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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the  
Festival of Purim 5781

FROM THE BADATZ  
OF CROWN HEIGHTS



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לזכות  
ר' צבי מרדכי בן שרה  
וזוגתו מרת שלומית בת שושנה  
ובניהם ובנותיהם וכו'  
שיחיו גודמאן

Wishing all  
Toshavei  
Haschechuna  
**A Freilechen  
Purim!**



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# DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the  
laws and customs for the

Festival of Purim  
5781

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

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

“We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

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.”

\* \* \*

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space only some references and halachic notes have been added. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Luach Colel Chabad*, *Sichos* and *Igros Kodesh*. Please see the footnotes in the Hebrew section for more halachic discussion of the topics mentioned.

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 usually mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

\* \* \*

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 and allow 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 states,<sup>1</sup> “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.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.<sup>2</sup> “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—man and woman alike—must know in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

\* \* \*

**Note: The times listed below are for Crown Heights only.** Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of the fast), or to wait extra time when that is the appropriate precaution (e.g., the close of the fast).

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1) *Likkutei Sichos*, vol. 18, p. 341—emphasis in original.

2) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

## SHABBOS ZACHOR, PARSHAS TERUMAH, 8 ADAR

On the *Shabbos* before Purim, we utilize two *sifrei Torah*. 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*, which records Amalek's attack on the Jewish people on their way out of Egypt, in order to fulfill the mitzvah of remembering Amalek and obliterating their name. *Chazal* established the rule that this *parshah* is read from a *sefer Torah* in a *minyan* of at least ten people on the *Shabbos* prior to Purim. In this way, 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.

According to many opinions, women are also obligated to hear *Parshas Zachor*.

It is essential to have intention to fulfill the biblical obligation to remember Amalek while listening to *Parshas Zachor*; the Torah reader should also have in mind to let those listening fulfill their obligation.

The listener should understand at least the general idea of the reading. If a few words of the reading were missed, the obligation is still fulfilled, provided that the general theme of the reading was heard.

Someone who is unable to come to *shul* to hear the reading should still recite the verses from a Chumash. Some *poskim* maintain that the mitzvah may be fulfilled 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.

The general custom is that if there are six (or more) people who have not yet heard the Torah reading it can be repeated, as long as there are a total of ten people participating.

*Av Harachamim* is recited during *Shacharis*, and *Tzidkascha* is recited during *Minchah*.

The Torah reading for *Minchah* is the first section of *Parshas Tetzaveh*.

**Law of Redemption:** According to many authorities—and indeed it is the final halachic 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. Some authorities, however, 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.<sup>3</sup>

Regarding the obligation to remember Amalek even after Amalek will be fully eradicated after the coming of Moshiach, the *Minchas Chinuch* states:<sup>4</sup> “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.” The Rebbe quotes this and comments,<sup>5</sup> “It is difficult to understand why he offers this as a possibility when it is apparently a certainty.”

*Vihi Noam* is recited on *Motzoei Shabbos*.

*Kiddush Levana* is recited after *Maariv*.

## SUNDAY, 9 ADAR

The 9th of Adar (II) is the day that the headquarters of Chassidus Chabad was relocated from what is referred to as “top half of the globe” [Europe] to the “bottom half of the globe” [America] when the Frierdiker Rebbe arrived in the United States to settle permanently.<sup>6</sup>

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3) See the relevant references in the Hebrew section of this publication.

4) Mitzvah 603

5) In *Likkutei Sichos* vol. 14, p. 91, fn. 24. 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.)).

6) see *sichah* of 9 Adar 5750; *Sefer HaSichos* 5750 vol. 1, pg. 326

## MIVTZA PURIM:

Purim is an excellent opportunity for *mitvzoim*. 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,” the Rebbe says<sup>7</sup>, “is to ensure that each Jewish person fulfills all the mitzvot 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 mitzvot. 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 *mishloach 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.”

“[To express our Purim goals] in concrete terms,” the Rebbe writes elsewhere,<sup>8</sup> “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 mitzvot 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.”

“We must prepare for *Mivtza Purim* well in advance. Our Torah, which is *Toras Chayim*, the Torah of Life that is a Guide to Life, states in several cases that the definition of advance preparation is thirty days before an event. Accordingly, we can consider *Tu B'Shevat* (the fifteenth of Shevat) as the beginning of our Purim preparations. If this amount of time is required to prepare for a regular Purim, then it is certainly needed this year, when Purim coincides with *erev Shabbos*, creating a host of concerns and changes to the ordinary schedule as far as *Mivtza Purim* is

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<sup>7</sup> *Michtav Klali Yud Alef Adar 5737*—printed in *Likkutei Sichos* vol. 16, p. 619

<sup>8</sup> *Michtav Klali Yud Alef Adar Sheni 5741*, printed in *Likkutei Sichos* vol. 21, pp. 489ff



concerned. After all, it's not possible to travel somewhere Friday afternoon, in light of our obligations regarding Shabbos and Yom Tov. This is a serious concern that calls for extreme caution personally, and the need to warn others adequately as well. Let no one cause a second Jew, and through him, a third Jew, and yet others in a chain reaction, to perform anything that is the opposite of observing Shabbos. For this reason, it is imperative to prepare carefully and to start now—well in advance—to lay the plans for conducting this year's *Mivtza Purim*. Now, as far as one's own home is concerned, the *Shulchan Aruch* has already provided the guidelines and safeguards for *erev* Shabbos; that is not the case, however, regarding one's Purim outreach to a fellow Jew—and to every place: the immediate neighborhood, the wider region, and wherever it is possible to reach...." (*Sichas Motzaei Tu Bishvat* 5737).

## PURIM PREPARATIONS

*Tevilas Keilim* (New-vessel Immersion): Utensils that are purchased with the intent of gifting them to someone else should receive *tevilah* (immersion) only when they become the property of the giftee.

A gift-giver who wishes to immerse their gift may do so in a halachic manner with the following stipulation: they should first hand the utensil to a third party (who accepts it on the recipient's behalf), thus ensuring a transfer of ownership prior to *tevilah*. (It would then behoove the gift-giver to note the steps taken for *tevilah* on the recipient's behalf, so it is clear that the gift does not need to be immersed again.)

Even if the utensil is being used as a receptacle for food at the time of the giving, such as is the case on Purim with *mishloach manos*, the gift-giver is absolved from being obligated in *tevilah* from a purely halachic standpoint. This *heter* (dispensation) is especially applicable to glass utensils, which only require immersion by Rabbinic ordinance.

However, there are those who argue that the giver is required to immerse a food-filled utensil before using it for the first time. On account of this *safek* (doubt), the giver should avoid placing the food in direct contact with a utensil—especially one of metal, which requires biblical immersion—presenting it within a separate bag. (A piece of parchment paper or cellophane does not constitute a proper *hefsek*—separation—between food and tray). When the gift reaches the recipient, they should then immerse the utensil and make a *brachah*, if required.

The giver has the alternative of performing a transfer-of-ownership procedure with a third party, as outlined above, and then can use the gift as a food receptacle without qualification. However, a utensil immersed by the gift-giver without a conditional transfer of ownership—whether presented with food or not—should be re-immersed without a *brachah* after receipt.

*Hafrashas Challah* (separating challah dough): A recipient of a large amount of cakes and baked goods as *mishloach manos* should be careful when storing them. Individual baked gifts may have derived from batches of dough that lacked the required quantity for the baker to separate *challah*. Nevertheless, if the accumulated products are the kinds that require *hafrashah*, combining them in a single container will trigger the requirement post-baking. Halachah is lenient with regard to the storage of baked items together in a fridge or freezer, and they are not considered as placed in a single container.<sup>9</sup>

When baking a large quantity of dough (normally sufficient for *hafrashah*) with the intention of dividing it into separate doughs and distributing the products to a number of individuals (each baked pastry to another individual) in fulfillment of *mishloach manos*, one should perform *hafrashas challah* without a blessing.<sup>10</sup> It is preferable to prepare a single batch that is large enough to warrant *hafrashah* with a blessing, and that will not be divided in the above manner, so that the blessing can actually be recited.

