

Day-by-Day Halachic Guide

**Detailed instructions on the
laws and customs for the**

**Festival of Purim
5777**

From the Badatz of Crown Heights



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Distilled from a series
of public shiurim delivered by
Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

150th Anniversary
of the Tzemach Tzedek’s Histalkus

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The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time they are presented without their references and halachic notes. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Lu'ach Colel Chabad*, *Sichos* and *Igros Kodesh*.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person's obligation to review the Halachos comprehensively. **Please note:** Specific laws are mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

* * *

In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kollel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone's guidance – or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize that there is a problem to begin with.

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below:

“Hashem **begs** the Jewish people,” the Rebbe passionately stated, “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state,] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam,] ‘King Moshiach [who] will build the *beis hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the *mitzvos* that are stated in the Torah,’ speedily, in our time – literally! [Then, to quote the festival liturgy,] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’” (*Likkutei Sichos*, vol. 18, p. 341 – *Emphasis in original.*)

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded. “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *beis hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *beis hamikdash*] are matters that every Jew – men and women alike – must know, in order to put them into practical use on a daily basis, such as many of the laws of the offerings.” (*From a Sichah addressed to N’shei u’B’nos Chabad – Sefer HaSichos* 5750, vol. 2, p. 485)

* * *

General Note: The times listed below are for Crown Heights only. Since one can never achieve complete precision, and many factors may influence the accuracy of these times, it is recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time, when that is the appropriate precaution (e.g., the close of Shabbos).

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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 upon them the importance of observing these *mitzvos*. In action, we should take whatever action is needed as the location and occasion demand: 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 to 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 old, 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 in certain

situations (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.)

Purim Preparations

Those who give *Mishloach Manos* in utensils that require immersion: Generally, utensils that are purchased with the intent of gifting them to someone else should not be immersed before they become the property of the recipient. Therefore, immersion which took place prior to giving the gift should not be relied upon. Someone who still wishes to immerse the utensil on behalf of the recipient of the gift should have the intention of transferring ownership of the utensil—through a third party—to the recipient, and only then may he go ahead and immerse it.

However, if the utensil will be filled with food as part of the gift, which is how *Mishloach Manos* is typically sent, there is room to say that the one who purchased it should immerse it beforehand. Yet, since this is a matter of doubt, so, in order to avoid doubt, it’s proper for the one giving the gift not to place the food in direct contact with the utensil, but rather within a separate baggie [parchment paper does not constitute a proper hefsek between cake and a tray], so that the food doesn’t touch the utensil. When the gift reaches the recipient, he should then immerse the utensil and make a bracha. Still, whoever wishes to place the food directly on the utensil has a solid basis to rely upon, because it would seem that, from a pure halachic standpoint, it’s absolved from being obligated in immersion, especially where glass utensils are concerned (whose obligation is only rabbinical). Again, if someone wishes to immerse the utensil on behalf of the recipient, he may do so after transferring the ownership in advance.

One who receives cakes and baked products as *mishlo’ach manos* from many people should be careful about the requirement of *hafrashas challah*. Although individual baked gifts may have derived from batches of dough that lacked the required quantity for *hafrashas challah*, nevertheless, if the accumulated products are the kind of products that according to *halachah* combine to

require *hafrashas challah*, then storing them now in a single container will trigger the requirement of *hafrashas challah*, even after having been baked. However, when such products are stored in a fridge or freezer, we are lenient, and do not consider them to be placed in a single container (that would effectively combine them). See One Minute Halacha #503, where we discussed this issue at length.

One who bakes dough of sufficient quantity to require *hafrashas challah*, but with the intention of distributing the products to a number of individuals in fulfillment of *mishlo'ach manos*, does not perform *hafrashas challah* (with a blessing). We discussed this matter at length, in One Minute Halacha #231 & #318.

Tuesday, 9th Adar/March 7

The 9th of Adar is the day that the headquarters of Chassidus Chabad was relocated from the 'top half of the globe' [Europe] to the 'bottom half of the globe' [America] - when the Rebbe *Rayatz* arrived in the United States to settle here permanently. (*Sicha* of 9 Adar 5750; *Sefer Hasichos* 5750, vol. 1, pg. 326).

