

The Jewish Weekly

Giving a Victory to Hitler (G-d Forbid)

By Rabbi Tuvia Bolton

This week, we will celebrate the holiday of Purim, when the Jews fought and defeated the forces of Haman some 2,500 years ago.

These 'forces', called 'Amalek' are the same that attacked the Jews a thousand years earlier when they left Egypt and exist today in the form of anti-Semitism in the world and within each of us.

Indeed, the Lubavitcher Rebbe once said that we cannot defeat the 'Amalek' outside, until each of us defeats the little Amalek from within.

According to Chassidic teachings each of us has a small 'Amalek' within and according to Jewish tradition ONLY the Moshiach can eradicate both the Amalek within and without.

Here is a story that will illustrate

A holocaust survivor called Oscar Liff. (It was Lifshitz before he Americanized it in an attempt to sever from the Jewish people. But one could hardly blame him after what he had been through.)

He was born in Warsaw in the late 1920s into a traditionally Jewish family and when the Germans took over Poland he was in his early teens. His parents thought that Germany only wanted more land and that in the end it would be good for everyone. After all, they said, the Germans were a cultured, educated people, if anyone could refine the boorish Poles it would be the Germans.

But Oscar thought differently. He didn't trust the Germans. He didn't like the way they strutted around and their anti-Semitic slogans he had seen. Against the wishes of his parents he joined the Polish underground and fought the Nazi invaders - and in the end that is what saved him.

It wasn't long before his father died from a heart attack. Then, shortly thereafter, one afternoon as he happened to be on the roof of his apartment looking down at the street he saw the Germans escort his sister and brother out of the house into the street with several others and shoot them dead. Minutes later a wagon laden with corpses came to take them away.

Next his mother and other sisters were taken to Auschwitz and finally, in April of 1943, the entire Ghetto was destroyed and all its remaining inhabitants were exterminated.

Now Oscar fought for revenge. True, the Poles themselves were no less Jew haters than the Germans but luckily for him, Oscar didn't look Jewish so the Poles let him join their partisan fighters and left him alone.

Nevertheless when the Russians invaded Germany, Oscar joined their forces and finally 'merited' to be among those that liberated Auschwitz in 1945. But what he saw there would haunt him for the next thirty years.

There were emaciated, inhuman filthy Jewish bodies, more dead than alive everywhere, staring insanely at nothing. This is what they got for being Jewish! For a week he wandered the camp day and night searching madly for his mother and sisters and found nothing.

He ran from the army. The war was over, and they wouldn't let him kill any more Germans. He crossed border after border until finally he was on a ship to America.

He was alone, no roots, no past, no friends, no family and not much future. Only one passionate desire burned in his heart; to get as far from Judaism as possible. He moved to Los Angeles, changed his name to Leff. He learned to speak English and threw his heart and soul into business every minute of the day. He would forget the past.

But when he would come home at night and it was still...he would remember. The memories were hell. So every evening he would turn on the tv and watch it till he fell asleep. That way he would never have a quiet moment.

Then one evening in 1976 after a hard day at work, just as he was drowsing off in front of the tv something startled him. There, before him on the tv screen was an old Rabbi speaking in Yiddish.

At first Oscar couldn't believe his eyes. Who would want to watch a thing like that? His first impulse was to turn it off but he waited a few minutes to see if something would happen. It didn't. The Rabbi just kept talking and an English translation rolled across the screen below him. All the hatred Oscar had for Judaism welled up inside of him again like a flood.

But something stopped him from just changing the channel.

The Rabbi had a unique look about him with unusually deep and powerfully kind eyes. But what could he possibly have to say that was so important?

Again he leaned forward to turn it off when suddenly the Rabbi said, "Any Jew after the war that runs from Judaism is giving a prize to

It Once Happened...

Hitler." Oscar stared at the translation as it moved across the screen.

"The Germans tried to destroy the Jewish people and our best revenge to the Germans is to strengthen and continue Judaism."

He sat as though struck by lightning. He didn't remember a word of what that Rabbi said afterwards. Just that those eyes and words woke something deep in his soul.

A telephone number floated across the screen and Oscar wrote it down. When the speech ended he called the number. It was the middle of the night but someone answered and they made an appointment for the next morning. That entire night he didn't sleep; he lay in bed and wept.

The next morning Oscar found the address. It was a Chabad House in Los Angeles. There he got a written summary of the speech and spent the entire day just going over that sentence; "One who runs from Judaism, gives a prize to Hitler."

The next day he went to the printers and ordered new business cards with the name Lipshitz and then went back to the Chabad House and ordered his first pair of Tefillin since his Bar Mitzva. Then he made a vow to begin being an observant Jew.

Oscar had defeated Hitler.