“We must work well in advance of Purim,” the Rebbe states,<sup>11</sup> “and especially from *Rosh Chodesh Adar*, a little over two weeks before Purim, to supply all who need with their Purim needs. We begin with those in our immediate neighborhood, and then reach wider areas, until we eventually reach across the globe. Our goal is to enable everyone to celebrate the days of Purim appropriately, in a manner of “light, joy, gladness, and glory” in the literal sense, and also in the spiritual sense in which our Sages interpret these features. They should be empowered to celebrate in a manner of *mishteh ve-simchah*, “feasting and rejoicing,” even to an unlimited degree.”

For the Rebbe’s insights and directives regarding a Purim that coincides with *erev Shabbos*, see the *sichos* and *igros* referenced in the Hebrew section.

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9) See One Minute Halacha #503, where this issue is discussed comprehensively.

10) This is discussed at length in One Minute Halacha #231 #318.

11) *Sefer HaSichos* 5750

## TUESDAY, 11 ADAR

Someone who sets out on a lengthy journey must take a Megillah with him, so that he can read it on the fourteenth of Adar. If he is unable to do so, but will have access to a Megillah on the thirteenth, the twelfth, or even the eleventh of Adar, he should read the Megillah on one of those dates. In that case, however, he may not recite the blessing before and after the Megillah. In addition, the Megillah may only be read on one of these earlier dates in the presence of a *minyan* of Jews.

If an individual cannot possibly delay his journey to accommodate these dates either, he may as a last resort read the Megillah on any earlier date in the month of Adar, from its first day and on.

When reading the Megillah before the fourteenth of Adar, there is a dispute whether the obligation extends also to the night reading. In actual practice, he should read it by night as well.

A traveler who read the Megillah on an earlier date in Adar believing that he would not have access to a Megillah during Purim, but subsequently obtained a Megillah, should read it again on Purim. Furthermore, because his original reading took place on the incorrect date, he should now recite the blessings over his Purim reading.

The above dispensation does not extend beyond reading the Megillah; the other three *mitzvos* of Purim—*seudah*, *mishloach manos*, and *matanos l'evyonim*—may only be fulfilled on the correct date.

Practically speaking, when **unpreventable circumstances** serve as an obstacle to reading the Megillah on Purim, such as a patient forced by urgent health concerns to undergo a medical operation on Purim, then the Megillah may be read on an earlier date in accordance with the above guidelines. However, when it is a matter of will, such as a nursing home that for some reason refuses to schedule a Megillah reading on the correct date, then it is **not** appropriate to read the Megillah at the facility before Purim.

## WEDNESDAY NIGHT, EVE OF 13 ADAR

As on every fast day that begins in the morning, it is permissible to eat throughout the preceding night, up until the crack of dawn. However, if a person had a proper sleep—as opposed to momentarily nodding off or taking a power nap

and the like—they may not eat or drink upon awakening, even if awakening before dawn. The exception to this rule is if someone stipulates before sleeping that should they awaken before dawn, they will continue to eat and drink. If an individual regularly rises from sleep during the night to take a drink, they may do so on the night preceding a fast, even if no specific condition was made before going to sleep.

We may not begin a formal meal within half an hour of dawn, even those who are eating close to the beginning of the fast. At this point, only snacking is permitted, such as fruits or vegetables or non-alcoholic beverages. Do not eat a large quantity of such foods, and if eating *mezonos*, limit the amount to the size of *kebeitzah*.

## THURSDAY, 13 ADAR, TA'ANIS ESTHER

*Taanis 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 age thirteen) and women (from age twelve) should refrain from eating and drinking on *Taanis Esther* from daybreak, **5:14 am**, until nightfall, **6:11 pm**.

This fast does not carry the same weight of obligation as all other fasts. Consequently, when it is genuinely necessary, an individual may be lenient and skip the fast. Healthy individuals should not break ranks with their fellow Jews by not fasting, even if they must travel and will find fasting particularly challenging—unless there is a risk of harm. After all, this fast has Scriptural support and cannot be disregarded without proper grounds. (In addition, an alternative halachic view considers this fast *divrei kabbalah*, instituted upon an instruction of a prophet, which would grant it greater gravity than other fasts.) Someone who is unsure whether they are obligated to fast under a particular set of circumstances should consult a Rav.

The following individuals are exempt from fasting: pregnant and nursing women, women who are within thirty days of birth, and people who are ill. Consult a Rav if necessary. Many are lenient also regarding a groom and bride during their seven days of *sheva brachos*.

There are also halachic opinions lenient regarding a father whose son's *bris milah* coincides with *Taanis Esther*, as well as the *mohel* and *sandek* who officiate at the *bris*. However, the custom is to be stringent and fast.

There is no obligation for a person who is exempt from fasting to deny themselves delicacies or good meat or wine. Likewise, there is no reason to practice other abstentions for those who seek higher standards (*chumra*) as on other fast days.

Nevertheless, eat and drink a little less than usual in order to feel included in the experience of the community.

We refrain from brushing our teeth even without swallowing water. If this is particularly challenging, an individual may be lenient, provided that they incline their head forward and not backward while rinsing their mouth to prevent accidental swallowing.

**Law of Redemption:** Rambam states in his *Laws of the Fasts*:<sup>12</sup> “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.*’”

It is the custom to give additional *tzedakah* on a fast day. The common practice is to estimate the value of the cost of meals 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 *go'eil Yisroel* and *Refa'einu* (as he does during *Mincha* as well; see further).

If the *chazzan* forgot to say *Aneinu*, see footnote.<sup>13</sup>

12) *Taanis Esther* is not mentioned in the above verse, nor does it commemorate destruction or 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 the *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.

13) If the *chazzan* forgot to say *Aneinu* and he didn't conclude *Baruch Atah Hashem* of *Refa'einu*, he should go back and say *Aneinu*, and then begin *Refa'einu* again. But if he finished the *brachah*, he should say it during *Shma koleinu*, and conclude the *brachah* 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

*Selichos* are recited in the middle of davening, as on all fast days.

The order of davening for *Shacharis*: After *Chazaras Hashatz*, *Tachanun*, *nefilas apayim*, *V'hu Rachum*, *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*.

If it is necessary to taste the food that is being readied for Shabbos for the sake of accurate preparation, one may rely on those authorities that permit tasting a small quantity and then spitting it out.

## MACHATZIS HASHEKEL

It is customary to give three coins to *tzedakah* on *Ta'anis Esther* before *Minchah* to commemorate the half-shekel donated annually to the Temple treasury during the month of Adar. This collection was made in Adar so that by Nissan the *korbanos tzibur* (communal sacrifices) 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*.

A person may exchange three coins worth of their own money for the silver coins customarily made available by the *gabba'im*, using the (temporarily) acquired silver for *machatzis hashekel*.

Some authorities maintain that we should avoid referring to the coins as "*machatzis hashekel*," but rather as "*zeicher l'machatzis hashekel*" (a token half-shekel [to the one used when there is a *Beis Hamikdash*]), or another alternative description. Other authorities are concerned even with the terminology of *zeicher*, but the accepted custom is not to be concerned over this matter altogether.<sup>14</sup>

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*brachah* after concluding *Sim shalom*.

14) In *Sichas Shabbos Parshas Shekalim* 5726, the Rebbe explains why we are not concerned that our present custom of donating *machatzis hashekel* may have the appearance of arranging to offer sacrifices outside the *Beis Hamikdash*.

The obligation for *machatzis hashekel* begins at age twenty (and according to some opinions, thirteen). Some also give on behalf of their wives and children—this custom is mentioned in the Rebbe's *sichos*. 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 a father 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 is not accepting it upon himself as a vow.

The Rebbe encourages training children to give their own *machatzis hashekel*.

Someone who did not manage to give *machatzis hashekel* before *Minchah* may give it after *Minchah*, before the Megillah reading on Purim night or before the Megillah reading on Purim morning.

*Maaser* (tithe) money should not be used for *machatzis hashekel*.

**Minchah:** The Torah reading and *Haftorah* for a fast day are read.

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), *Yehallelu*, *chatzi Kaddish*, *Shemoneh Esrei* (with *Aneinu*), *chazaras hashatz*, *Kaddish tiskabel*, *Aleinu*, *Kaddish yasom*. *Tachanun* and *Avinu Malkeinu* are not said at *Minchah* as it is *erev Purim*.