Thursday, 11th Adar/March 9

Early 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. Since the thirteenth of Adar this year falls on Shabbos, the fast is observed the preceding Thursday.

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, 4:56a.m., until nightfall, 6:24p.m. Those who wish to wake up early and eat **before** daybreak should have in mind to do so before retiring the night before.

Those who regularly rise to drink after sleeping while it is still night, need not make any stipulation before retiring for the night.

The following individuals are exempt from fasting: A bride and groom during their seven days of *sheva berachos*; a father whose son's *bris milah* coincides with *Ta'anis Esther*; as well as the *mohel* and *sandek* who officiate at that *bris*.

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.)

The Rebbe clarifies that in the case of a fast that is observed on an earlier date (Thursday) because its true date coincides with Shabbos, a child who reaches the age of bar mitzvah on that Shabbos is obligated to fast on the preceding Thursday although it occurs before his bar mitzvah due to the status that he will attain on Shabbos. (*Likkutei Sichos*, vol. 17, pp. 66ff.)

It's the custom to give additional tzedaka on a fast day. The common practice is to estimate the value of what one would have eaten on that day, and give that to the needy in the evening.

Shacharis: Only the *Chazzan* says *Aneinu* during *Chazaras Hashatz*, between the *brachos* of *Ga'al Yisroel*

and *Refoeinu* [as well as during *Mincha*, as we shall see further].

If the *chazzan* forgot to say *Aneinu*, and he didn't conclude *Baruch Atah Hashem* of *Refoeinu* - he should go back and say *Aneinu*, and then begin *Refoeinu* again. But if he finished the *bracha* - he should say it during *Shma Koleinu* like everyone else, and conclude the *bracha* with "*Ha'oneh b'eis tzarah v'shomeia tefila*". If he forgot to say it in *Shma Koleinu* - he should say it as a separate *brachah* after concluding *Sim Shalom*.

Selichos are recited in middle of *davening*, as on all fast days. *Va-yechal* is read from the Torah.

The order of *davening* for *Shacharis*: After *Chazaras Hashatz*, *Tachanun*, *Nefilas Apayim*, *V'hu Rachum* (until *Shomer Yisrael*), *Selichos*, the long *Avinu Malkeinu*, *Va'anachnu lo neida*, half *Kaddish*. The *Sefer Torah* is taken out and three *aliyos* are read in the section of *Vayechal Moshe*.

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*.

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*.

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 said at *Minchah* when *Ta'anis Esther* falls out early, as this year, since it is **not** *erev Purim*.

The order of *Minchah* today is as follows: *Va-yedabeir* (*Karbonos*), *Ashrei*, *Chatzi kaddish*, *Va-yehi binso'a*, the Torah reading, *Haftorah* (with blessings before and after), *Ye-hallelu*, *Chatzi kaddish*, *Shemoneh esrei* (with *Aneinu*), *Chazaras ha-shatz*, *Tachanun*, *Avinu malkeinu*, *Va'anachnu lo neida*, *Kaddish tiskabel*, *Aleinu*, *Kaddish yasom*.

Divrei Kevushin (words of inspiration) following *Mincha*.

In the year 5743, *Ta'anis* Esther was observed early—on a Thursday—as is the case this year. In a *sichah* on that day, the Rebbe explained that the theme of *Ta'anis* Esther is to prepare ourselves for Purim. In this case, our need to adequately prepare for Purim is emphasized to a far greater degree than in an ordinary year, because our preparations gain momentum over a period of three days—Thursday, Friday, and Shabbos. The opportunity and our obligation to complete, and even expand, our Purim preparations are far greater. Practically speaking, we must campaign to ensure that every Jewish person will observe Purim in a state of “*light, joy, gladness, and honor,*” through observing all the *mitzvos* of Purim. To accomplish this, they must first be informed of the laws of Purim. We must invest special effort in reaching out to those Jews who require assistance in order to observe all the *mitzvos* of Purim, because they are currently unable to fully control their lives (due, for example, to hospitalization or incarceration). We must ensure that these Jews are also able to celebrate Purim with extreme joy—*ad d’lo yada!*

