1
NUMBER OF PESUKIM: 96
NUMBER OF WORDS: 1145
NUMBER OF LETTERS: 4692
HAFTORA: Melachim I 5:26-6:13

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

The Jewish Weekly  
For the year 5783

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

## ☞ 7<sup>TH</sup> ADAR - באדר - ז' (TUESDAY 28/2/23)

7<sup>th</sup> 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 7<sup>th</sup> 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 7<sup>th</sup> 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' Tukacinsky 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 תְּמָחָה אֶת זָכַר עֲמֻלָּהּ 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).