*Aneinu* is said in *Shemoneh Esrei* in *Shema Koleinu*. If *Aneinu* was omitted, see footnote.<sup>15</sup>

The *chazzan* recites *Aneinu* during *Chazaras Hashatz* after the blessing of *goeil Yisrael*, before beginning the blessing of *Refa'einu*. He also recites *Birchas Kohanim* before *Sim shalom*, as he ordinarily does during *Shacharis*.

*Divrei Kevushin* (words of inspiration) follow *Minchah*.

The fast ends at **6:11 pm**, but it is nevertheless prohibited to eat before the Megillah reading, as will be detailed below.

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15) 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 *Yihiyu L'ratzon*.

Work and sleep are also forbidden from half an hour before nightfall until after reading the Megillah.

**Law of Redemption:** It is only during exile that the Megillah must be read on its precise date—the fourteenth of Adar. This is true of all Jewish communities except for those located in so-called “walled cities.” There, the Megillah is read on the fifteenth, unless that date coincides with Shabbos (as it does this year), in which case the entire Jewish nation reads the Megillah on the fourteenth. (As noted earlier, these regulations may be dispensed with only in cases such as one who is on a lengthy journey, etc.) However, with the full and complete Redemption, all Jews will return to the Holy Land, the Jewish calendar will again be determined by the Sanhedrin on a monthly basis, and the monarchy of *Malchus Beis Dovid* will be reinstated. Under those circumstances, the original Megillah reading regulations will be reinstated, including the stipulation that when the fourteenth of Adar coincides with erev Shabbos, as it does this year, those living in villages read the *megillah* on the Monday or Thursday preceding Purim. This year, they will read it today (Thursday).

## THURSDAY NIGHT, EVE OF 14 ADAR, PURIM

We should not eat a meal before Megillah reading, even for those who find fasting difficult. If there is great need, there is room for leniency for snacking (eating fruits and vegetables and drinking non-intoxicating drinks or even *mezonos* up to the measurement of a *kebeitzah*). If an individual is weak and waiting to eat can harm him—and a snack is insufficient—eating is permissible. But it is important in such a case to appoint someone to remind them 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 snacking, as above.

On Purim, it is customary to greet each other with “*Ah freilichen Purim!*”—“Happy Purim!” or “*Ah gutten Purim!*”—“Have a good Purim!” On a number of occasions the Rebbe would wish people “*Gut Yom Tov!*” on Purim.

In the *List of Novel Purim Customs* prepared by the Rebbe under the heading “Customs of the Rebbeim,” it is written:<sup>16</sup> “A silk *kapote* is worn as on Shabbos and Yom Tov,” but also that: “these practices are of course not intended as directives for the public.”<sup>17</sup>

16) *Sefer HaMinhagim* p. 74

17) For an elaboration upon this matter, see references printed in the



There is a custom to wear masks on Purim. The Rebbe points out<sup>18</sup> that this refers mainly to young children.

It is important to ensure that costumes, masks, and other Purim wear do not contain *shatnez*. Some authorities are lenient regarding the kinds of *shatnez* that are forbidden only *mid'rabanan* (rabbinically) as well as men and women wearing clothing designed for the opposite gender, in deference to the joyful celebration of Purim. However, the great majority of authorities vehemently forbid either scenario.<sup>19</sup>

It is unclear whether *tzitzis* are required on Purim costumes with 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?<sup>20</sup>

A blessing is not recited over a *tallis gadol* (prayer shawl) that is donned only as a costume.

It is best to refrain from davening while dressed in costume, if one would not consider attending an audience with a monarch dressed that way.

**Maariv:** *Maariv* in shul should begin as soon as possible after the fast. *V'al hanissim* is added in *Shemoneh Esrei* of *Maariv*. Do not interrupt between the *brachah* of *Hashkiveinu* and *Shemoneh Esrei* in order to make an announcement about *V'al hanissim*. The laws for someone who forgets *V'al hanissim* are explained below.

After *Shemoneh Esrei*, *Kaddish shalem* is recited, and the Megillah is read. After the Megillah and the subsequent *brachah*, we say *Shoshanas Yaakov*, *V'atah kadosh*, *Kaddish shalem* - without *Tiskabel*, and *Aleinu*.

An overview of the laws and customs of reading the Megillah are described below in conjunction with the other mitzvos of Purim.

It is customary to eat a small *seudah* on the night of Purim. It is proper to set the table with a tablecloth and light candles

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Hebrew section of this publication

18) in *Sichas Taanis Esther* 5749. See also *Sichas Shabbos Parshas Vayikra* 5748 regarding wearing crowns on Purim.

19) see Hebrew section for extensive sources

20) see Hebrew section for extensive sources and reasoning

to emphasize the meal's festive nature. Some do not eat meat in the evening, so as not to mistake the meal with the *Seudas Purim* eaten on the morrow.

The latest time for reciting *Kiddush Levanah* is tonight, *l'chatchilah* (in regular circumstances), for *Kiddush Levanah* should not be recited on Friday night unless there is truly no other choice.

## FRIDAY, 14 ADAR, PURIM

The *mitzvos* of Purim day may be performed from sunrise (about **6:34 am**) to sunset (about **5:43 pm**). It is essential for those who are lighting Shabbos candles to complete the *mitzvos* of Purim earlier in the day, **before** kindling the Shabbos candles (at **5:25pm**).

Morning *Shema* must be recited before **9:19 am**.

It is customary to arise early for *Shacharis*. We avoid eating before hearing the daytime Megillah reading—in fact, the daytime reading is more stringent than nighttime—though there is some room for leniency regarding drinking. If it is truly necessary to eat, an individual may be lenient in snacking (eating fruits or vegetables, or non-alcoholic beverages, even in large quantities, or a small amount of *mezonos* products, up to the quantity of *kebeitzah*).<sup>21</sup>

Some authorities maintain that a person should not eat a meal, or even taste food, before fulfilling the other *mitzvos* of Purim (in addition to hearing the Megillah). However, it is customary to be lenient in this regard.

*Tachanun* is not said. After *Shemoneh Esrei*, *chatzi Kaddish*. *Vayavo Amalek* is read from the Torah. If anyone didn't hear *Parshas Zachor* on Shabbos, they should have the *mitzvah* of remembering Amalek in mind during the Torah reading.

After the Torah reading, the Megillah is read while still wearing *Rashi tefillin*.<sup>22</sup>

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21) see Hebrew section for a detailed discussion, along with multiple sources and reasoning.

22) This is done in deference to the Megillah's familiar verse (recited in *Havdalah*), "*La-Yehudim hoysah orah ve-simcha ve-sasson, v'yekar*—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 someone who already completed *Shacharis* should continue wearing *tefillin* when he subsequently hears the Megillah. *Sefer HaMinhagim Chabad*

If *machatzis hashekel* was not yet donated, it should be given before the Megillah reading.

The mitzvos of *mishloach manos*, *matanos l'evyonim* and the Purim *seudah* should be kept in mind when the *brachah* of *Shehecheyanu* is recited before the daytime reading of the Megillah.

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* (ark).

Since today is *erev Shabbos*, the Purim *seudah* is eaten in the **morning**, so that we do not disrespect Shabbos by entering the holy day too full to enjoy the Shabbos meal. It is best to begin the meal before *chatzos* (halachic midday) which is at **12:08 pm**, or at least before the tenth halachic hour of the day which is at approximately **2:56 pm**. Someone who nevertheless eats the meal after *chatzos* should preferably recite *Minchah* before beginning. The laws that apply when a Purim *seudah* is extended all the way into Shabbos are presented further below.

Before *Minchah*, recite *Hodu*, *Pasach Eliyahu* etc., as on every Friday.

**Reminder:** In view of all the efforts involved in the mitzvos of the day, be careful to remember to daven *Minchah*.

**Reminder:** Remember to complete personal daily Torah studies, and especially the daily Chitas and Rambam. (Today's Chumash is *shishi* of *Parshas Tetzaveh*; today's Tanya is associated with Purim, as explained in *Sichas Purim* 5723.)

Similarly, remember to recite *shnayim mikra ve'echad targum* for *Parshas Tetzaveh*, as it is Erev Shabbos.

*Minchah* is recited with *V'al hanissim* after the Purim meal, which is eaten in the morning this year, as noted above.

