

From the Desk of Badatz

משולחן הבד"צ

A periodical of the Beis Din of Crown Heights • יוצא מזמן לזמן על-ידי הבד"צ דק"ק קראון הייטס

צרכי עמך מרובים!

מנהג ישראל מן קדמת דנא לעזור ולסייע לספק את צרכי הסדר והחג לכל יהודי, ואכן, בקהילתנו ישנם כמה ארגונים המתעסקים בזה.

מטבע הדברים, אחד המקומות העיקריים והמרכזיים אליו פונים לבקשת עזרה וסיוע, הוא במשרד הבד"צ אצל רבני השכונה. עשרות רבות של אנשים, ביניהם הרבה שמתביישים לפנות לארגוני צדקה, מגיעים לרבנים ושופכים את ליבם על מצבם. לצערנו, משנה לשנה מתווספים רבים לרשימה זו!

רבני הבד"צ עוסקים בתחום זה יומם ולילה במשך כל ימות השנה. הם מנסים בכל כוחם לגייס סכומים נאים ולהעבירם לכתובות המתאימות, באופן של הצנע לכת. אם כך בכל ימות השנה הרי כל-שכן וקל-וחומר שכן הוא קודם חג הפסח, בו ההוצאות רבות מאוד, ומתחילים בכך כבר שלושים יום קודם החג, בפורים, בו אחת ממצוות היום היא מתנות לאביונים.

Providing Financial Aid to Members of Our Community

This periodical presents a most appropriate opportunity to inform the community of an urgent issue: It has been customarily since ancient times to assist each Jew who requires financial aid in procuring the needs of the *Sedarim* and of *Pesach* in general. In our community, there are indeed a number of organizations that address this concern. Nevertheless, one of the central addresses to which people turn for assistance is the *Badatz* – the *Rabbanim* of the community.

Scores of people, many of whom are embarrassed to approach local *tzedakah* organizations, instead approach the *Rabbanim* and pour their hearts out, describing terrible financial difficulties. To our great distress, many new names are added to the list each year. The *Rabbanim* take this additional burden on their shoulders and devote days and nights throughout the year, struggling with all their might to raise significant sums and to then pass the funds along to the appropriate addresses (in an inconspicuous manner). This is the common scene throughout the year – one could only imagine the intensification of the crisis during the weeks leading up to *Pesach*, a festival that involves significant costs.

Thirty days before *Pesach*, starting on *Purim*, one should begin distributing funds to the needy. Indeed, a primary mitzvah on *Purim* is the distribution of *Matanos La'evyonim*.



The Rabbanim, checking the wheat for shmurah matzah under the supervision of the Badatz. More pictures inside.

הרבנים מארי דאתרא שליט"א בבדיקת החטים למצות שמורה בהכשר הבד"צ. ממונות נוספות בתוך הגיליון.

גליון זה מוקדש להלכות פורים

Read the Halachos of Purim in English
on the page following the back cover.

בס"ד

מצה שמורה

בהשגחת הבד"צ דקראון הייטס

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ת.ג.צ.ב.ה.

ע"י משפחתו שיחיו

לזכות

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Day-by-Day Halachic Guide

Detailed laws and customs for Purim 5775

The following points were distilled from a series of public *shiurim* that were delivered by **Horav Yosef Yeshaya Braun, member of the Badatz of Crown Heights.**

THE BASIC LAWS AND CUSTOMS PRESENTED BELOW ARE DERIVED FROM MULTIPLE SOURCES. HOWEVER, DUE TO A DEARTH OF SPACE AND TIME THEY ARE PRESENTED WITHOUT THEIR REFERENCES AND HALACHIC NOTES. PRIMARY SOURCES INCLUDE: SHULCHAN ARUCH AND COMMENTARIES, KITZUR SHULCHAN ARUCH, SEFER HAMINHAGIM CHABAD, LU'ACH COLEL CHABAD, SICHOS, MA'AMARIM, IGROS KODESH.

THE INTENTION OF THIS SUMMARY IS PRESENT THE RELEVANT LAWS, NOT TO REPLACE EACH PERSON'S OBLIGATION TO REVIEW THE HALACHOS COMPREHENSIVELY.

Shabbos Zachor, Parshas Tetzaveh, 9th Adar/ February 28

- On the *Shabbos* before Purim, two *sifrei Torah* are taken out. The weekly *parshah* is read from the first *sefer Torah*. The second is used to read *Parshas Zachor*, which can be found at the end of *Parshas Ki Seitzei*.
- Every Jewish person has a biblical obligation to hear the reading of *Parshas Zachor*, in order to remember Amalek's attack on the Jewish people on their way out of Egypt. *Chazal* established the rule that it must be read in a *minyan* of at least ten people, from a *sefer Torah*, and on the *Shabbos* prior to Purim so that we first hear the commandment to destroy Amalek and then hear the actual downfall of Amalek, i.e., the downfall of Haman as recorded in the *Megillah*.
- One must have the intention of fulfilling his biblical obligation to remember Amalek while listening to *Parshas Zachor*.
- Everyone is obligated to come to *shul* and listen to *Parshas*

Zachor in order to remember the war that *Amalek* waged against the Jewish Nation in the desert, and that we have a mitzvah of destroying their name. According to many opinions, women are also obligated to hear *Parshas Zachor*.

- If one is unable to come to *shul* to hear the reading, one should still recite the verses from a Chumash. Some *poskim* maintain that one may fulfill the mitzvah with the reading of the Torah on Purim which precedes the *Megillah*. These two options should only be used if they are absolutely the only choices.
- *Av Harachamim* is recited during Shacharis,
- *Tzidkasecha* is recited during Minchah.

○ **This law will become relevant when Moshiach comes:** According to many halachic authorities—and according to the final ruling—the biblical commandment to recall the deeds of Amalek remains in effect today, although its practical application (the eradication of Amalek's descendants) cannot be fulfilled. Other authorities consider this biblical commandment currently

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dormant, and that its obligation will be renewed only in the Era of Moshiach, when its implementation will become possible. (See the relevant references in the Hebrew section of this publication.)

Regarding the obligation to remember Amalek even after Amalek will be fully eradicated after the coming of Moshiach, the *Minchas Chinuch* states, “After the coming of our righteous Moshiach with the result that Amalek will be entirely eradicated, leaving no remnant behind, it is possible that the Torah’s positive commandment to remember Amalek will remain an eternal commandment—to remember and not to forget,” (*Mitzvah* 603). The Rebbe quotes this in *Likkutei Sichos* (vol. 14, p. 91, fn. 24) and comments, “It is difficult to understand why he offers this as a possibility when it is apparently a certainty.” The Rebbe discusses this issue at length, along the same lines, in *Sichas Shabbos Parshas Tetzaveh* 5740.