This law will become relevant when Moshiach comes:

In the present era, until the imminent arrival of the complete Redemption, the *Megillah* is read only on its proper date—the fourteenth of *Adar* in “unwalled” cities and the fifteenth of *Adar* in “walled” cities (with the exception of someone who is setting out on a journey and will not have access to a *Megillah*: he may read it without reciting the blessings on certain alternate dates). In the Era of Redemption, by contrast, the Jewish nation will again dwell within the borders of Eretz Yisrael, they will again establish the calendar based on monthly sightings of the new moon, and the Jewish monarchy will be reinstated. Therefore, the original laws governing the timing of reading the *Megillah* will apply. When the fourteenth of *Adar* falls on a Sunday (as it does this year), residents of small villages will read the *Megillah* on the preceding Thursday (“*yom hakenisa,*” i.e. the day of Torah Reading).

(For further discussion on this topic, see the following sources: *Megillah* 2a (end), with the comm. of Rashi and Rif; Rambam, *Hilchos Megillah*, 1:9; Tur with Beis Yosef, *Orach Chayim*, 688 (beg.). See also, Rambam, *Pirush HaMishnayos, Megillah* (beg.); *Derashos Chasam Sofer*, vol. 1, p. 208a; *Zichron Soferim, Megillah* 7a, s.v. *Viyme*.)

End of the fast: **6:24pm**

Friday, 12th Adar/March 10

One who forgot to fast on Thursday should fast on Friday.

Regarding preparing the *Megillah* before Shabbos, the Rebbe commented: There is room to debate whether one should prepare his *Megillah* before Shabbos. It is not respectful to remove the *Megillah* from the place in which it is stored throughout the year and to leave it in a temporarily spot for the duration of Shabbos. On the other hand, doing so will ensure that it is readily available, thereby avoiding delaying the congregation unnecessarily by having to return home from *Shul* to fetch it on *Motzoei* Shabbos. (*Sichas Shabbos Parshas Tetzaveh, Erev Purim* 5750; *Sefer HaSichos*, vol. 1, p. 351, fn. 130.)

One who leaves on *Mivtza'im* on *Erev* Shabbos and distributes *Mishlo'ach Manos* (because the places he visits will be closed on Sunday) should explain clearly to the recipients that they need to give their own *Mishlo'ach Manos* (and *Ma'atanos Laevyonim*) on Sunday, not on Friday. He may acquire *mishlo'ach manos* and *matanos la'evyonim* from them or on their behalf, and then serve as their *shaliach* to distribute it on Sunday.

It is best to stipulate that the final recipient of the *mishlo'ach manos* does not acquire it now through this arrangement, and that he will only acquire it once it is actually handed to him on Sunday. [See Hebrew section for extensive sources.]

Candle lighting is **5:39** pm (in NY), which is 18 minutes before sunset.

Shabbos Zachor, Parshas Tetzaveh **13th Adar/March 11**

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*.

This year, the command regarding Amalek is read (on Shabbos) immediately prior to its fulfillment (on Purim). The significance of this proximity is explained in *Likkutei Sichos*, vol. 26, pp. 219-220, and in *Sefer HaSichos* 5750, p. 340, *ff.*

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, but *Tzidkasecha* is not recited during Minchah.

In *Sefer HaSichos* (5750, vol. 1, p. 351, fn. 130) the Rebbe mentions the need for caution to avoid handling the *Megillah* until after the conclusion of Shabbos. (For the halachic debate on this issue see, for example, *Sha'arei Teshuvah*, *Orach Chayim*, 693 (beg.); *Aroch Hashulchan*, 693:3., as referenced in *Sefer HaSichos*. Most of these authorities do not consider the *Megillah* to be *muktzah* during Shabbos, and permit its use. Rather, the issue lies in preparing it on Shabbos for use on *motzoei* Shabbos. It is forbidden to prepare for the coming weekdays during

Shabbos. However, one may handle a *Megillah* in order to read from it during Shabbos.)