Work-related activity should be avoided on Purim, and our Sages warn that someone who works will not see any blessing in it. Having a non-Jew do the work is permissible. Small tasks that don't take time are permitted (like laundry in a machine),

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notes that he who reads as well as those who hear the Megillah should be wearing *Rashi tefillin*. Some have the custom of touching their head-tefillin when the reader reaches the word *v'yekar*, and the Rebbe was indeed observed doing so.

but we 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 with all types of work unless it's for the purpose of earning money for the Purim meal. Similarly, taking a haircut is permitted—since it's for the sake of Purim and it leads to *simcha*. This year, there is an added leniency with regards to taking a haircut, because it is a typical feature of our Shabbos preparations. The same applies to trimming nails.

**Law of Redemption:** In the future era it will be prohibited to perform any work that is currently prohibited on Yom Tov on this day, for Purim will then attain the status of Yom Tov.

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.

## THE MAJOR MITZVOS OF PURIM:

### I. LISTEN TO THE READING OF THE MEGILLAH

The requirement is for all men and women, as well as children who have reached the age of *chinuch* to hear the Megillah twice during Purim: once at night and a second time during the day.

If it will be impossible to read the Megillah twice, by night and then again by day—as is often the case when reading for Jews we meet on *mitvzoim*—do not neglect the night reading for the sake of securing the daytime reading. Rather, the listener is obligated to hear the night reading, even if it will jeopardize the opportunity to read the Megillah by day.<sup>23</sup>

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 (**5:43 pm**). If a daytime reading of the Megillah begins so late so it is certain that it will extend beyond sunset, do not recite the blessings before and after reading. However, since sunset coincides with Shabbos this

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23) This is explained at length in the Adar 5764 edition of *HaTomim*.

year, the Megillah should be read long before the end of the day. The case of one who is genuinely forced by circumstance to begin late is discussed further below, in our treatment of Shabbos preparations.

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 reading. 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 without disruption.

Every attempt should be made to hear the Megillah in shul "among the multitude" rather than having it read at home. It is preferable that the Megillah be heard in a shul where there are many people. Someone who regularly prays in a shul which does not have many people need not go to a larger shul to hear the Megillah. It is best to read the Megillah with at least a *minyan*, but it is permissible to read the Megillah even in the event that there are less than ten men.

The *ba'al koreh* (reader) 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 *brachos* are recited. The *ba'al koreh* says the three *brachos* with the intention that he is saying the *brachos* and reading the Megillah on behalf of all the listeners.

The Alter Rebbe states in his *Shulchan Aruch* that "when many people observe a mitzvah together, such as listening to the Megillah, it is mitzvah for one of the participants (either the reader or one of those listening) to recite the blessings on behalf of the others.

"However, if they wish to perform the mitzvah individually, such as when there are less than ten men present and each of them will be reading from his own Megillah, then each person may recite his own blessings.

"Nevertheless, it is best [even in such circumstances] for one person to recite on behalf of them all, in fulfillment of *berov am hadras melech* [the King's honor is magnified when a multitude of His subjects obey His instruction together]. This

is not a binding obligation, however, because we cannot force a person who is obligated in a particular mitzvah to make use of a *shaliach* [such as forcing him to rely on someone else reading for him] instead of performing it himself.”

Practically speaking, someone who listens to the Megillah reading in shul, but would rather not rely on the reader's recital of the blessings, is permitted to quietly recite them himself. However, he must have his own Megillah, and he must read the entire text at the same time as the reader, word by word, in an undertone. (This is what the Rebbe would do.)

Pay close attention to the *brachos*, and do not intercept with *Baruch Hu u'varuch Shemo*, but answer *amen* and have in mind to fulfill the mitzvah through the *ba'al koreh*.

Someone who arrives for the Megillah reading after the *ba'al koreh* already started saying the *brachos* should say the *brachos* on their own, making sure to complete them before the actual reading begins. If there is no time for that, an individual may quietly recite them when there is a gap in the reading—for example, while the congregation recites the verse *Ish Yehudi* aloud.

A *ba'al koreh* who already fulfilled the mitzvah of Megillah and is now reading for other people should not recite the *brachos*. It is preferable that one of the listeners recite the *brachos* aloud on behalf of the others. When women recite the first *brachah*, they should say “*lishmoa megillah*”. (Some opinions maintain that women should instead recite “*al mikra megillah*”.) However, if the reader (who has already fulfilled his own obligation) has reason to believe that his audience may not listen to the Megillah in its entirety, he should neither recite the blessings on their behalf **nor** arrange for the audience to recite the blessings. Rather, the Megillah should be read without its blessings.

A microphone may not be used for the Megillah reading, nor can the obligation of hearing the Megillah be fulfilled via telephone or live hook-up.

For those who require hearing aids, a hearing aid that uses a battery may not be used to listen to the Megillah. Most authorities state that an individual who is able to hear the Megillah without the use of an aid, should remove the hearing aids prior to the reading. Solutions are: 1) move as close to the reader as possible; 2) have the Megillah read privately and loud enough for the person to hear the reading without

the use of hearing aids. An individual who cannot hear at all without the aid should read the Megillah himself, while wearing the aid so that he hears his own reading. If he read it himself without the aid, he has fulfilled his obligation *post facto*. Some authorities are lenient in the case of someone who can hear what is being read faintly without the aid, and the aid is used merely to amplify the sound to make it clearer.

For the nighttime Megillah reading, a boy over the age of bar mitzvah may read the Megillah on behalf of others. For the daytime reading, by contrast, it is appropriate to avoid relying on a boy from the age of bar mitzvah until he has sprouted a full beard. This is an appropriate stringency, with room for leniency if the boy is reading on behalf of a women-only audience. In extenuating circumstances—as is often the case on *mivtzoim*, where there is no one else to read the Megillah—we may be lenient even when there are men in the audience.

It is necessary to go out of one's way to arrange for a reader who is fluent in the reading, with proper knowledge of the correct vowels and cantillation.

With regard to the cantillation (*trop*), a reader who is not fluent should have a printed Megillah open beside the real Megillah so that he can consult the printed version before each verse, and then return to the actual Megillah—reading it with the correct tune. If this verse-by-verse option cannot be done, someone may stand beside the reader with a printed version and quietly prompt the reader with the correct cantillation, so that the reader can repeat it aloud while reading the words from the actual scroll. A better solution would be for someone to silently provide hand signals that the reader knows how to interpret. Although vowel, punctuation, and cantillation marks are not supposed to be recorded in the Megillah scroll, under such circumstances where none of the above solutions are feasible, one may pen the cantillation marks in the Megillah to guarantee that it is read correctly—although this option is *less* preferable than simply reading the Megillah without cantillation altogether.

However, a reader unfamiliar with the vowels (or nuances such as *kri-kesiv*, whereby a word must be read differently from its written form) may well render a Megillah reading invalid, and if there is no alternative reader, nor someone with a printed Megillah to provide assistance, the Megillah should be read without its blessings. Alternatively, one may place a clear plastic sheet over the scroll, and record the correct

vowels and cantillation on it—and then use that sheet over the Megillah while reading. Another alternative is for the reader to wear headphones and listen to a recording of the Megillah being read correctly—lowering the volume so that he can hear what he is actually reading. In such an instance, great care must be taken to read the Megillah from the scroll and not to simply parrot the voice playing in his headphones without properly reading from the Megillah.

The one who must assist the reader should subsequently read the Megillah again for himself from a proper scroll. For it is most likely that his intense concentration on proving the correct reading or cantillation in real time prevented him from focusing appropriately to hear well and fulfill his own obligation.

The reading should not be divided among several readers, each of whom are familiar with another section of the Megillah, unless this is absolutely necessary.

Unless someone made a conscious effort to keep their hands from contacting any of the many things that would make them impure, it is assumed that hands did contract impurity. Therefore, it is best to be stringent and to always wash hands before touching a Megillah.

Someone who touches a Megillah (or *tefillin* or a *sefer Torah*) in the middle of the meal (for which they already washed for bread), does not need to rewash hands for the continuation of the meal.

We are not permitted to speak at all while the Megillah is being read, starting from the first *brachah* before the Megillah reading until the completion of the *brachah* of *haraves riveinu* after it. To fulfill the mitzvah, every word of the Megillah must be heard.