(For further discussion on this topic, see the following sources: *Melech Shlomo* to *Megillah* 3:4, offering an alternate view. He is quoted in *Likkutei Sichos*, vol. 21, p. 191, fn. 26; see, however, the rest of that *sichah*. See also *Targum Yonason* to *Ki Seitzei* 25:19, regarding the prohibition, “Do not forget,” he states, “Even during the Era of Moshiach, do not forget.” *Rabbeinu Bachaye* explains that verse contrarily, as is also implied by *Ramban*. In *Sichas Leil Simchas Torah* 5746 (see also *Sichas Shabbos Parshas Tetzaveh* 5747), the Rebbe explains the statement of *Targum Yonason* to *Beshalach* 17:16—and a similar statement appears in the *Mechilta* to this verse—that the commandment to eradicate Amalek applies “in the generation of Moshiach and the generation of the future world.” Note that *Maharsha* states that whenever the Torah instructs us to recall a particular matter, the matter will not be entirely cancelled even in the Future Era (*Chiddushei Maharsha*, *Berachos* 13a (beg.).)

Wednesday, 13th Adar/ March 4 Ta’anis Esther

- *Ta’anis* Esther commemorates the thirteenth of Adar, the day the Jews fasted and prayed to Hashem when they defended themselves from their enemies. Alternatively, it commemorates the three days Esther and the people of Shushan fasted during the month of Nissan before Esther went to King Achashverosh.

- All men (from the age of 13 years) and women (from the age of 12 years) should refrain from eating and drinking on *Ta’anis* Esther from daybreak, 5:04a.m., until nightfall, 6:18p.m. Those who wish to wake up early and eat before daybreak should have in mind to do so before retiring the night before. Pregnant or nursing women, or people feeling ill, are exempt. Consult a Rav if necessary.

○ **This law will become relevant when Moshiach comes:** Rambam states in his *Laws of the Fasts*: “All these fasts are destined to be cancelled in the Era of Moshiach. In fact, they will be transformed into festivals and days of rejoicing and gladness, as it is stated: *‘The fast of the fourth, the fast of the fifth, the fast of the seventh, and the fast of the tenth will be [days of] happiness and celebration and festivals for the House of Yehudah; and they will love truth and peace.’*”

(*Ta’anis* Esther is not mentioned in the above verse, nor does it commemorate the destruction or the exile. See the following sources: The Rebbe’s letter in *Likkutei Sichos*, vol. 6, p. 371, fn. *Ve-zichrom*; *Hisva’aduyos* 5746, vol. 2, p. 696. On the other hand, it is possible that this fast will also be cancelled in the Era of Moshiach. See *Ma’amor* entitled *Ki Sisa* 5747; *Hisva’aduyos* 5751, vol. 2, p. 288; *Sefer HaSichos* 5748, vol. 1, p. 292 (in the *sichah*’s title). See also *Sefer HaSichos* 5750, vol. 1, p. 349, fn. 109.)

Shacharis

- The *Shliach Tzibur* says *Aneinu* in the repetition of the *Shemoneh Esrei*. *Selichos* and *Ovinu Malkeinu* are recited during *Shacharis*, as on all fast days. *Va-yechal* is read from the Torah.

Machatzis Hashekel

- It is customary to give three coins [see below] to *tzedakah* on *Ta’anis* Esther **before** *Mincha*, to commemorate the half-shekel that was donated annually to the Temple treasury during the month of Adar. This collection was made in Adar so that by Nissan the Communal Sacrifices (*korbanos tzibur*) could be purchased for the following year.

- It is customary that each donation should be half the value of the country’s standard currency. Some people prefer to donate silver coins. It is also preferable that the coin should be labeled “half” (e.g. half-dollars). It is customary to give three coins since the word *Terumah* is mentioned three times in *Parshas Shekalim*.

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- One may exchange his own money for the equivalent in silver coins that are customarily made available by the *gabba'im*. He then donates those silver coins for *machatzis hashekel*.
- This obligation begins at age twenty, (according to some opinions, thirteen). Some also give on behalf of their wives and children. Many have the custom that a father should also give the *machatzis hashekel* on behalf of his unborn child (during the mother's pregnancy).
- Once one begins giving for a child he must give every year until the child becomes responsible to give on his own, unless he explicitly makes a condition [the first time that he gave for his child] that he is not accepting it upon himself as a vow.
- The Rebbe encouraged training children to give their own *machatzis hashekel* by giving them money for that purpose.
- If one did not manage to give it before *Mincha*, then he can give it after *Mincha*, or before the *Megillah* reading on Purim night, or before the *Megillah* reading on Purim morning.
- One should not use money from his *maaser* (tithes) for *machatzis hashekel*.

Mincha

- The Torah reading and *Haftorah* for a fast day are read. *Aneinu* is said in *Shemoneh Esrei* in *Shema Koleinu*.
- One who forgot to recite *Aneinu* and has already recited Hashem's name in the blessing of *Shomei'a Tefillah* should recite *Aneinu* in the paragraph of *Elokai Netzor*, before reciting the second *Yeeyu Lerotzon*.
- The *chazzan* recites *Aneinu* after the blessing of *Go'eil Yisrael*, before beginning the blessing of *Refa'einu*. He also recites *birchas kohanim* before *Sim Shalom*, as he ordinarily does during *Shacharis*.
- *Tachnun* and *Ovinu Malkeinu* are not said at *Minchah* as it is erev Purim.
- End of the fast: **6:18pm**.
- One may still not eat until after the *Megillah* reading - see below.

Mivtza Purim:

- Purim is an excellent opportunity to do *mivtzo'im*. You can provide people in old age homes, neighbors, and business associates with *mishloach manos* and *matanos l'evyonim* for them to give out.

"*Mivtza Purim*, our Purim campaign, is to ensure that each Jewish person fulfills all the *mitzvos* of Purim according to *halachah*. We should campaign in speech and in action. In speech, we should address our fellow Jews with words that come from the heart to impress the importance of observing these *mitzvos*. In action, we should take whatever action is needed as the location and occasion demands: Finding someone to read the *Megillah* (as well as *Parshas Amalek* during the day); preparing pre-packaged food gifts with which they can fulfill the *mitzvah* of *mishlo'ach manos*; and preparing coins with which they can fulfill the *mitzvah* of *matanos l'evyonim*. It would be best to include a publication that offers a brief overview of the laws of Purim, or at least a summary of the story that we celebrate on Purim, explaining the magnitude of the miracle." (*Michtav Klali, Yud Alef Adar 5737* – printed in *Likkutei Sichos*, vol. 16, p. 619.)

"[To express our Purim goals] in concrete terms: We should strengthen and expand our preparing for the Purim campaign, to ensure that every Jew, [to quote the *Megillah*,] "The youth and the seniors, the infants and the women" will celebrate Purim to the fullest extent, so that everyone participates in the *mitzvos* of Purim ... including children – many children, all children, the boys and the girls! It goes without saying that we must reach out to enable those Jews who find themselves under specific conditions (such as the army, senior homes, orphanages, hospitals, and prisons) to observe Purim in this manner." (*Michtav Klali, Yud Alef Adar Sheni 5741*, printed in *Likkutei Sichos*, vol. 21, pp. 489ff.)