In *Sichas Shabbos Parshas Tetzaveh, Erev Purim* 5716 (unedited), the Rebbe explains the lesson in Divine service that can be derived from the opinion that when Shabbos coincides with *erev* Purim one may handle and read from the *Megillah only* until the time of *plag ha-minchah*.

One may review the *Megillah* reading during Shabbos in preparation for the actual reading on Purim. It is preferable that he do so in the manner of one who is studying the text rather than simply practicing to read it.

One may not dress in Purim costume on Shabbos if it is obvious that the garments are not intended for Shabbos use. Nor may he prepare for Purim by holding rehearsals of plays or shows that are scheduled for Purim.

Graggers and noisemakers are *muktze* and cannot be used on Shabbos. They may not be brought on Shabbos to a place where the *megillah* will be read, even where a kosher *eiruv* exists, because they are *muktze* and because their transportation would be an act of preparation for the following day which is forbidden on Shabbos.

One who extends his meal from Shabbos into *motzoei* Shabbos, and has not yet recited Ma'ariv, should recite *Retzei* during *Birchas Hamazon*, but not *Al Hanissim*.

(It is implied from the words of the Alter Rebbe in his *Shulchan Aruch* that the above case is true even if one ate the amount of a *kezayis* after nightfall on *motzoei* Shabbos. However, it is possible that he might have to add it later, when he reaches *Harachamon*. (See *Ketzos HaShulchan*, 47, *Badei Hashulchan*, 23. Regarding adding it during *Harachamon*, cf. *Eshel Avraham* (Butshatch) 188:10. See also *Sicha* of 2nd day *Rosh Hashanah* 5744 - at the end. Note, however, the statement of the Alter Rebbe in 188:17: "...nevertheless, if he extended his meal on *erev* Shabbos ... into the night, he must recite it ... if he ate a *kezayis* after nightfall, despite the fact that at the start of his meal, he was exempt from reciting it. The same applies to *Chanukah* and *Purim*... and it is customary to follow the former opinion". However, later on in the same paragraph, the Alter Rebbe writes in parentheses that when *motzoei* Shabbos falls on *Rosh Chodesh*, one mentions both Shabbos and *Rosh Chodesh* during *Birchas Hamazon*. He explains that this isn't

considered a contradiction since Shabbos is mentioned first (Retzei) and only then Rosh Chodesh (Yaaleh V'yavo). This implies that in our case where Purim is mentioned first (Al Hanissim before Retzei) one should not recite Al Hanissim. Cf. Sefer HaSichos 5704, p. 40, and the Rebbe's Igros Kodesh, vol. 14, p.43.)

One may not read the *megillah* early this year, meaning during the final hours of Shabbos, before the appearance of three average stars. This applies even for someone whose circumstances will not permit him to attend a *megillah* reading. (See the references in the Hebrew section).

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 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.).)

Purim

Eve of Purim, Motzoei Shabbos

Shabbos ends at 6:40 pm (in NY).

“*Baruch hamavdil bein kodesh l’chol*” is said before engaging in any weekday activities or making any preparations for the evening.

Maariv: Maariv in shul is begun later than usual, to allow the congregation time to prepare for the reading of the *Megillah* (e.g., to fetch their *Megillos* from home). *Megillah* is followed by *havdalah*.

One should remember not to eat before *Megillah* reading and *havdalah*. If one is weak and must eat, he should make *havdala* before *Megillah* reading.

There is a custom to wear masks on Purim. The Rebbe points out in *Sichas Ta’anis Esther 5749* that this refers mainly to young children. See *Sichas Shabbos Parshas Vayikra 5748* regarding wearing crowns on Purim.

One must ensure that his costumes, masks, etc., do not contain *shatnez*. Some authorities are lenient regarding the kinds of *shatnez* that are forbidden only *mid’rabanan* as well as men and women wearing clothing designed for the opposite gender, in deference to the joyful celebration of Purim. However, most majority of authorities vehemently forbid either of these scenarios. [See Hebrew section for extensive sources.]