Every word of the Megillah reading must be heard, from start to finish, in the correct order. Someone who did not hear even a single word that was read by the *ba'al koreh* has not fulfilled their obligation. If they heard every word, but failed to concentrate, they have still fulfilled their obligation—but not if attention wanders to other matters. It is therefore appropriate to closely follow the reading, word by word, from a kosher Megillah, or at least from a printed text.

A listener who has a kosher Megillah may read along with the *ba'al koreh* (it should be audible to himself, but quietly so that others can hear the *ba'al koreh*) if he is proficient in proper enunciation. It is preferable to have a kosher Megillah (i.e., handwritten on parchment) so that in case he misses a word or



two (or more) he will be able to read it from his own Megillah.

If the Megillah scroll is found to be missing words or sentences it remains valid (although not ideal *l'chatchilah*—in the first place), as long as it includes more than half of the total words it should contain. The scroll is invalid if the missing words or sentences (even if they are just a few) are absent from the scroll's beginning or conclusion, or if it is lacking an entire theme recounted in the story of Purim.

When words or sentences are missing, the reader should not recite them by heart—if he is reading on behalf of others—and should instead read those missing parts from a printed version. The only exception is a single word that is meaningless on its own without being associated with the following or preceding word; even one who is reading on behalf of others may recite such a word by heart if it is missing.

One must be certain to read the Megillah from the actual script. After the fact, if a minority of the Megillah was recited by heart, everyone has still fulfilled their obligation.

A listener following the reading from a printed text should not read along with the *ba'al koreh*. If someone in this scenario misses a few words or a *posuk*, they may then read it from the printed text and still fulfill the mitzvah. They must do so quietly, but loud enough for them to hear their own words. Mouthing the words is insufficient. Someone who cannot hear themselves due to loud noise is considered not having recited it loud enough to fulfill the obligation. This can be done only for less than half of the Megillah's total words.<sup>24</sup> In such a case, read from printed text until catching up to the *ba'al koreh*. Do not listen to the reader read the continuation of the Megillah while catching—even if that were possible to hear both at once, it would run afoul of the principle that the Megillah must be read or heard in its correct sequence of verse. Even a single word read in an incorrect sequence

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24) For a more detailed 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 regard. See *Sha'alos u'Teshuvos Shevet Halevi* vols. 3:97 and 7:9. (The latter resolves a 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.

prevents fulfillment of obligation. It is possible, however, for one who truly desires, to read the entire Megillah from a printed version, word for word with the reader, stipulating before starting that if they happen to not hear a specific word from the reader then they will fulfill their obligation—for that word—with their own reading from the printed *sefer*. The best scenario would be to read along with the reader, word for word, from a valid Megillah scroll—any word missed will then be read on their own from a valid scroll. For that reason, it is most appropriate for each individual to follow along using a valid scroll.

Someone who missed **part** of a word due to overwhelming noise or because the reader swallowed part of a word, then the law depends on what letters were missed. If the missing letters changed the entire meaning of the word, they have not fulfilled their obligation. For example, if instead of reading *l'evyonim* (לְאִבְיוֹנִים), the reader dropped the final letter (*mem*) and read *la-evyoni* (לְאִבְיוֹנִי), the word no longer means, “to the poor (plural),” but rather, “to my pauper.” If the meaning has *not* changed—for example, if the *nun* of Haman is dropped, in which case, the context makes it clear that the reference is to that evil person—they have fulfilled their obligation after the fact. Some authorities are stringent even in such a case.

There are four *pesukim* of *geulah* that the congregation reads out loud. They are:

(1) אִישׁ יְהוּדִי הָיָה בְּשׁוֹשׁוֹן הַבֵּיירה וְשָׁמוּ מְרַדְּכִי בֶן יָאִיר בֶּן שְׁמַעִי בֶן קִישׁ אִישׁ יְמִינִי. (2) וּמְרַדְּכִי יָצָא מִלִּפְנֵי הַמֶּלֶךְ בְּלָבוֹשׁ מַלְכוּת תְּכֵלֶת וְחֹזֶר וְעֵטְרָת זָהָב גְּדוּלָה וְתִכְרִיךְ בּוֹץ וְאַרְגָּמָן וְהָעִיר שׁוֹשׁוֹן צָהָלָה וְשִׁמְחָה. (3) לַיהוּדִים הָיְתָה אוֹרָה וְשִׁמְחָה וְשִׁשָּׁן וִיקָר. (4) כִּי מְרַדְּכִי הַיְּהוּדִי מִשְׁנָה לַמֶּלֶךְ אַחֲשֵׁרוּשׁ וְגָדוֹל לַיהוּדִים וְרָצוּי לְרֹב אַחֲיוֹ דָּרֵשׁ טוֹב לַעֲמֹ וְדַבֵּר שְׁלוֹם לְכָל זֶרַעוֹ.

These are read quickly by the congregation, so that they finish reading before the *ba'al koreh* begins to read these verses.

The names of Haman's ten sons are also read out loud and in one breath by the congregation, as follows:

חֲמֵשׁ מֵאוֹת אִישׁ. וְאֵת פֶּרֶשְׁנֶדֶתָא וְאֵת דִּלְפּוֹן וְאֵת אֶסְפֶּתָא. וְאֵת פּוֹרְתָא וְאֵת אֲדִלְיָא וְאֵת אֲרִידָתָא. וְאֵת פֶּרְמִשְׁתָּא וְאֵת אֲרִיסִי וְאֵת אֲרָדִי וְאֵת וִיזָתָא. עֶשְׂרֵת בְּנֵי הָמוֹן.

The *ba'al koreh* reads them in one breath only after the congregation has finished.

Chabad custom is to make noise only when reading Haman's name followed by a title or epithet.

The *ba'al koreh* must be sure to wait until all the noise making has stopped before continuing the reading.

**Safety Alert:** Dangerous games such as caps and firecrackers can cause serious damage. Do not keep them in your pockets in case of a spontaneous explosion and do not “shoot” them near the ears and eyes.

When the *ba'al koreh* reads the words “*igeres hazos*” (“this letter”) and “*igeres haPurim hazos hasheinis*” (“this second Purim letter”) he and those with kosher Megillos, shake the Megillah.

After he finishes reading the Megillah, the *ba'al koreh* says the *brachah* “*haraves rivenu*” aloud. This *brachah* is recited with Hashem’s name when there are ten or more individuals hearing the Megillah.

It is stated in *Minhagei HaAdmor* that the Rebbe’s custom is to recite this blessing even when reading the Megillah privately. This is not a directive for the public to adopt.<sup>25</sup> The *Acharonim* (later day halachic authorities) dispute the case of someone who reads for himself but gathers a *minyan* at the end in order to recite the blessing. Nevertheless, it was the opinion of a number of *Rishonim* (earlier authorities, whose opinion carries greater weight) that this is permitted. Similarly, those who are lenient and permit the inclusion of women and children in the count to recite the blessing have authoritative sources to rely upon. If there was a *minyan* for the reading but individuals left before the blessing could be recited, it seems that it is appropriate to err on the side of caution and not recite the blessing.

The *brachah* is recited before beginning to reroll the Megillah.<sup>26</sup>

During the day reading, if a man is uncertain whether he heard a particular word of the reading, he is obligated to hear the Megillah from that word and on, until the Megillah’s conclusion. (Although he has no doubt regarding the rest of the reading, he must hear it again in this case.) However, he does not recite a blessing over this second reading. If the missing word does not cause the sentence to lose any of its

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<sup>25</sup> See *Likkutei Sichos* vol. 31, p. 279. (See also *Shabbos Parshas Toldos* 5748 regarding customs that were revealed only to specific exalted individuals, because the practice was meaningful for them at their advanced degree of spirituality.)

<sup>26</sup> see the *sichah* of Purim 5716.

meaning, for the sentence can be understood without it, there is room for leniency regarding the need to hear a repeat. During the night reading, one can be lenient in any case. Women may be lenient for both the night and day readings.

Someone who borrows a Megillah does not have to read it himself; he is permitted to allow someone else to serve as reader—without concern that its owner may not want this third individual to read from his Megillah. However, the borrower or the third party should read alone, not both at once, for the owner lent his Megillah to an individual and not to a pair, and we should not perform an act of kindness with his property without his knowledge—however insignificant it may seem—beyond the extent to which we personally saw that he was willing to extend himself.