The Rebbe emphasizes the superior quality of the festival of Purim that occurs in on a Thursday, Shushan Purim on a Friday, followed by Shabbos, creating a consecutive stretch of three days of simcha.

Eve of Purim, Wednesday Night

- In the "List of Purim Customs, Which are Unfamiliar", prepared by the Rebbe (*Sefer Haminhagim* p. 74) under the heading "Customs of the Rebbeim" - "these practices are of course not intended as directives for the public", the Rebbe writes: "A silk coat is worn as on Shabbos and Yom Tov." (For an elaboration upon this matter, see references printed in the Hebrew section of this publication.)
- **Maariv**: Maariv in shul should begin as soon as possible.

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- One should not eat before *Megillah* reading.
- One may not do work or sleep half an hour before nightfall until after the reading of the *Megillah*.
- One should not eat before *Megillah* reading, even if the fast is hard on him. As for “tasting”, i.e. eating fruits and vegetables and drinking non intoxicating drinks or even mezonos if it’s less than a *kebeitzah*, one may be lenient if there is a great need, and the fast is hard for the person, in order to strengthen himself a bit from the weakness of the fast. An individual who is weak and waiting to eat can harm him, if tasting is not enough for him, he is allowed to eat, but should ask someone to remind him to hear the *Megillah*. A woman who is fasting, and is waiting to hear the *Megillah* reading from her husband when he returns from Shul, may be lenient with tasting, as above.
- *V’Al Hanisim* is added in *Shemoneh Esrei* of *Maariv*. The laws regarding one who omitted *V’Al Hanisim* are explained below.
- After *Shemoneh Esrei*, *Kaddish* is recited with *Tiskabel*, and the *Megillah* is read. After the *Megillah*, *Shoshanas Yaakov*, *Ve’hee Noam*, *V’atah Kadosh*, *Kaddish* (without *Tiskabel*) and *Aleinu* are recited.
- The laws and customs of reading the *Megillah* are described below.
- The *Megillah* may be read all night long until dawn.
- It is customary to eat a small *se’udah* on the night of Purim.
- It is proper to set the table with a tablecloth to emphasize the meal’s festive nature. Some do not eat meat in the evening, so as not to mistaken the meal with the *Se’udas Purim* on Purim day.
- *Sof Zeman Kiddush Levanah* is all night on the Eve of Purim. *Kiddush Levanah* may be performed no later than tonight, *lechatchilah*.

Thursday, Adar 14/ March 5

Purim Day

- The *mitzvos* of Purim Day may be done from sunrise to sunset.
- *Tachanun* is not said. After *Shemoneh Esrei*, *Vayavo Amalek* is read from the Torah. If one didn’t hear *Parshas*

Zachor on Shabbos, he should have in mind the mitzvah of remembering *Amalek* during the Torah reading.

- After the Torah reading, the *Megillah* is read while still wearing *Rashi tefilin*.
- If one has not yet given *Machatzis Hashekel*, he should do so before the *Megillah* reading.
- During the *beracha* of *Shehecheyanu* before the daytime reading of the *Megillah* one should also have in mind the *mitzvos* of *mishloach manos*, *matanos l’evyonim* and the Purim *se’udah*.
- After the reading of the *Megillah*, followed by its final blessings, the congregation recites *Shoshanas Yaakov*, followed with *Ashrei*, *U’va Letziyon*, and *Kaddish Shalem*. The *sefer* Torah is then returned to the *Aron*.
- Minchah is recited (with *Al Hanisim*) before the Purim meal.

○ **This law will become relevant when Moshiach comes:** Our Sages teach that “all the festivals will become nullified in the Future Era, whereas the days of Purim will never be nullified.” This concept is explained in dozens of sources, and it is addressed at length in the many teachings of Chassidus that focus on the concepts of Purim.

All men and women, as well as children who have reached the age of chinuch, are obligated to fulfill the following major mitzvos of Purim:

I. Listen to the Reading of the Megillah

- One is required to hear the *Megillah* twice during Purim: once at night and a second time during the day. The *Megillah* may be read at night anytime from *tzeis hakoachavim*—when the stars come out—until *alos hashachar*, the break of dawn, and on the day of Purim anytime from sunrise until sunset.
- Children should be encouraged and trained to listen to the *Megillah*. It is customary to bring even small children to shul to hear the *Megillah* reading, if they won’t disturb others who need to hear the *Megillah*. Children should be taught that the main purpose of going to shul is to listen to the *Megillah*, and they should be supervised so that they pay attention to the *Megillah* and not disturb.

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- One should make every attempt to hear the *Megillah* in shul, rather than having it read in one's home. It is preferable that the *Megillah* be heard in a shul where there are many people. If one prays on a regular basis in a shul which does not have many people, it is not necessary for him to go to a larger shul. There should be at least a minyan, but it is permissible to read the *Megillah* even in the event that there is no minyan.
- The person reading the *Megillah* unrolls the *Megillah* and gently folds it into three, folio over folio, like an old-style letter. Chabad custom is that the listeners also unroll and fold their *Megillos*.
- *Megillah* reading is preceded by three brachos: *al mikra Megillah*, *she'asah nissim*, and *shehecheyanu*. It is proper for everyone, not only the reader, to stand when the *brochos* are recited. The *Ba'al Koreh* says the three *brochos* with the intention that he is saying the *brochos* and reading the *Megillah* on behalf of all the listeners. One should pay close attention to the *brochos*, **not** answer *Baruch Hu u'varuch Shemo*, but answer *amen* and have in mind to fulfill the mitzvah through the *Ba'al Koreh*.
- When *shehecheyanu* is said at the morning reading, one should have in mind that this blessing is also for the *mitzvos* of *mishloach manos*, giving of charity to the poor, and the festive Purim meal.
- If one arrives a bit late and the reader is already saying the *brochos*, he should say the *brochos* himself and make sure to finish them before the actual reading begins.
- If one had already fulfilled the mitzvah of *Megillah* reading and is now reading for other people, one should not recite the *brochos*; the listeners should make the *brochos*. It is preferable that one of the listeners recite the *brochos* aloud on behalf of the others. When women recite the first *brocho*, they should say "*lishmoa Megillah*". Some opinions maintain that women should recite "*al mikra Megillah*".
- A microphone may not be used for the *Megillah* reading, nor can one fulfill the obligation of hearing the *Megillah* via telephone or a live hook-up.
- One is not permitted to speak at all while the *Megillah* is being read, starting from the first *brocho* before the *Megillah* reading until after the *brocho* of "*harav es riveinu*" after it. To fulfill the mitzvah, every word of the *Megillah* must be heard.

