

The Jewish Weekly

CARRYING A BEARD

translation by C. R. Benami

The time for the lighting of the candles is near. The city of Jerusalem is finishing the last preparations for the Shabbat. The latecomers hurry to immerse in the mikvah (ritual bath). People are running to find time for the last tasks. Suddenly the voice of the town crier is heard.

Every Jerusalemite is familiar with the phenomenon. When the crier passes by everyone listens intently. This time he doesn't announce a death (May we not experience misfortune); instead he called out information that affected the lives of all the residents.

"An important message from the Beit Din (Rabbinical Court)," he exclaimed loudly. "The Eruv (Which makes carrying permissible outside of one's domain) of our city is pasul (faulty). This coming Shabbat it will be forbidden to carry in the city!"

It turned out that not long before Shabbat was to begin a defect was found in the Eruv which surrounds the city. There was no time before the entry of Shabbat to fix it.

The announcement immediately changed the regular patterns of behavior in the city. Those people who arranged kiddushim quickly transferred all the equipment and edibles to the shul (synagogue). Seniors sent their grandchildren to shul to put their reading glasses by the place where they were accustomed to pray. Everyone carefully checked the pockets of their clothes to make sure they were completely empty, no handkerchief, folded note or box of tabak (tobacco for smelling) should be left in them.

Fathers explained what was happening to their children, although the smaller ones couldn't understand what the fuss was about.

A guest, the rabbi of an esteemed community in New York, who was visiting at the home of an acquaintance in Jerusalem, wasn't disturbed by the announcement. He was used to not carrying on Shabbat because outside of Israel many Jewish communities do not use or are unable to establish an Eruv.

He asked his host about the amazing sites that one can see in Jerusalem. His host advised him to first of all see the city at dusk, when the sun sets and Shabbat spreads her wings over the houses of the city.

After that, he suggested, the place to go is the "tish" (table) of the "Beit Yisrael", Rabbi Yisrael Alter, the fifth admor (Rebbe) of the Gurer dynasty. He promised him that whoever was present at such an occasion would never forget it.

The host came from a Chassidic family, but the changes in the world had influenced him away from a chassidic life style. He was clean shaven and wore modern clothes, although he still was a G-d fearing Jew who kept the mitzvot and the Torah.

He decided with his guest that they would finish the Shabbat night meal quickly, thus enabling them to set out immediately to the Gurer beit midrash (synagogue/study hall) in the Geulah neighborhood, and find a place close to where the Rebbe sat.

After the lighting of the Shabbat candles the host and his guest walked to shul to pray Kabbalat Shabbat (the prayer greeting the Shabbat). From there they returned home to hurriedly eat the Shabbat evening meal. The host apologized that he cannot honor his guest as is usual on Shabbat, with words of Torah and songs, because they have to hasten to the beit midrash of the Beit Yisrael, so that the guest would be able to have this extraordinary experience.

Arriving at Ralbach Street they found the beit midrash crowded with people, despite its large size. It was not easy to make their way inside. They pushed themselves among the throng, trying to get to the rows closest to the Rebbe.

They didn't even consider finding a place to sit. They pushed in between the excited boys and young men and watched what was happening.

Even just standing wasn't simple. Here and there they would be shoved when more people tried to enter. They were willing though to suffer the discomfort with love, as long as they could experience this special occasion.

Silence fell in the hall as the Rebbe entered. His routine was to scan those present with a penetrating glance, after which he would focus on a certain spot. Immediately a path would be formed in the midst of the crush of people through which the Rebbe would pass. Sometimes he would make a sharp remark to one of the people near where he walked.

That Shabbat evening the glance of the Rebbe went straight to the place where the two guests were standing, so the opening that formed, left them standing exactly in the path of the Rebbe. The Rebbe paused close to the

It Once Happened...

host and said to him directly, "Even if there is no Eruv, one is allowed to carry a beard!" (In Yiddish the word tragen, which means 'carrying,' is also the verb used for 'wearing' a beard.)