**Law of Redemption:** At the conclusion of his *Laws of the Megillah*, Rambam states,<sup>27</sup> “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.”

## II. SAYING V'AL HANISSIM

*V'al hanissim* is added in *Shemoneh Esrei* and *Birchas Hamazon* to thank Hashem for the miracle of Purim.

In *Shemoneh Esrei*, *V'al hanissim* is said in the *brachah* of *Modim*. Someone who forgot *V'al Hanissim*, see footnote.

Do not skip *V'al hanissim* in order to catch up to the *chazzan* and respond to *Kedushah* or *Modim*.

In *Birchas Hamazon*, *V'al hanissim* is said in the second *brachah*. Someone who forgot *V'al Hanissim*, see footnote.<sup>28</sup>

Some authorities are of the opinion that when *Birchas Hamazon* during Purim we must pronounce the word

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27) Regarding the source of this teaching, see *Likkutei Sichos*, vol. 26, p. 222. The concept is explained on pp. 226ff.

28) If one didn't say *V'al hanissim* and hasn't said Hashem's name at the end of the *brachah*, they can say *V'al hanissim* 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* as follows: Before *Harachaman Hu yezakeinu* etc. he should say “*Harachamon Hu ya'aseh lonu nissim k'mo she'asah la'avoseinu bayomim haheim biz'man haze*h.” and begin *V'al hanissim* from the words “*Bi'yemei Mordechai V'Esther*.”

*migdol* (*yeshu'os malko*), as is done on Shabbos and Yom Tov. However, the Rebbe pronounced<sup>29</sup> 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 sends 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 *mishloach manos*.

*Sefer HaMinhagim* notes that the Rebbe's custom is to send *mishloach manos* consisting of a food and a drink to three individuals.

It is customary to reciprocate when receiving *mishloach manos*.

*Mishloach manos* must be sent during the day of Purim, not the previous or following night.

It is customary that *mishloach manos* be sent through a third party (*shaliach*), even a child, and not delivered by the donor themselves.

It has become the accepted practice to be lenient and rely on the presumption that the *shaliach* delivered the *mishloach manos* as instructed. It is unnecessary to ascertain that this is the case, because a *shaliach* works under the halachic presumption of fulfilling their mission. The same is true when a *shaliach* is used for the distribution of *matanos l'evyonim*.<sup>30</sup>

Send foods that can be eaten immediately without any further preparation (e.g. fruit, cooked fish or meat, cake, candy, wine or other beverage etc.). The two foods must be of different types, but may have the identical *brachah*.

One should not use *ma'aser* money to purchase the goods required for *mishloach manos*.

It is proper that each gift should be substantial enough to convey a feeling of respect and not something that might

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29) during the *farbrengen* of Zos Chanukah 5738.

30) See explanation at length in the Hebrew language version of this publication.

insult the recipient. Each item should be at least the size of a *kezayis* (halachic measurement of the volume of an olive).

It is appropriate to refrain from including non-*mevushal* wine in the *mishloach manos* sent to a Jew who does not yet observe the *mitzvos*. Nevertheless, there is halachic backing for those who are lenient in this case.

An *avel* within the period of mourning (i.e., a year for a parent, thirty days for other relatives) is obligated to send *mishloach manos*. They should send only simple foods, not “luxurious treats that are designed to bring joy,” and they should not send *mishloach manos* to many people. But a mourner should not be a recipient of *mishloach manos*; rather, send to other (non-mourning) members of their family. A mourner who is sent *mishloach manos*, however, is permitted to accept it. In that case, the mourner is also permitted to provide *mishloach manos* in return, as is customarily done.

Someone who has borrowed funds from an individual should not send that person *mishloach manos*, due to the concern of *ribis* (interest). If they regularly sent them *mishloach manos* or gifts before having borrowed funds, they may continue that routine, provided they do not now have the loan in mind as a reason for doing so. The loan should also not be repaid while providing *mishloach manos* at the same time.

Even an individual so poor as to be supported from public funds, must fulfill the mitzvah in the minimal manner.

Someone who is not able or cannot afford to send their own *mishloach manos* can make an exchange with another and in this way they both fulfill the mitzvah.

If someone 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 parents, they should send their own *mishloach manos*.

Although it is praiseworthy to “increase in *mishloach manos*,” the intention is not that it be exaggerated or extravagant. As a principle, it is far better to increase in *matanos l'evyonim* than to increase the size of the *seudah* or the number of *mishloach manos* parcels. Our main intention in sending *mishloach manos* should be to fulfill the mitzvah, to increase friendship

among our fellow Jews, or to assist the unfortunate who require food packages for Purim or otherwise. We should not give simply because it's the "thing to do" culturally or to display wealth.

It is forbidden to give anything as a gift to a fellow Jew on Shabbos and Yom Tov. It is permitted to offer food and drink that is needed to celebrate Shabbos or Yom Tov, but this does not extend to sending *mishloach manos*. Therefore, this year, when *motza'ei* Purim coincides with Shabbos, one must be careful to avoid sending *mishloach manos* (even in a locale with an *eruv*, making carrying permissible), for even the residents of "walled cities" who celebrate Purim on the fifteenth, may not send *mishloach manos* when it coincides with Shabbos.

#### IV. GIVING MATANOS L'EVYONIM

Every person, even someone who is financially needy, is required to give gifts or money of at least a nominal sum to two poor people on Purim day (not at night). The obligation can be fulfilled through any type of gift: money, food or clothing. The gifts should be worth at least a *perutah* (approximately five cents). 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.

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, even if it is unclear whether they have reached the age of *chinuch*.

If a poor person cannot be found, 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 have reached the age of understanding). It may also be given to a poor mourner.

Some sources state that we should be careful to give *matanos l'evyonim* to individuals who are experiencing grinding poverty and can therefore be classified as bona fide *evyonim* ("destitute"). In actual practice, however, the halachic conclusion is that it can be given to anyone who is considered poor, meaning that they do not have enough to support themselves and their families independently.

On Purim, we do not weigh the appropriateness of the

recipient of our *tzedakah*. Whoever stretches out a hand and asks should be given *tzedakah*.

It is customary to distribute money to those who fill religious roles in the community, such as Rabbanim, *chazzanim*, *shamashim*, Torah teachers, as well as Torah educational institutions. Indeed, they depend on Purim *gelt* to ensure that they can continue fulfilling their duties on behalf of the community. However, *matanos l'evyonim* is not fulfilled with these contributions.

The minimum amount of *matanos l'evyonim* must be given from money that is not set aside for *ma'aser*.

It is preferable to give generously to the poor rather than to prepare a lavish Purim *seudah* or to give many *mishloach manos* to friends. "For there is no greater or more glorious joy than to gladden the hearts of paupers, orphans, widows, and strangers, and one who brings happiness to these low-spirited individuals is comparable to the *Shechinah*."<sup>31</sup>

**Law of Redemption:** The Rebbe raises the question<sup>32</sup> of how we will fulfill the mitzvah of *matanos l'evyonim* during the Era of Redemption when there will not be any poor Jews, in fulfillment of the Torah's promise, "For there will not be a pauper among you."<sup>33</sup>

## V. EATING THE FESTIVE PURIM MEAL

Purim is a time for feasting and rejoicing. We do not fast or eulogize on Purim. The joy of Purim is far greater than the joy of the Festivals.

We are required to make a feast--eat at least one meal--

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31) Rambam

32) 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 "Law of Redemption" in previous section); as a result, money will not be used.

33) *Re'eh* 15:4



during the day of Purim to rejoice in the Purim spirit. Invite family and friends to join in the meal in order to make it more joyous. Many have the custom to light candles for the meal. It is a *mitzvah* to hold the Purim meal in a lavish manner.

An *avel*, one who is mourning a loss, G-d forbid, should not dance even during the Purim *seudah*. It is permissible to dance a little, in private, in their own home, if that is their practice each year. If refraining from dancing in the presence of others will be interpreted by them as observing the mourning restrictions in public, it is then permissible to dance.

It is proper to learn Torah before beginning the meal. Some begin to study the 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.<sup>34</sup>

**Law of Redemption:** The Alter Rebbe states<sup>35</sup> in his *Shulchan Aruch*: “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.