This is what we celebrate on Purim... the eradication of doubt. The Hebrew word 'Amalek' is the same numerical value as 'doubt' (ספק = 240).

The Jews are G-d's chosen people: chosen to inform the world that G-d creates, loves, provides for and enlivens each human being constantly.

But when the Jews have doubts within themselves about this, then Amalek rears his ugly head without.

That is the story of Purim. One Jew: Mordechi HaYehudi, not only refused to bow to Haman but he infused this certainty into all the Jews of his generation as well. The result was "ליהודים היתה אורה ושמחה וששון ויקר" - The Jews had light, joy, happiness and glory."

Reprinted from an email of Yeshiva Ohr Tmimim, www.ohrtmimim.org.



Shabbat Times - Parshat Vayikra

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
 Jerusalem	5:16	6:30	7:10
Tel Aviv	5:32	6:32	7:07
Haifa	5:23	6:31	7:09
Be'er Sheva	5:34	6:32	7:10



The Special Purim Trial Of the Shpoler Zeide

By Rabbi Shmuel Butman

The charges against Mendel arrived in an official-looking envelope from the Rumanian government. A former friend who had a grudge against him had falsely accused him of absconding from Rumania with government funds, and although he now lived in Russia, they were pursuing their claim against him in a local court. Mendel was in serious trouble and not at all sure of how to exonerate himself.

He decided to present his whole story to the famous Tzadik, Aryeh Leib, the Shpoler Zeide, and see what advice the Rebbe could give him. After having listened to Mendel describe the problem at length, the Tzadik said: "Don't worry about the trial. Just be sure to have the proceedings postponed until the day of Purim. And as for a lawyer, don't worry about that either, because I'll send a very good one to plead your defense."

Mendel felt the burden being lifted from his shoulders. "Rebbe, how much will I have to pay for this lawyer," he asked with some trepidation. "And, how will I recognize him?"

"There is an orphaned girl whom I'm trying to marry off, and I need three hundred rubles for the dowry. If you give me money for this great mitzva, I'll send the lawyer at my own expense. You will recognize him because he will be wearing a white hat and red gloves."

Of course, Mendel was more than happy to comply. He handed the money to the Tzadik and returned home to arrange for his case to be heard on Purim. He was successful in his endeavors.

As for his part, the Shpoler Zeide had a very unique method of influencing the official government sphere. On Purim, he had been known to gather a group of his intimates for a special kind of Purim-spiel or play. This "jest," however, was not meant in humor, but was a serious kabalistic means of affecting the outcome of dangerous legal dilemmas. In the course of the Purim-spiel the case at hand would be enacted by the Tzadik and his company, and a positive verdict would be handed down.

On the day of Mendel's court appearance the Shpoler Zeide had his associates dress up as judges and various court officials. One man was instructed to blacken his face in order to act the part of the Rumanian prosecutor, two others were appointed judges, and the local rav was the chief justice. The Shpoler Zeide himself acted the part of the defense attorney, covering up his shreimel with a white cloth and donning red gloves. The cast was completed with one man taking the part of the informer and another the part of Mendel, the accused.

The Purim-trial began with the reading of the accusation by the Rumanian prosecutor, but whenever he tried to speak the other members of the court laughed at his attempts. Next, the accuser gave testimony. Finally, the Shpoler Zeide rose to deliver his case for the defendant.

His case was stated in a manner which left no doubt as to the innocence of the accused. In his argument he proved that the entire charge was false, and that even if it had been valid, the Rumanian government would have had no legal claim to the money in question. When he finished speaking the judges handed down their verdict: Mendel was acquitted.

Then the Shpoler Zeide and all the other Purim-spielers adjoined to the dining room where they enjoyed the festive Purim meal. Later that night the Tzadik received a telegram from Mendel relating the good news and saying that he was on his way to Shpol.

Upon his arrival he went immediately to the Rebbe and related all the details of the trial. What a spectacular delivery the defense attorney made! What erudite arguments, why, the courtroom was spellbound! The chasidim listened with increasing wonder lighting their eyes. The details of the case were amazingly familiar to them. The events of the courtroom mirrored the "script" of the Tzadik's Purim play!

"Well, Mendel," inquired the Tzadik, "so you liked the lawyer I sent?"

"Rebbe, that's what I'm saying. He was wonderful, everyone agreed!"

"Know, then, that he was no human being, but an angel sent down from heaven, created as a result of the tzedaka money you gave for the poor orphan. If you have the merit, you may see him again when you are tried at the Great Tribunal on High, for he will be your attorney when you are called to give an account of your life on this earth."

Reprinted from an email of L'Chaim weekly.



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

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

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

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

So let's please join together to pray with all our hearts, for the healing of all those injured, for the safe return of those taken as hostages, as well as Divine Protection for our brave IDF soldiers, police officers, medical professionals, firefighters, ZAKA members, security personnel and all those citizens protecting us in Israel as well as around the world, and for those who need healing, shidduchim, children or parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, safe, quiet and sweet Shabbat and Happy Purim.