It is unclear whether one must insert *tzitzis* onto a Purim costume that has four corners, such as a *me’il* worn as part of a *kohen gadol* costume. (As an aside, there is a debate

regarding the requirement of *tzitzis* on the *me'il* that is actually worn by a *kohen gadol*.) Since there is a doubt in this matter, is it prudent to round off a corner. [See Hebrew section for extensive sources and reasoning.]

One should not recite a blessing over a *tallis gadol* that he wears only for use as a costume.

One who reads the *Megillah* at home makes *havdalah* before *Megillah* reading, but refrains from eating until after *Megillah* reading.

Maariv: Do not interrupt between the bracha of *Hashkiveinu* and *Shemoneh Esrei* to make an announcement about *V'al Hanisim*.

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 Shalem* is recited with *Tiskabel*, and the *Megillah* is read. After the *Megillah* and the subsequent bracha, *Shoshanas Yaakov*, *Ve'hee Noam*, *V'atah Kadosh*, *Kaddish Shalem* (without *Tiskabel*) and *Aleinu* are recited.

The laws and customs of reading the *Megillah* are described below.

The regular *havdalah* (including the blessing over fire) followed by *V'yiten Lecha* is recited after the *Megillah* reading.

The *Megillah* may be read all night long until dawn.

It is customary to eat a small *se'udah* on the night of Purim. This year, there is already an obligation to eat a *se'udah motzoei Shabbos*—the *se'udas melaveh malkah*.

It is proper to set the table with a tablecloth and lit candles 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*.

Reminder: In the USA, Daylight Saving Time goes into effect tonight. Clocks are moved one hour forward.

Purim Day **Sunday, Adar 14/March 12**

The mitzvos of Purim Day may be done from sunrise (about 7:12am) to sunset (about 6:59pm).

In the “List of Purim Customs, Which are Novel”, 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.)

Shema must be recited before 10:06 am (Daylight Savings Time, in NY,).

It is customary to arise early for Shacharis. One should avoid eating before hearing the *megillah* today (in fact, the daytime reading is more stringent than hearing the *megillah* at night), but he may be lenient with regard to taking a drink. If it is truly necessary to eat, he may take a light snack – meaning, fruit or vegetables, or non-alcoholic beverages, even in large quantities, or a small amount of *mezonos* products (up to the quantity of *kebeitzah*). [See Hebrew section for an advanced discussion, along with multiple sources and their reasoning.]

Tachanun is not said. After *Shemoneh Esrei*, *Chatzi Kaddish*. *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*.

This is done in deference to the *megillah*'s familiar verse (recited in *havdalah*), *La-Yehudim hoysah orah ve-simcha ve-sasson, vikar*, “The Jews had light and joy, and gladness and honor” (*Esther* 8:16). Our Sages explain that *yekar*,

“honor,” refers to the head-*tefillin*. Some are even of the opinion that one who already completed Shacharis should continue wearing *tefillin* when he subsequently hears the *megillah*. *Sefer HaMinhagim Chabad* notes that he who reads as well as those who hear the *megillah* should be wearing the Rashi *tefillin*. Some have the custom of touching their head-*tefillin* when the Reader reaches the word *vikar*, and the Rebbe was indeed observed doing so. [See Hebrew section for sources.]

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 blessing, the congregation recites *Shoshanas Yaakov*, followed with *Ashrei*, *U'va Letziyon*, and *Kaddish Shalem*. The *sefer* Torah is then returned to the *Aron*.

Reminder: In view of all the efforts involved in the *mitzvos* of the day, be careful to avoid forgetting to daven Mincha.

Minchah is recited (with *Al Hanissim*) before the Purim meal.

One should not work on Purim, and one who does so will not see any blessing in the work that he performed. Having a non-Jew do the work is permissible. Small tasks that don't take time are permitted, but one should take care not to be distracted from the *simcha* of the day. If it's for the sake of Purim, then even major work may be done throughout the day. Business matters are permitted because they bring *simcha*, but care should be taken not to get distracted from the *simcha* of Purim. There are some who have the practice of being stringent unless it's for the purpose of earning money for the Purim meal. [Doing laundry in a washing machine, which doesn't take much time, has room for leniency. When it comes to taking a haircut—since it's for the sake of Purim and it leads to *simcha*, one may be lenient.]