- One must hear every word of the *Megillah* reading, from start to finish, in the correct order. One who did not hear even a single word that was read by the one reading the *Megillah* has not fulfilled his obligation. If he heard every word, but failed to concentrate, he has fulfilled his obligation. However, if his attention wandered to other matters, he has not fulfilled his obligation. Therefore, it is appropriate to closely follow the reading, word by word, from a kosher *Megillah*, or at least from a printed text.
- If one has a kosher *Megillah* he may read along with the *Ba'al Koreh* (quietly, so that others can hear the *Ba'al Koreh*), if one is proficient to read properly. It is preferable to have a kosher *Megillah* (i.e., handwritten on parchment) so that in case he misses a word or two he will be able to read it from his own *Megillah*.
- If the *Megillah* scroll was found to be missing words or sentences it remains valid (although not ideal in the first instance), as long as it includes more than half of the total words that it should contain. The scroll is invalid if the missing words or sentences (even if they are just as few) are absent from the scroll's beginning or conclusion, or if it is lacking an entire theme recounted in the story of Purim.
- If one is following the reading from a printed text, he should not read along. Only in a case where he missed a **few** words or a *posuk*, he may read it from the printed text and he has still fulfilled the mitzvah. This can be done only for less than half of the *Megillah's* total words.

(For a deeper discussion regarding one who missed the beginning, ending, or an entire episode of the *Megillah* reading, see these sources: *Bi'ur Halacha* 690:3, s.v. *Davka*; *Sha'alos u'Teshuvos Emek HaTeshuvah*, vol. 3, 62. Some consider the list of Haman's ten sons an independent episode in this regards. See *Sha'alos u'Teshuvos Shevet Halevi* vols. 3:97 and 7:9. (The latter resolves the difficulty of the *Pri Megadim*. See also *Nachal Eshkol*, *Hilchos Sefer Torah*, 15.) See *Sha'alos u'Teshuvos Teshuras Shai*, vol. 1:79. Apparently, it would be better to read the list in more than one breath than to recite them from memory (according to *Bigdei Yesha*, *Orach Chayim* 690:4. Certainly, this must be true of one who is listening to the *Megillah*. See *Emek HaTeshuvah*; however, see *Kanei Bosem*, vol. 4:37).

In such a case, he should continue reading from his printed text only until he catches up to the one reading the *Megillah*.

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It is preferable to use a kosher *Megillah* for this purpose, rather than a printed text.

- Chabad custom is to make noise only when Haman's name is read followed by a title or epithet.
- The reader must be sure to wait until all the noise making has stopped before continuing the reading.
- There are four *pesukim* of *ge'ulah* that the congregation reads out loud. They are the verses beginning: 1) *Ish Yehudi*, 2) *U'Mordechai Yatza*, 3) *LaYehudim Hoysah*, 4) *Ki Mordechai HaYehudi*. These are read quickly by the congregation, so that they finish reading before the one reading the *Megillah* begins to read these verses.
- The names of Haman's ten sons are also read out loud and in one breath by the congregation, from the words *chameish mei'os ish* until *aseres...* The *Ba'al Koreh* reads them in one breath only after the congregation has finished.

Safety Alert: Dangerous games such as caps and firecrackers can cause serious damage. Do not keep them in your pockets for fear of an explosion and do not "shoot" them near the ears and eyes.

- When the *Ba'al Koreh* reads the words "*igeres hazos*" and "*igeres haPurim hazos hasheinis*", he and those with Kosher *Megillos*, shake the *Megillah*.
- After he finishes reading the *Megillah*, the *Ba'al Koreh* says aloud the *brocho* "*harav es rivenu*". This *brocho* is recited with Hashem's name when there are ten or more individuals hearing the *Megillah*.

This law will become relevant when Moshiach comes: At the conclusion of his *Laws of the Megillah*, Rambam states, "All the books of the prophets and all of the scriptures are destined to be nullified in the Era of Moshiach. The exception is *Megillas Esther*, which will remain like the five books of the Torah and like the laws of the Oral Torah, all of which will remain forever." (Regarding the source of this teaching, see *Likkutei Sichos*, vol. 26, p. 222. The concept is explained on pp. 226ff.)

II. Saying V'al Hanisim

- *V'al Hanisim* is added in *Shemoneh Esrei* and *Birchas Hamazon* to thank Hashem for the miracle of Purim.
- In *Shemoneh Esrei*, *V'al Hanisim* is said in the *brocho* of *Modim*. If one forgot to say *V'al Hanisim* but remembered

before saying Hashem's name in the *brocho* "*Hatov Shimcha*", he should say *V'al Hanisim* and then should continue from "*ve'al kulam*". If one already said Hashem's name, he should finish the *brocho* and not say *V'al Hanisim*.

- In *Birchas Hamazon*, *V'al Hanisim* is said in the second *brocho* of *Birchas Hamazon*. If one didn't say *V'al Hanisim* and hasn't said Hashem's name at the end of the *brocho*, he can say *V'al Hanisim* at that point. If one forgot and has gone further, realizing it before he reached the *Harachaman* at the end of benching, he should recite it together with the *Harachamans*. Before *Harachaman Hu yezakeinu* etc. he should say "*Harachamon Hu yaaseh lonu misim kemo sheosah la'avoseinu bayomin haheim bi'zeman hazeh.*" and begin *V'al Hanisim* from *biyemei Mordechai V'Esther*.
- Some authorities are of the opinion that one who recites *Birchas Hamazon* during Purim must pronounce the word *migdol* (*yeshu'os malko*), as is done on Shabbos and Yom Tov. However, the Rebbe (during the *farbrengen* of *Zos Chanukah* 5838) pronounced the word *magdil* during Chanukah (as is done during the weekdays), and it is logical to assume that this should be done during Purim as well.

III. Sending Mishloach Manos

- On Purim Day every person is to send at least two different foods to at least one other person of the same gender. This is done to demonstrate friendship and brotherhood among the Jewish people. This obligation pertains to every man, woman and child from the age of *chinuch*. All children should be encouraged to participate in this *mitzvah*, even if it is unclear whether they have reached the age of *chinuch*. It is praiseworthy to increase the number of *Mishlo'ach Manos*.
- It is customary to reciprocate, i.e. the recipient should also present the giver with *mishloach manos*.
- One must send it during the day of Purim, not the previous or following night.
- It is customary that *mishloach manos* be sent through a third party, even a child, and not delivered by the donor.
- One should send food that can be eaten immediately without any further preparation (e.g. fruit, cooked fish or

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meat, cake, candy, wine or other beverage etc.). These two foods may be of an identical beracha.