Yossi

The Jewish Weekly's PARSHA FACTS

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

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

This year, (5784 / 2024) Vayikra is a special Shabbat. It is Shabbat Parshat Zachor: The Shabbat immediately preceding Purim is called Shabbat Zachor.

The Maftir, from Devarim, Parshat Ki-Teitze, (25:17-19), deals with the commandment to "Remember what Amalek did to you on the way, upon your departure from Mitzrayim..... how they perpetrated a cowardly and unprovoked attack.... You shall erase the memory of Amalek from the heavens, you shall not forget."

This commandment, to remember Amalek, is one of the 613 commandments. It is incumbent, therefore, upon every person to attend services on Shabbat Zachor in order to hear this special reading and remember its message.

What is the connection between erasing the memory of Amalek and Purim?

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

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

PURIM is Motzei Shabbat / Sunday and in Jerusalem on Sunday night / Monday. Please feel free to check out our Halachot and Minhagim sheets available on our website.

תרגום ויקרא - זכור

We take this opportunity to wish you a Happy Purim.

If you must drink, please drink responsibly.

Laws and Customs: Taanit Esther/Purim

For the year 5790

According to Nittai 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
 Compiled by Yossi Frankel in memory of his grandparents
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Look out for the Halachot and Minhagim for Chodesh Adar & Purim available on our website

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Laws and Customs: Adar, Taanit Esther & Purim (for Jerusalem) בס"ד

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Based on Rabbi Shmuel Lescher's Halachah Sheets

Reviewed by Reb Elimelech Rabinowicz שליט"א, Rav of Tzeirei Kehal Chassidim, Shaarei Chesed

Compiled by Yossi Fraenkel in memory of his grandparents

ר' ראובן בן הרב משה אליעזר הלוי ע"ה וחיה 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.

משכנס 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 משכנס אדר מרבין בשמחה.

🌀 7TH ADAR - ז' באדר (SUNDAY 17/3/24)

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.

🌀 TAANIT ESTHER (THURSDAY 21/3/2024)

Taanit Esther is not one of the four public fasts instituted by the *Nevi'im*, and is generally more lenient. This year, Taanit Esther is even more lenient, for it is observed two days early (being that the 13th of Adar falls on Shabbat). One should not presume that the leniencies outlined below automatically apply to other fasts. 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 (4:29am), 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.

🌀 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.

🌀 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 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*.

🌀 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 (5:55pm).

Ideally, *Kriat Hatorah* should not begin prior to *Mincha Gedolah* (12:16pm). *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 recited, since it is not *Erev Purim*.

The fast concludes with the emergence of three medium stars (6:19pm).

🕍 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 זְכַרְ -*, and then repeated again with a *Segol - זָכַר*.

Some repeat just the word, some repeat the phrase *זְכַרְ תִּמְחָה אֶת זְכַרְ עַמְלֵק* whilst others repeat the whole *Passuk*.

Av Harachamim is recited before *Musaf*.

🕍 CONCLUSION OF SHABBAT

As it is a normal *Motzei Shabbat* in Jerusalem, unlike the rest of the world, the normal *Motzei Shabbat* rituals are observed.

🕍 PURIM DRESS (IN JERUSALEM PURIM STARTS ON SUNDAY NIGHT 24/3/2024 WHILST FOR THE REST OF ISRAEL PURIM STARTS ON MOTZEI SHABBAT 23/3/2024)

Israel's Education Ministry is warning of "panic-inducing costumes" ahead of Purim as the country continues to grapple with the Hamas war that began on October 7. In the shadow of the war and in accordance with the security reality and the characteristics of the current period, care must be taken to avoid dressing up in costumes that may cause fear, panic, or injury to another.

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 (SUNDAY NIGHT 24/3/2024)

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 (4:23am).

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* (6:29pm) 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 Lifenyhem*" (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 (MONDAY 25/3/2024)

Ideally, *Megillah* should be read after sunrise (5:36am). *Shacharit* should be timed to read the *Megillah* as soon as possible. In extenuating circumstances, one may read the *Megillah* after dawn (4:23am).

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* – זִכַּר.

Some repeat just the word, some repeat the phrase *תִּמְחָה אֶת זְכָר עֲמֻלָּק* 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 *Rebbes* would include a food item as well as a beverage.]

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

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

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

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

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

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

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

MATANOT LO'EYONIM

All men and women over *Bar/Bat Mitzvah* should give *Matanot L'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 L'evyonim* that one gives.]

Matanot L'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 L'evyonim*. Rather, "we give to whomever extends a hand."

Matanot L'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 (11:45pm).