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 I* (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: 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 hakochavim*—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.

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*.

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, he 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 instead 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.

For those who require hearing aids: Aids that amplify sound mechanically, but not through an electric current, may be used to listen to the *Megillah*. Some authorities state that an individual who is able to hear the *Megillah* without the use of an aid, but wishes to amplify that which he is hearing, may use any aid to do so.

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* (audible to himself, but 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*. 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 noisemaking 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 *beroch* is recited with Hashem's name when there are ten or more individuals hearing the *Megillah*.

He makes the *bracha* and then wraps the *Megillah* up. See the *sicha* of Purim 5716.

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 and continue *V'al Hakol*. 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*.

Sefer HaMinhagim notes that the Rebbe would send *mishlo'ach manos* consisting of a food and a drink to three individuals.

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 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 within his period of mourning (i.e., a year for a parent, thirty days for other relatives) 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 period of mourning (i.e., a year for a parent, thirty days for other relatives) 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*.

It is customary to distribute money to all who fill sacred roles in the community, such as Rabbanim, *chazzanim*, *shamashim*, Torah teachers, as well as Torah educational institutions. Indeed, the aforementioned depend on Purim *gelt* to ensure that they can continue fulfilling their duties on behalf of the community. At the same time, one has not fulfilled his obligation of *matanos la'evyonim* with these contributions.

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.]) Accordingly, we could suggest that since, according to some, Purim will indeed

attain the status of Yom Tov in the Future Era (see earlier above), 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.

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).

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.”

Matzah is not eaten from today (thirty days prior to Pesach) until the Seder on the first night of Pesach.

From today, one should be careful to prevent *chametz* substances from becoming firmly attached or entrenched in the things he owns, which would frustrate his subsequent efforts to clean for Pesach. (Many *poskim* refer to scenarios in which care must be taken to avoid *chametz* throughout these thirty days – such as not using a *chametz* utensil to collect wine from a barrel that has been set aside for Pesach use, or preventing *chametz* from entering a location which will be exempt from *bedikas chametz*, not laundering clothes with a *chametz* agent, not gluing paper with a *chametz* substance, care for a property that one plans to vacate within the thirty days and not return to until after Pesach, storing things away in a place that will not be cleared until after Pesach, and so on.)

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.

One who vomited all that he ate and drank should not recite a *brachah acharonah*. Some say that he did not fulfill his obligation to eat a festive meal on Purim. If his body failed to retain as much as the quantity of a *kezayis*, he should eat again. (Needless to say, if he had eaten the quantity of a *kezayis* in the course of the day, he has fulfilled his obligation. After all, according to the strict letter of the law, he is not required to wash and eat bread.)

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 that were commonplace in earlier periods of history. We are therefore no longer concerned with one who has drunk wine – he can pray even if he drank **more** than a *revi'is* – for we know and sense that our wines do not carry that same strength. Certainly, if he holds a *siddur* and prays from it, he need not worry about being slightly intoxicated. If his only option is to recite the prayers from memory, then if waiting for the effect of the wine to dissipate will result in his missing the proper time for the prayer, he should pray in his present state. After all, we do not concentrate that perfectly in our prayer nowadays regardless of the wine.

However, one who is intoxicated to the point that he is unable to speak lucidly before a king, is called a *shikur* – drunkard. If he prays in such a state, his prayer is an abomination and it is comparable to idol worship. He must repeat his prayer once his intoxication has worn off. This is something we must be careful to avoid nowadays as well, despite the comparative weakness of our wines.

If a *shikur* remains in his state as the deadline for prayer approaches, he should let the time pass rather than pray, and then make up for the missed prayer at the time of the subsequent prayer – by which time, his intoxication will have subsided. Although this delay was avoidable, he is nevertheless considered one who was forced by circumstances beyond his control (*oness*), because when he began drinking, he believed that he would have time to sober somewhat before the deadline arrived; he subsequently got carried away with the feasting and drinking, losing proper awareness of time, until there was insufficient time to sober.