- It is proper that each gift should be substantial enough to convey a feeling of respect. Therefore, one should not send something that might insult the recipient. Each item should be at least the size of a *k'zayis*.
- A mourner is obligated to send *mishloach manos*, but we don't send to him; rather one may send to other members of his family. If one sent *mishloach manos* to a mourner, he is permitted to accept it.
- One who is within his year of mourning is nevertheless obligated to send *Mishlo'ach Manos*. However, he should send only simple foods, not "luxurious treats that are designed to bring joy." He should not send *Mishlo'ach Manos* to many people.
- Even one who is so poor that he is supported from public funds must fulfill the mitzvah in the minimum manner. If one is not able or cannot afford to send his own *mishloach manos*, he can make an exchange with another and in this way they both fulfill the mitzvah.
- If one sends *mishloach manos* to another individual and the recipient is not home and does not receive it until after Purim, that gift might not be considered as *mishloach manos*.
- A married woman should not rely on her husband's *mishloach manos*, but she should rather give *mishloach manos* of her own. The same is true of children; although they are dependant upon their father, they should send their own *mishloach manos*.

IV. Giving Matanos L'evyonim

- Every person is required to give gifts or money of at least a nominal sum to two poor people on Purim day (not by night). The obligation can be fulfilled through any type of gift, money, food, or clothing. The gifts should be worth at least a *peruta* (approx 5c). That is the minimum requirement; it is proper to give more. Giving to the poor further demonstrates the spirit of unity among the Jewish people.
- Children, even if it is unclear whether they have reached the age of *chinuch*, are similarly obligated to give *matanos l'evyonim*.

- A woman should not rely on her husband to fulfill the mitzvah for her. She should personally give *matanos l'evyonim*. Children also should not rely on their parents; they should personally fulfill this mitzvah.
- If one can't find a poor person, the money can be designated on Purim or given to someone collecting for the needy.
- *Matanos l'evyonim* may be given to poor men, women or children (who understand). It may also be given to a poor mourner.
- On Purim, we do not weigh the appropriateness of the recipient of our *tzedakah*. Whoever stretches out his hand and asks should be given *tzedakah*.
- The minimum amount of *matanos l'evyonim* may not be given from *ma'aser* money.
- It is preferable to give generously to the poor, rather than to prepare a lavish Purim *se'udah* or to give many *mishloach manos* to one's friends. "For there is no greater or glorious joy than to bring joy to the hearts of paupers, orphans, widows, and strangers, and one who brings happiness to these low spirited individuals is comparable to the *shechinah*." (Rambam)

○ This law will become relevant when Moshiach comes: The Rebbe raises the question of how we will fulfill the mitzvah of *matanos l'evyonim* during the Era of Redemption, at which point there will not be any poor Jews, in fulfillment of the Torah's promise, "For there will not be a pauper among you" (*Re'eh* 15:4). See *Sefer HaSichos* 5750, vol. 1, p. 310, fn. 114.

(For further discussion on this topic, see the following sources: *Me'il Tzedakah*, 1338 and 1573; *Sha'alos u'Teshuvos Si'ach Yitzchak*, 378; *Eretz Tzvi, Mo'adim, Zachor* 5683; *Sha'alos u'Teshuvos Va-Yitzbor Yosef*, 45:102. See also *Kovetz Nezer Torah*, Adar 5767, p. 291. Also note *Sefer Oholim (Maharil Diskin)* on *Shulchan Aruch, Orach Chayim*, 694 (end). See *Sha'alos u'Teshuvos Mahari Asad*, O.C. 206 who notes that initially Purim was accepted as an actual day of Yom Tov, and *matanos l'evyonim* could not have been fulfilled, because it would have been forbidden to handle money due to its *muktzah* status. (See however, *Ya'aros Devash*, vol. 2 (*Drashos in the communities of AH"V, Drasha* 6, [p. 142a in Warsaw ed.]

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Accordingly, we could suggest that since, according to some, Purim will indeed attain the status of Yom Tov in the Future Era (see further, below), as a result, money will not be used.)

V. Eating the Festive Purim Meal

- Purim is a time for feasting and rejoicing. One may not fast or eulogize on Purim. The joy of Purim is far greater than the joy of the festivals.
- It is a *mitzvah* to hold the Purim meal in a lavish manner.
- We are required to make a feast—eat at least one meal—during the day of Purim to rejoice in the Purim spirit. One should invite one’s family and friends to join him in the meal in order to make it a more joyous one. Many have the custom to light candles for the meal.
- Preferably, the *se’udah* should consist of meat and one should wash for bread for the meal. The *minhag* is to eat *kreplach* at the *se’udah*. (This custom has to do with the concept, explained in numerous sources, that *Yom HaKippurim* is *Ki-Purim*, “like Purim.” On the day preceding Yom Kippur, it is customary to eat *kreplach*. See footnote to entry in *Sefer Minhagei Chabad* for Yom Kippur.)
- It is proper that one learns Torah before beginning the meal. Some start to study some laws of Pesach on Purim day since it is thirty days before the start of the *Yom Tov* of Pesach.
- Now is also the time to begin donating, preparing, and organizing to provide *ma’os chittim*, supplies for those who cannot afford the Pesach expenses, providing them with *shemurah matzos* for the *sedarim* and for Pesach, as well as providing their other Pesach needs. (See *Sefer HaSichos* 5750, vol. 1, p. 351, fn. 134; *Sichas Purim* 5726; *Sichas Shabbos Parshas Parah* 5740.)

○ **This law will become relevant when Moshiach comes:** In his *Shulchan Aruch* (beg. *Hilchos Pesach*), the Alter Rebbe states: “During the times of the *Beis HaMikdash* the early Sages instituted that the laws of each festival should be explained to the public starting thirty days prior to each festival. Therefore, they would begin teaching the laws of Pesach from Purim onwards ... Each person living in Eretz Yisrael was obligated to bring three offerings (*olas re’iyah*, *shalmei chagigah*, and *shalmei simchah*) on each festival. Each sacrifice has to be free of any blemish or other disqualification.

The Sages therefore instituted the practice of publicly explaining the laws of the festivals thirty days in advance, to remind the people of the festival so that they do not forget to prepare animals that are fit for offering. They then had a full thirty days to prepare.”

- Our Sages state that “one should drink wine until one reaches the point where he can no longer differentiate between “cursed is Haman and blessed is Mordechai”. At least, one should drink more than usual. The main thing, however, is not the amount of drink, but that he intends to do the will of Heaven and that all his actions reflect that intention. The joy must be *simchah shel mitzvah*. While it is a *mitzvah* to drink more than usual during the meal, it is important to remember that we must *bentch* and do other *mitzvos* (such as *daven Ma’ariv*) after the meal.
- One who is weak by nature, as well as one who knows that drinking will cause him to neglect a *mitzvah*, a *berachah*, or a *tefillah*, or that he may act or speak inappropriately, should not drink too much - or even at all.

Laws Regarding Intoxication

Halachah differentiates between one who is slightly intoxicated (*shasuy*), one who is very intoxicated (*shikur*) and one who is completely drunk to the extent that he lost control of what he is doing (*shikruso shel lot*). The following laws refer to the slightly intoxicated, unless otherwise specified.