The Rebbe continued on, leaving the Jew in shock. He was trembling all over. The Rebbe doesn't know him, how does he know about his chassidic roots and the beard that he used to wear?

The Rebbe's words pierced his heart, and he accepted the rebuke with love. Nevertheless, seven years passed and he was still continuing with his same life style, including his outer appearance.

One Friday he felt a strong desire to go to the Gurer Rebbe's tish once more. He decided to go that evening.

He finished the Shabbat meal quickly and hurried to find himself a place in the hall of the beit midrash. Again he 'merited' to receive some shoves from the crowd. Like everyone else, he waited in excited anticipation for the entrance of the Rebbe.

The noise and pushing ended the instant the Rebbe entered. His penetrating eyes immediately found the clean-shaven Jew. A path opened up instantly to where the Jew was standing. Upon reaching him, the Rebbe asked, "Did I hurt your feelings?"

Seven years had gone by. Thousands of Jews had come to see him, yet the Rebbe still remembered clearly this man and worried that he might have caused him pain!

This time the Rebbe didn't continue on his way. He didn't move from there till he heard the man say, embarrassed, that he wasn't insulted at all; he had accepted the rebuke with love and appreciation.

This encounter made an even deeper impression on him than the sharp remark from seven years ago. It didn't take long for him to return to the chassidic appearance of his youth. A full beard again adorned his face, till the end of his days.

Reprinted from an email of Sichat HaShavua.



Y-GRAPHICS

Shabbat Times - Parshat Tetzaveh

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	5:02	6:16	6:56
Tel Aviv	5:17	6:17	6:53
Haifa	5:08	6:16	6:54
Be'er Sheva	5:20	6:18	6:56



An Unusual Deathbed Request By Rabbi Elimelech Biderman

I never thought my son would marry a girl from London. He was learning in a yeshiva in England, and a shidduch was suggested that was too good to pass up. My husband had flown to England first, making a stop there after a business trip. He called and said it was important for me to fly to London right away to meet the girl and finalize the shidduch.

Necessity fueled me into action and within the span of three hours, I booked a ticket through my travel agent, made arrangements for my children, and notified my boss of my departure. I am usually a very organized person, but the rush of things, the surge of emotions over the upcoming shidduch, and my innate fear of flying, caused the last-minute mistake.

When I was half way to the airport, I realized that I was missing my passport. I kid you not. I was grateful that the taxi driver, sensing my extreme distress and tension, came to the rescue, and asked his dispatcher to have another driver, who was taking a call to the airport, to stop by my house and get my passport. It was sitting right on the kitchen counter!

This entire scenario had taken valuable time, and when I finally received my passport, the British Airways agent checked my ticket and informed me that my flight was leaving at 11:30 the next morning, and not 11:30 that night. My head started to spin. I needed to be in England right away. This couldn't be happening. I tried unsuccessfully to reach my travel agent.

The airline agents were very kind. I told them about the urgency of my arriving for my son's engagement, and they said that I could get on the 11:30 pm flight for an additional \$405. Problem was that I only had \$50 and my husband had our credit card as we were not frequent card users. He was sound asleep, as it was the middle of the night in England.

A small crowd had gathered to witness my drama. A young professional who overheard my problem piped up and said, "I'll lend you the money. No problem." He whipped out four \$100 bills and handed it to me. The ticket agents were speechless, and I was stunned. I thanked him profusely and promised to pay him back.

"Don't worry about it, just hurry to your flight. It's late," said the pleasant young man. I quickly punched in his address and number so that I could reimburse him. He mentioned that he lived in Boston, where he was attending medical school, but his parents lived in upstate New

York. I made the flight in the nick of time, and to make a long story short, the shidduch was finalized within the next few days.