One who has become completely drunk cannot subsequently judge himself coherent enough to lucidly address a king until his sober friends inform him of this fact.

2) The Shema and Its Blessings

Some authorities maintain that the laws of reciting the

Shema are identical to the laws of prayer, as above, for one who is slightly intoxicated. Similarly, the blessings surrounding the recital of the *Shema* are treated identically to the actual paragraphs of the *Shema*. According to the final *halachah*, however, even one who drank strong wine should nevertheless recite the *Shema*. This is because reciting the *Shema* is a biblical obligation (*d'araisa*), and we must err on the side of fulfilling the obligation in the face of an uncertain cause for invalidation.

One who recites the *Shema* to fulfill his obligation, even if not entirely certain that he truly fulfills his obligation because of his circumstances, must nevertheless recite it along with its appropriate blessings.

A *shikur*, by contrast, must treat the *Shema* like prayer. He is forbidden to recite either of them.

3) *Birchas Hamazon*

One who is able to address a king, even if he cannot speak as properly as usual because his speech gives away the fact that he is slightly intoxicated, nevertheless, as long as he does not fumble over his words and make errors, he should recite *Birchas Hamazon* in his present state.

There is a disagreement among the authorities regarding a *shikur* who cannot speak lucidly before a king without making errors. Some are of the opinion that he must not recite *Birchas Hamazon* and that doing so is considered an abomination. Others maintain that a *shikur* who is entirely incapable of addressing a king should nevertheless recite *Birchas Hamazon*.

Practically speaking, one should attempt to end his meal and recite *Birchas Hamazon* before reaching such a state. If he has already reached a state of *shikrus*, he should go ahead and recite *Birchas Hamazon* because it is a biblical obligation and we are stringent to fulfill it in the face of an uncertain disqualification.

In the above case, once the *shikur* has recited *Birchas Hamazon*, if he then sobers before his meal has been fully digested, he should not repeat *Birchas Hamazon*. This is because when faced with an uncertain obligation to recite blessings (it is not certain that his previous recitation was

invalid), we err on the side of not reciting blessings in vain.

4) Other Blessings

Even a *shikur* may recite all other blessings. Even a blurry intention is sufficient for these blessings, and even with mistakes, his blessings remain valid.

5) An Extreme *Shikur*

A drunkard who arrives at the state achieved by Lot, at which point he is utterly unaware of what he is doing, is no longer obligated in any *mitzvah*. He may not recite a blessing of any kind. He may not be included in the ten men required for a *minyan*, or in the *zimun* for *Birchas Hamazon*. (Some authorities are stringent and do not permit even a lesser *shikur*, as described earlier, to participate in the required number for a *minyan*.)

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.

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

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 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.)

Krias Shma of Maariv: It's best to recite it immediately at nightfall. Its zman is until midnight, 1:04AM.

If one delayed the recital of Shema (as part of the Maariv service) beyond midnight, even if he did so intentionally, he may nevertheless recite it any time before dawn (5:49 am in NY, according to the calculation of 16.1 degrees). If he was a victim of circumstances beyond his control, or he was drunk or ill, and failed to recite Shema by dawn, then he may recite it after dawn but prior to sunrise (7:10 am in NY). In the latter scenario, he should not recite *hashkiveinu* ("Let us lie down in peace..."), because after dawn it is no longer considered the time for retiring. Nevertheless, he may recite the rest of the blessings – the two blessings before Shema, and the blessing (*emes ve-emunah*) that follows it, until *hashkiveinu*. As far as reciting the *amidah* is concerned, some authorities allow one who has not recited it before dawn to recite it before sunrise.

Monday, Shushan Purim **15 Adar/ March 13**

No *Tachanun* nor *Tachanun* related sections of *davening*.

One who was on a sea voyage or other such journey and did not have access to a kosher *megillah* on the fourteenth of Adar (Purim), if he is then able to obtain a *megillah*

on the fifteenth (Shushan Purim), he should read the *megillah* on that day, the fifteenth. However, he should not recite the blessings over it.

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: 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*.

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).

(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.)

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