1) Prayer

- One who has drunk a *revi’is* of wine is not permitted to pray. He must not pray until the effect of the wine has dissipated, even if he can speak perfectly lucidly before a king while under the effect of his wine. Wine drunk in the course of a meal is, generally, not considered intoxicating. However, it all depends on each individual’s nature. All authorities agree that at least as far as prayer is concerned, all other intoxicating drinks share the same law as wine. In order to pray, it is sufficient for one who is intoxicated to wait until he feels the effect has worn off.
- If he drank more than a *revi’is* but would still be able to speak lucidly before a king, then if he went ahead and prayed, his prayer is valid and he need not repeat his prayer once he is completely sobered.
- Nowadays, we do not manufacture the same kind of wines

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permit even a lesser *shikur*, as described earlier, to participate in the required number for a *minyán*.)

6) Responsibility and Liability

- A *shikur* of any level, even that achieved by Lot, is considered a rational person for all matters, and the Torah's penalties for transgressing its laws will apply in his case. In this regard, he is treated as if he had willfully intended to perform whichever actions he takes.

- Even on Purim, one who inflicts damage or injury while intoxicated is fully liable. (This applies even to damage caused by the rejoicing of Purim, as is customary in some places, and not simply due to sheer drunkenness. See *Magen Avraham*, 695: 7-8; *Aruch Hashulchan*, 10; *Mishnah Berurah*, 13. See also *Eliyahu Rabbah* 696, quoting the *Shelah*.)

○ **These laws will become relevant when Moshiach comes:** Firstly, even nowadays, a Kohen who is aware of the precise *beis av* (family group of Kohanim) and the precise *mishmar* (rotation of service) his family belonged to is prohibited from drinking wine on the day that he would have served in the *Beis Hamikdash*. In *Likkutei Sichos* (vol. 2, p. 618), the Rebbe points to this law as proof that it is entirely possible for the *Beis Hamikdash* to appear instantly, quicker than it takes the average person to walk a *mil* – the time required for an slightly intoxicated Kohen to sober enough to perform his service, which is why he must avoid wine that entire day.

A Kohen who drank wine but is otherwise deemed fit for service in the *Beis Hamikdash* according to the requirements of *halachah* must not proceed deeper into the Courtyard beyond the place of the Altar. If he performs the duties of the Kohanim while in this state, he is liable to death by the hand of Heaven.

The above applies only to a Kohen who drank at least a *revi'is* of wine. He may, however, drink less than this amount without concern.

The law of the disqualifying *revi'is* applies only to a Kohen who drank that quantity of raw wine that has fermented for at least forty days, and when he drinks it in one shot. If he diluted the wine, or if he drank it in stages, he is spared the above penalty.

A Kohen who is intoxicated from beverages other than wine may not enter the *Beis Hamikdash*. According to

Minchas Chinuch (*Mitzvah* 152) – and it appears that the Alter Rebbe shares this view – there is no limit to the quantity of liquors other than wine, and a Kohen intoxicated from even a lesser amount than a *revi'is* of liquor is prohibited from entering the *Beis Hamikdash*.

If a Kohen intoxicated from beverages other than wine performs the service in the *Beis Hamikdash*, the duties he performed remain valid, but he receives the penalty of lashes. However, some authorities consider him equal to one intoxicated with wine, in which case, the duties he performed are invalid (desecrated), and he is liable to death at the hands of Heaven.

Every person, whether he is a Kohen, a Levi, or a Yisrael, is forbidden to enter any part of the *Beis Hamikdash* if he is a *shikur*, or even if he is slightly intoxicated. This applies from the start of the section in the *Beis Hamikdash* called *Ezras Yisrael*. For it considered disrespectful for one in a disgraceful state to enter into the great and holy House of Hashem.

- As is well known, the Rebbe enacted a strict limit on drinking alcohol. This enactment remains in force on Purim.

Safety Alert: Excessive alcohol consumption can cause poisoning and even worse, Heaven forbid. There is also a serious danger to drive under the influence of alcohol. Parents should be aware about the incidence of drinking alcohol among young people and explain to them the dangers involved.

- Usually, the custom is to eat this meal after *Mincha* in the late afternoon, since one is busy with reading the *Megillah*, giving out *matonos l'evyonim* and *mishloach Monos* in the morning. The meal should begin during daytime and preferably be continued into the night of *Shushan Purim*.

- One who wishes to hold his Purim *se'udah* in the morning instead of the afternoon, may do so. The main thing is to hold the majority of the meal during daylight hours. If he is running late, he should at least make certain to sit down to his meal and eat an amount equivalent to a *kebeitzah*, or at a minimum, a *kezayis*, before *sheki'ah* (sunset).

- If one begins the *se'udah* by day and the meal extended into the night, one still recites *V'Al Hanisim* when one benches, as long as he didn't yet *daven Maariv*.

- In the *sicha* of Purim 5748 (*Sefer HaSichos* 5748, vol. 1,

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p. 303), the Rebbe suggested that following the Purim *se'udah*, “It would be highly appropriate to organize the largest possible *farbrengen*, in the spirit of [Esther’s call to] “gather all the Jews,” with the participation of “youth and seniors, children and women.” Needless to say, the men must gather in the men’s section and the women in the women’s section, with the children present in both locations. The *farbrengen* will enable the joy and unity of Purim to continue into *Shushan Purim*.”

- During the *farbrengens* of Purim, the *Rebbe'im* would make an appeal for the *Kupas Rabbeinu tzedakah* fund.

During a Purim *sichah* in 5713, the Rebbe stated: We try to hold onto and reestablish the customs of earlier times. If we would have “broad shoulders” (i.e. if we were able to rely on our own strengths), if we had “eyes to see and ears to hear,” a perceptive heart and an understanding intellect, then we would not be forced to specifically use the well paved paths. We would be able to forge new paths in order to reach the same goal, to “ascend to the House of Hashem.” Since, however, these things remain lacking, we must tread the paths that have been already worn down for us. We rely on the responsibility of those who indicated and paved these paths, which they did relying on their own strengths. We therefore seek to implement these customs, even if, for a number of reasons, these practices were interrupted for some time:

The Rebbe (Rashab) would collect funds or direct people to donate funds during a *farbrengen* three times a year: On Simchas Torah, Yud Tes Kislev, and Purim ... On Purim, he would collect for his own affairs – Torah institutions, the support of private individuals, and so on ... Similarly, if we will collect for those same things that the Rebbe (Rashab) has collected, and on the same occasions as the Rebbe (Rashab), occasions which are auspicious times (an *eis ratzon* and a *segulah*) for these collections, it will bring additional blessing and success. We can then approach the Rebbe (Rashab) and demand that he elicit all the promises in actuality. (See *Likkutei Sichos*, vol. 2, p.p 537-8.)