Care should be taken from this day onwards to prevent *chametz* substances from becoming firmly attached or entrenched in our possession, which would frustrate our 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*

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34) See *Sefer HaSichos* 5750, vol. 1, p. 351, fn. 134; *Sichas Purim* 5726; *Sichas Shabbos Parshas Parah* 5740.

35) beg. *Hilchos Pesach*

utensil to collect wine from a barrel that has been set aside for Pesach use, or preventing *chametz* from entering a location that 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 will be vacated within the thirty days and not returned to until after Pesach, storing things away in a place that will not be cleared until after Pesach, and so on.)

This year, the correct time for the Purim *seudah* is in the **morning** (as discussed earlier, regarding the Purim schedule). It is permissible to extend the meal so that it continues into the afternoon, even passing the tenth halachic hour of the day. At the same time, care must be taken to avoid eating until completely satiated—room must be left for the Shabbos meal that must be eaten with appetite.

Preferably, the *seudah* should consist of washing for bread and meat should be served. Even a woman whose *mikvah* night is that evening may eat meat in honor of Purim, although she will have to take extra care when cleaning her mouth and teeth subsequently.

The *minhag* is to eat *kreplach* at the *seudah*.<sup>36</sup>

The *brachah* over *kreplach* is generally *mezonos*, because the dough from which it is kneaded is *mezonos*—due to being formed predominantly with liquids other than water. If the dough is *hamotzi*, the *kreplach* will similarly be *hamotzi*, even if eaten with its meat filling in mind and not the pastry. (This is because meat is a highly satiating accompaniment to the pastry and it therefore amplifies the pastry's satiation factor.)

The *brachah* over *hamantaschen* is generally *mezonos*, because the dough used nowadays for *hamantaschen* is usually *mezonos*. If the dough is *hamotzi* but the filling is sweet, the *brachah* will remain *mezonos*—provided that the sweet nature of the filling earns primary status, whereby the pastry is demoted to a secondary, facilitator role. (Unlike *kreplach*, this snack is not designed to satiate, to be used as part of a meal, but simply as a delicacy, for pleasure.)

Our Sages state that “one should drink wine until one reaches the point where he can no longer differentiate between

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36) 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.

“cursed is Haman and blessed is Mordechai.” It is customary to drink at least more than is usual. The main thing, however, is not the amount of drink, but the *kavanah* (intention) to do the will of Heaven and that all 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 *Maariv*) after the meal.

Someone who is weak by nature, or who knows that drinking will cause him to neglect a mitzvah, a *brachah* or a *tefillah*, or that he may act or speak inappropriately, should not drink too much—or even at all.

In many *sichos*, the Rebbe explains the significance of physically drinking wine on Purim. However, there is much debate whether this applies to wine in the broader sense of all alcoholic beverages, or whether it is strictly reserved to actual wine. Although the basic reason for drinking wine is because the main miracle of Purim transpired through Queen Esther’s wine party; nevertheless, there is room to suggest that all alcoholic beverages have the same halachic status as wine.<sup>37</sup>

In *Sichas Zos Chanukah* 5739, the Rebbe implies that specifically wine and not any other alcoholic drink should be used on Purim. Similarly, in *Sichas Purim* 5739, the Rebbe instructed those present to say *lechaim* on wine specifically.<sup>38</sup>

A person who regurgitated all they ate and drank should not recite a *brachah acharonah*. Some say that the obligation to eat a festive meal on Purim is not fulfilled if the food has all been vomited. If the 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.)

When a father instructs his son to avoid becoming drunk on Purim, the son is obligated by halachah to obey his father, as part of the Torah’s commandment of *kibbud av va’eim*.

In 5749, the Rebbe called<sup>39</sup> for collective performances of the Purim mitzvos: “We should vigorously publicize this call in every location, outside the Holy Land and certainly within its borders: Put every effort into arranging that all matters

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37) See extensive sources in the Hebrew edition

38) See also *Sichas Leil Beis de-Chag HaPesach* 5725.

39) *Sichas Shabbos Parshas Vayikra* 5749

associated with Purim be conducted in a manner of *berov am hadras melech*—Hashem’s honor is magnified specifically when many people gather together to serve Him. This means holding large gatherings to hear the Megillah—but that is stating the obvious; certainly all efforts are already being made to achieve that. Rather, the novelty of this drive extends primarily to the remaining Purim observances: *mishloach manos*, *matanos l’evyonim*, and *mishteh v’simchah*. We do not find precedence of a particular emphasis on performing these *mitzvos* as part of a large collective; these *mitzvos* are routinely practiced by individuals acting alone to fulfill their private obligations. However, because we desire and need to end the exile and the dispersion of the Jews among the nations, which is achieved through an increase in Jewish unity, it is extremely fitting and correct to put every possible effort into observing all of the Purim *mitzvos* in large groups. If there is a lone Jew in some far-flung corner of the globe, we should try—if it is not possible to bring him to a location where there is a community—to bring nine Jews to him, so that he can also take part in this effort to observe all the Purim *mitzvos* with the Jewish collective of a complete *minyan*. More specifically, regarding the Purim meal: it is common for individuals to celebrate the Purim *seudah* in their private homes, with their own family and the like. Nevertheless, it has long been customarily in numerous communities for people to go from house to house to participate in and increase their fellow Jews’ joy of Purim and their *seudah*. This is in addition to the possibility of increasing the joy with large gatherings in private homes, following the conclusion of the family *seudah*. Now, when it comes to *matanos l’evyonim*, observing this mitzvah in large groups must be done with utmost sensitivity for the needy recipients: instead of converging on a needy individual, the crowd can converge on the local *gabbai tzedakah* and rely on him to distribute it privately to the recipient; alternatively, the congregation can gather to place their donations in a *tzedakah* box whose funds will later be donated to the needy.”

Anyone who began their meal before sunset (*shkiyah*) and it has extended until nightfall, or even several hours into the night, should recite *V'al Hanissim* during *Birchas Hamazon*.<sup>40</sup> That is, only if at least a *kezayis* of food was eaten before *shkiyah*, and also, if *Maariv* has not been recited during the meal. If a *kezayis* has not been eaten before *shkiyah*, *V'al hanissim* is not said.

This year, since tonight is Shabbos, those who wish to extend their meal beyond *shkiyah* may not eat or drink anything

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40) In general, one’s obligations depend on the circumstances at the start of the meal. In this case, the meal began during Purim, and therefore, the obligation to mention Purim during *Birchas Hamazon* does not expire even if Purim has already ended.

at all past sunset without first reciting *kiddush* for Shabbos. Women (or if circumstances require, men) must interrupt their meal even earlier than that to light the Shabbos candles, whereupon they cannot eat further without first reciting or hearing *kiddush*. The method of making *kiddush* and inaugurating the Shabbos meal while in the midst of a temporarily interrupted Purim *seudah* is as follows: They would need to spread a cloth over the *challah* (using two *challos*, for *lechem mishneh*), and then recite *kiddush* over a cup of wine. The *brachah* of *hagafen* is recited only if they did not drink wine previously as part of their Purim *seudah*. They must then cut the *challah* and without reciting the blessing of *hamotzi*, eat at least the quantity of a *kezayis* from it. It is best to eat at least another *kezayis* after the time of nightfall (*tzeis hakochavim*) has arrived. When they eventually conclude their meal, they must include both *Al hanissim* for Purim as well as *Retzei* for Shabbos. Following that, they must recite the Shabbos *Maariv* prayers.

In actual practice, it is not our custom to extend the meal into *shkiyah*. Therefore, one who concludes eating in time, but recites *Birchas Hamazon* after *shkiyah*, should include *Val hanissim* for Purim, but not *retzei* and the *harachaman* for Shabbos.

Moreover, when the Frierdiker Rebbe was in Leningrad for Purim 5687, which coincided with *erev* Shabbos, he commented, “You should not want to do this.” Even the practice of extending the *farbrengen* of the final day of Yom Tov when it coincided with *erev* Shabbos was eventually discontinued, and the Rebbe personally never extended his meal or *farbrengen* into Shabbos. This has particular relevance to *Mivtza Purim*, for as quoted towards the start of this publication, the Rebbe spoke out strongly about the need to arrange the Purim activities—especially *Mivtza Purim*—in a manner that does not intrude on Shabbos and will not allow even the remote possibility that someone might accidentally do something on Shabbos that is forbidden.<sup>41</sup>

One who is running late and failed to eat a Purim *seudah*, and realizes that it is now extremely close to the start of Shabbos, should wash for a *seudah* and eat something, then spread a cloth over the *challah* and recite *kiddush*, before continuing with his *seudah*, as described above. He should *not* accept Shabbos before beginning his Purim *seudah*, because a Purim *seudah* cannot be held on Shabbos.