The flight back was much more bearable and calmer – I was flying with my husband and my son had a wonderful kallah. When I went to use the restroom midflight, somehow my cell phone ended up falling into the "black hole" that leads to nowhere. I was upset to have lost my contact list, and then it hit me – I had lost the information of the young man who lent me the money!

How would I pay him back? I tried, but could not even remember his name. A few weeks passed. I wondered what that young man was thinking. What would I think if it had been me on the other end of the story? One day, I was in line in a store, and I heard them call a customer by name – Aryeh Mallek. That's it! The man's name was Maury Mallek! I was so grateful to Hashem for this obvious hint!

I looked up the number in Boston and upstate NY. I called the Boston number. No one answered. I dialed the NY number, and after 15 rings, a young man picked up. I asked for Maury Mallek.

"This is Maury."

I was never so happy to hear someone's voice on the other end! I explained who I was. He remembered me and the \$400. "You're probably wondering why it took me so long to find you. You see, it's a long story..." and I launched into the tale.

Maury laughed. "You know, it's unusual that you reached me here. I happen to be visiting my parents, but I don't live at this address. My father rarely picks up the landline. You could have called and called, and no one would've answered. Luckily, it all worked out in the end."

I was so relieved to send Maury a \$400 check, and to be given the opportunity to pay him back. The hashgacha pratis couldn't have been more obvious. But it got me thinking – what did Maury think when I did not pay him back right away, and what would I have thought if the situation was reversed

Reprinted from an email of Torah Wellsprings.



Why is the name of Hashem spelt Yud Yud in our siddurim?

The Sefer Nachalat Chamisha suggests that the origin is in Parshat Tetzaveh. There we find Hashem telling us 'ושכנתי בניהם' - and I will reside within the midst of the children of Israel'. Elsewhere Hashem says 'ושכנתי בתוכם' - I will dwell in their midst'. So why these additional words?

Says the sefer Nachlat Chamisha: the term 'בני ישראל' - the children of Israel' is spelt out in full because the last letter of 'בני' - children' is a Yud and the first letter of 'ישראל' - Israel is Yud. When combined, Yud Yud represents the presence of Hashem in the midst of the 'בני ישראל' - the children of Israel'. In the prayers that we utter from the Siddur, we dearly like Hashem to be a part of our lives, to be in the midst of everything we are going through – the highs and the lows of our existence. Therefore Yud Yud is the spelling that is used for Hashem in our siddurim.

Reb Naftali of Ropshitz takes this one step further. He reminds us that in Chassidic thought, the Yud stands for a Yid – a Jewish person. Therefore when you have two Yuds together, that represents two Yidden, two Jewish people.

So when therefore is Hashem found in our midst? It is when Jewish people exist alongside each other in peace and harmony. This message is of particular poignancy at the time of the celebration of the festival of Purim, which always takes place in close proximity to the reading of Parshat Tetzaveh. At the very moment when we recall how our enemies sought to destroy us, it is of the greatest importance that we realize that Jewish people need to coexist peacefully. The last thing that we can afford is unnecessary and tragic divisiveness within our own ranks. So therefore, the spelling of Hashem's name Yud Yud comes to remind us of Hashem's desire to dwell in our midst and how we at all times need to deserve that.

So let's try to always see all of our brothers as equals and let's pray to Hashem, for our soldiers who go out to protect us, and for 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, sweet Shabbat, an easy fast and Happy Purim.

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 7
MITZVOT ASEH: 4
MITZVOT LO TAASEH: 3

NUMBER OF PESUKIM: 101
NUMBER OF WORDS: 1412
NUMBER OF LETTERS: 5430

This year, (5783 / 2023) Tetzaveh 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? Haman was a descendant of Amalek.

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

Taanit Esther is observed on Monday, March 6, 13 Adar followed by PURIM on Tuesday and in Jerusalem on Wednesday. Please feel free to check out our Halachot and Minhagim sheets available.



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

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For the year 5783

According to Nitti 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).