- In a number of *sichos*, the Rebbe mentioned that at the conclusion of the Rema’s Purim meal, he would remind all present of their obligation to recite the Ma’ariv prayer in its correct time. (“It was the Rema’s custom each Purim to wear a mask and disguise himself in different clothing and to go around the houses shouting that Ma’ariv would be prayed at its proper time” – See *Sichas Purim 5727. Sichas*

Chof Kislev, Yud Shevat, and Yud Alef Nisan 5737; Likkutei Sichos, vol. 39, p. 282.)

- One should not work on Purim, and one who does so will not see any blessing in the work that he performed. For the sake of Purim itself, however, one may do whatever is necessary.

○ **This law will become relevant when Moshiach comes:** In the Future Era it will be prohibited during Purim to perform work that is currently prohibited on Yom Tov, for Purim will then attain the status of Yom Tov. (See *Machsheves Charutz*, 20 (88c in Piotrkow 5672 Ed.). A similar statement appeared earlier in *Ya’aros Devash*, vol. 2 (*Drashos (Drashos in the communities of AH”V, Drasha 1* (p. 120b in Warsaw Ed.). Also note *Derashos Chasam Sofer*, vol. 1, *Purim 5564, 197c and Zayin Adar Sheni 5586, 153d*)

○ **This law will become relevant when Moshiach comes:** In the *Beis Hamikdash* everyone must stop what they are doing—*Kohanim* interrupt the service of the *Beis Hamikdash*, *Levi'im* descend from their platform, and *Yisra'elim* turn from observing the sacrifices—to attend the reading of the Megillah.

Friday, Shushan Purim, 15 Adar/ March 6

- No *Tachanun* nor *Tachanun* related sections of *davening*.
- A person should add slightly to his joy and celebration during the meals of this day.
- It is forbidden to fast or eulogize today.
- We do not recite *Al Hanisim* today.
- The Rebbe often encouraged us to utilize the day of *Shushan Purim* to “make up” for anything that may have been missed out on Purim.

○ **This law will become relevant when Moshiach comes:** On the fifteenth of Adar the Beis Din sends emissaries throughout the Land of Israel to repair the roads and pathways (for the sake of the Jews ascending to Yerushalayim for the festivals or for the sake of those fleeing to a City of Refuge), and to repair the *mikva'os*. They turn their attention to the needs of the public, to investigate and take whatever action is needed for the public benefit and for matters concerning consecrated property. The emissaries also check for compliance with the laws of *kila'im* (prohibited mixing of plant species).

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(For further clarification of this topic, see the following sources: *Mishnah, Shekalim* 1:1 with *Bartenura; Rambam, Hilchos Sotah* 4:1; *Hilchos Rotzei'ach* 8:6; *Hilchos Arachin* 8:1; *Hilchos Kila'im* 2:13. See *Likkutei Sichos*, vol. 17, pp. 228ff. See *Sha'alos u'Teshuvos Binyan Shlomo*, 55, regarding why the Beis Din saw fit to dispatch emissaries specifically on Shushan Purim. However, Rambam's wording in *Hilchos Arachin* seems to negate his explanation. See also *Aruch Hashulchan Ha'asid, Hilchos Arachin*, 49:2; *Haga'os Harashash, Shekalim* (beg.); *Haga'os Rabbi Elazar Moshe Horowitz, Mo'ed Katan*, 6a.)

○ **This law will become relevant when Moshiach comes:** On this day, the money-changers would take up positions in every city and gently encouraged the people to donate their obligatory half-shekalim to the *Beis Hamikdash*. Donations that were given voluntarily were accepted, but no-one was forced to give at this point. See *Rambam, Hilchos Shekalim*, 1:9, based on *Mishnah, Shekalim*, 1:3. Interestingly, *Sefer Ma'aseh Rokei'ach* (beg. of *Shekalim*) explains that in the Future Era, each person will donate a **complete** shekel to the *Third Beis Hamikdash*, instead of a half-shekel. See *Midrash HaGadol, Naso*, 6.

The half-shekalim collected from all Jews were used to fund the communal sacrifices. Regarding offering the communal sacrifices from a new collection this year with the immediate coming of Moshiach, when “the *mikdash* will be speedily built”, despite the fact that there was not an opportunity to collect the required donations from all Jews – see the discussion in *Sichas Yud Gimmel Nisan* 5738 and *Leil Daled d'Chag HaSukkos* 5751 (*Hisva'aduyos* 5751, vol. 1, p. 118).

○ **This law will become relevant when Moshiach comes:** In the Future Era, Yerushalayim will extend all the way to Damascus. (See *Sifrei, Devarim*, 1; *Rashi to Zechariah* 9:1. See also *Rashi to* 14:8.) We can wonder how this will impact the required date for reading the *Megillah* in the future city of Yerushalayim. On one hand, its extended areas cannot be considered having been encompassed by a wall in the times of Yehoshua (although other laws of a walled city will indeed apply to its extended areas. See *Maharsha, Megillah* 6:2. Also see the conclusion of the *ma'amor* entitled *Megillah Nikreis*

5739, regarding reading the *Megillah* in Yerushalayim in the Future Era, when the city will be surrounded by a “wall of fire”). On the other hand, the extended area will be considered visibly close to Yerushalayim to the point that they share the same halachic obligations; there will not be the required measure (approx. 70 *amos*) of empty land between Yerushalayim's original areas and its extended areas due to the “abundance of people” living there in the future. See *Zechariah* 2:8. See *Sha'alos u'Teshuvos Bnei Tziyon*, vol. 3, *Kuntras Shelom Yerushalayim*. See also *Toras Chaim, Beshalach*, 340a. (Much more could be said on this topic.)

“Although regarding the reading of the *Megillah*, the latest date on which it can be read is the fifteenth of Adar (*Megillah* 2a), nevertheless, the instruction to increase in joy is associated with the entire month of Adar, as our Sages state, ‘From when we enter the month of Adar, we increase in joy’ (*Ta'anis* 29a), and as stated in the *Megillah*, Adar is ‘the month that was transformed for them’ (*Esther* 9:22). If that is the case, we should increase in joy on each day of the month of Adar, adding each day to the previous day's level of joy. After all, if the joy was to remain at a constant throughout, without augmentation or amplification, it cannot be considered a perfect state of joy – it has grown old and repetitive ... The meaning of the phrase ‘From when we enter the month of Adar, we increase in joy’ is that from the start of the month we must continuously increase in joy with each passing day. It is clear from this that on the fifteenth of Adar, we must experience a happiness that is even greater than that of Purim. And then an even greater joy on the sixteenth, and so on. By the time we reach the final day of Adar, our joy should be truly wondrous.” (*Sichas Shabbos Mevarchim Nisan* 5717, printed in *Likkutei Sichos*, vol. 4, p. 1274. See also *Sefer HaSichos* 5752, p. 391.)

The Rebbe explains that “it is specifically the joy experienced after Purim, in the latter half of the month of Adar, that carries the quality of redemption. As our Sages state, ‘We draw [one] redemption close to [another] redemption,’ so that from the redemption of Purim, an incomplete redemption because ‘we are still subject to Achashveirosh,’ we reach the redemption of Pesach – a complete redemption, and a redemption that is not followed by exile, for it is the true and complete redemption.” (*Sichas Shabbos Parshas Vayakhel-Pikudei, Parah*, 5731.)

Food of Faith

In response to public requests, this year too, matzos that are absolutely mehudar have been produced under the direction and supervision of the *marei d'asra* and members of Badatz, Horav Schwei and Horav Braun. The Rabbonim invested a great deal of time in this project, the success of which demanded extensive efforts. The result, *Baruch Hashem*, are matzos that were produced with great hiddur and that are being sold for a reasonable price. We have included a number of pictures in this column, showing the Rabbonim on one of their visits to the mehudar matzah bakery, and engaged in other stages of production such as drawing the water (*mayim shelanu*).

As is well known and famous, special attention is required when buying kosher le-pesach products, even those products that bear a hechsher. The stores are filled with numerous brands and many kinds of matzos that are produced by a range of matzah bakeries and manufacturers. The current standard of kashrus in many of these institutions leaves much room for improvement.

A person buying these matzos does not know (sometimes nobody appears able to accurately

determine) who supervised, and to what extent, the procedures and precautions necessary for growing the grain. Does the mashgiach – supervising from the harvesting onwards – possess the appropriate criteria according to *Shulchan Aruch* (*Yir'as Shomayim* etc.)? One must determine that the wheat has not cracked or sprouted (a process that demands true expertise), that the flour has been ground with extreme care, and all the additional stages of production were done properly. After grinding the wheat, one still needs to determine





that the bakery maintained high standards of kashrus in regards to the kneading the dough and preparing and baking the matzos. Under what conditions was the flour stored? What kind of people work in the bakery? What was the distance between the ovens and the locations where the dough has been kneaded and rolled? Above all, can we be certain that the matzos were not left for a moment without being worked on during the critical minutes of production?

Baruch Hashem, to the delight of anash in Crown Heights and elsewhere, the wheat used for the matzos under the supervision of the Badatz has been chosen carefully, and there are no concerns of cracked or sprouted wheat. In addition, there was also special supervision long before harvesting that rain did not fall on the wheat from the time that they are ready for harvesting. This is in accordance with the ruling of the Alter Rebbe in Shulchan Aruch: “Grain connected to the ground, once it is completely dried and has no need to further nourish from the ground is

considered as if it was detached and placed in a jar and can become chometz if rain falls on it.” Of course, the entire process of harvesting, milling, kneading, rolling, baking and even packaging of the matzos is done with absolute supervision, caution and hiddur, through from chassidische employees exclusively.

Many recall that the Rebbe praised those who purchase *davka* “shmurah matzos from the bakery associated with the *lishka*,” and wrote strongly against those who prefer other matzos from other vendors and bakeries that are not functioning in accordance with the guidelines of our Rebbeim. It is clear that this advantage exists *davka* with the matzos produced under the supervision of the Badatz of Crown Heights, which the Rebbe was personally involved in establishing it – and ensuring it runs in accordance with the directives of Shulchan Aruch. The Rebbe also explained in numerous sichos the unique qualities of the Beis Din in Crown Heights. Anash are overjoyed that these matzos are now available for the public.





מיכלא דמהימנותא – מצות האמונה

"ושמרתם את המצות"

על־פי בקשת רבים סודר שגם השנה ניתן לרכוש מצות מהודרות בתכלית, בהשגחת ובפיקוח הרבנים מארי דאתרא וחברי הבד"צ, הרב אהרן יעקב שוויי שליט"א והרב יוסף ישעי' ברוין שליט"א. למהלך הזה הקדישו הרבנים זמן מרובה, בירור אחר בירור, עד שבעזר ה' עלה הדבר, בהידור רב ותוך השתדלות לשמור על מחיר סביר. בגליון זה מתפרסמות כמה תמונות מאחד מביקורי הרבנים במאפייה המהודרת, שאיבת מים שלנו ועוד.

כידוע ומפורסם, נדרשת הקפדה מיוחדת בקניית מוצרי פסח, גם אלו שיש עליהם "הכשר". קיימים בשוק כל מיני מצות, ממאפיות שונות ומשונות, שרמת הכשרות שלהן מתחת לכל ביקורת. לא תמיד יודע הקונה (או אף ידוע בכלל) על ידי מי ובאיזה אופן הושגח שהחטים גדלו כדבעי, והאם ה"משגיח" – החל מקצירת ושמירת המצות – עומד בקריטריונים הנדרשים על פי שולחן ערוך (יראת שמים וכו'), שאין החטים מבוקעות ומצומחות (דבר הדורש בקיאות גדולה לעמוד על בוריו), שנטחנו בזהירות הראויה, ועוד ועוד. גם לאחר טחינת החטים, יש לוודא שהמאפיה עומדת ברמת כשרות גבוהה, בכל הקשור ללישת, עריכת ואפיית המצות (לדוגמא: מקום ואופן איחסון הקמח, מהות העובדים במאפיה, המרחק בין מיקום התנור למקום הלישה והגלגול, והעיקר – שהמצות לא שהו אף לא לרגע ללא עסק).

במצות שתחת השגחת הבד"צ נבחרו החטים בקפידה, ואין בהן שום חשש למצומחות ומבוקעות. בנוסף לכך, היתה גם השגחה מיוחדת עוד הרבה לפני הקצירה, שלא נפלו גשמים על החטים כשעומדות להיקצר, כפסק כ"ק אדמו"ר הזקן בשולחן ערוך: "דגן שמחובר לקרקע אם נתייבש לגמרי ואין צריך עוד לינק מן הארץ הרי הוא כתלוש ומונח בכד ויכול לבא לידי חימוץ אם ירדו עליו גשמים". כמובן, כל תהליך הקצירה, טחינה, לישה, עריכת ואפיית המצות ועד לאריזתן נעשה בתכלית השמירה והזהירות וההידור על ידי יהודים שומרי תורה ומצוות.

כזכור, כ"ק אד"ש שיבח את הלוקחים בדווקא מצות "שמורה מהבעקעריי הקשורה עם הלשכה" (וכתב בחריפות נגד אלו המעדיפים מצות אחרות מסוחרים וממאפיות שאינן מתנהלות כרצון רבותינו נשיאנו). ברור שאותה מעלה יש בדווקא למצות שתחת השגחת הבד"צ דקראון הייטס, אשר כ"ק אד"ש התעסק בביסוסו – והתנהלותו כהוראות השולחן ערוך – ואשר מעלותיו התבארו בהרחבה בשיחות הקודש.