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41) see *Sichas Motzaei Tu B'shevat* 5737

In the year 5741, Purim similarly coincided with *erev* Shabbos. The Rebbe prayed Minchah at the usual time, and left the Shul. Not long after, without warning, the Rebbe suddenly returned to the Shul and gave instructions to lock the door behind him. He then delivered a *ma'amar* (entitled *Layehudim Hoyso Orah*) before whomever happened to be present, following which he asked for a cup of wine, and said *Lechaim*. He encouraged all present to utilize the last moments of Purim to say *Lechaim* without limitations. He then began singing *Ufaratzta*, rose to his feet, and responded *Lechaim velivrachah* to all present. He requested a second cup of wine, and said *Lechaim* once more, followed by the *berachah acharonah*. Before leaving the Shul, he reminded everyone to recite the *berachah acharonah* themselves, and left swinging his arm to increase the intensity of the singing. He encouraged the singing tremendously on his way home, and did the same when he returned to the Shul later, for *kabbalos* Shabbos.

On Purim 5748, the Rebbe suggested<sup>42</sup> that following the Purim *seudah*, “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.” Regarding the timing of the *farbrengen* this year, see further below, in our treatment of the day of Shabbos.

During the *farbrengens* of Purim, the *Rebbeim* would make an appeal for the *Kupas Rabbeinu tzedakah* fund.

In 5714 (when Purim similarly coincided with *erev* Shabbos), the Rebbe stated during the *farbrengen* that was held that Shabbos: “I will not make any appeal. Rather, each individual should resolve in his mind the amount of money he will donate, and since this is being done during the Purim *farbrengen*, it will be met with success.”

On Purim 5713, the Rebbe stated<sup>43</sup>: 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

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42) *Sefer HaSichos* 5748 vol. 1, p. 303

43) See *Likkutei Sichos* vol. 2, p.p 537-8

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 has collected, and on the same occasions as the Rebbe, occasions which are *eis ratzon* and a *segulah* (auspicious times) for these collections, it will bring additional blessing and success. We can then approach the Rebbe and demand that he elicit all the promises in actuality.

## LAWS REGARDING INTOXICATION

*Halachah differentiates between someone who is shasui (slightly intoxicated), shikur (very intoxicated) and shikruso shel Lot—an individual so completely drunk, they have lost control of what they are doing. The following laws refer to the slightly intoxicated, unless otherwise specified.*

### 1) Prayer

Someone who has drunk a *revi'is*<sup>44</sup> of wine is not permitted to pray. They must not pray until the effect of the wine has dissipated, even if they 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 the intoxicated person to wait until they feel the effect has worn off.

Someone who drank more than a *revi'is* but is lucid (able to speak coherently before a king) and went ahead and prayed, the prayer is valid and need not be repeated when completely sober. Someone who has become completely drunk cannot judge himself coherent enough to lucidly address a king until his sober friends inform him of this fact.

Nowadays, we do not manufacture wines of the strength commonplace in earlier periods of history. We are therefore no longer concerned with someone who has drunk wine—prayer is permitted even if **more** than a *revi'is* was imbibed. Certainly, someone capable of holding a *siddur* and praying from it need not worry about being slightly intoxicated. If the only option is to recite

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44) halachic measurement of fourth of a *lug* and the amount necessary for *kiddush*

the prayers from memory, and waiting for the effect of the wine to dissipate will result in missing the proper time of prayer, they should pray in the present state. After all, we do not concentrate that perfectly in our prayer nowadays regardless of the wine.

However, someone who is intoxicated to the point that they are unable to speak lucidly before a king, is called a *shikar* (drunkard). Praying in such a state is an abomination and it is comparable to idol worship. A *shikar* must repeat their prayer once 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 *shikar* remains in the state of drunkenness 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 next prayer—by which time intoxication will have subsided. Although this delay was avoidable, a *shikar* is nevertheless considered an *oness* (one who was forced by circumstances beyond his control), 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.

## 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 someone 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 halachic consensus, however, even someone who drank strong wine should nevertheless recite the *Shema*. This is because reciting the *Shema* is *d'araisa* (a biblical obligation), and we must err on the side of fulfilling the obligation in the face of an uncertain cause for invalidation.

When reciting the *Shema* to fulfill an obligation in these circumstances, it must be recited along with its appropriate blessings, even if uncertain that the obligation is truly being fulfilled.

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

## 3) *Birchas Hamazon*

Someone who is able to address a king, even if they cannot speak as properly as usual because their speech gives away the fact that they are slightly intoxicated, nevertheless should recite *Birchas Hamazon*, as long as there are no errors or fumbling over words.

There is a disagreement among the authorities regarding a *shikar* 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 *shikar* who is entirely incapable of addressing a king should nevertheless recite *Birchas Hamazon*.



Practically speaking, all attempts should be made to end the meal and recite *Birchas Hamazon* before reaching such a state. Someone who has already reached a state of *shikrus*, 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 *shikar* has recited *Birchas Hamazon*—and then sobers before the meal has been fully digested—should not repeat *Birchas Hamazon*. This is because when faced with an uncertain obligation to recite blessings (it is not certain that the previous recitation was invalid), we err on the side of not reciting blessings in vain.

#### 4) Other Blessings

Even a *shikar* may recite all other blessings. Even a blurry intention is sufficient for these blessings, and even with mistakes, the 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 *shikar*, as described earlier, to participate in the required number for a *minyan*.)

#### 6) Responsibility and Liability

A *shikar* 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, someone 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.<sup>45</sup>)

**Law of Redemption:** Firstly, even nowadays, a Kohen who is aware of the precise *beis av* (family lineage) 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*, the Rebbe points<sup>46</sup> 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 a slightly intoxicated Kohen to sober enough to perform his service, which is why he must avoid wine that entire day.

45) See *Magen Avraham*, 695: 7-8; *Aruch Hashulchan*, 10; *Mishnah Berurah*, 13. See also *Eliyahu Rabbah* 696, quoting the *Shelah*.

46) vol. 2, p. 618

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*<sup>47</sup>—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 someone intoxicated with wine, in which case, the duties he performed are invalid, 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 *shikar*, or even if he is slightly intoxicated. This applies from the start of the section in the *Beis Hamikdash* called *Ezras Yisrael*, for it is 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.

## SHABBOS PREPARATIONS

Check your pockets on *erev* Shabbos before the onset of Shabbos. This is especially important because you wore the same Shabbos / Yom Tov clothing today in honor of Purim.

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47) Mitzvah 152

Any face paint, and the residue thereof, that was worn in celebration of Purim must be washed off before Shabbos. Someone who forgot to do so is allowed to wash it away during Shabbos, provided that only a colorful design, and not actual letters, are being erased.

With all the demands and bustle of Purim, it is essential to avoid neglecting the Shabbos preparations. Even more importantly, extreme care must be taken to avoid desecrating Shabbos due to intoxication, G-d forbid.<sup>48</sup>

*Tzedakah* should be given before Shabbos, as is done every week. (Do not rely on the money given today in fulfillment of the Purim mitzvah of *matanos la'evyonim*. Rather, additional money should be given in honor of Shabbos.)

Candle lighting is at 5:25 pm.

One who failed to hear the Megillah today due to circumstances beyond his control may read it even if he already accepted Shabbos. However, they may not recite the blessing. Even if Shabbos has begun in actuality—it is now twilight—it may be read without a blessing. After nightfall (*tzeis hakochavim*), it is too late to read the Megillah altogether.

## FRIDAY NIGHT, SHABBOS PARSHAS TETZAVE, 15 ADAR, SHUSHAN PURIM

It is forbidden to give any kind of gift on Shabbos (or Yom

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48) Even the Purim *seudah* is held in the morning out of respect for Shabbos, so certainly it is inappropriate to enter Shabbos while intoxicated to the point that it raises concerns of *chillul Shabbos*. *Minhagim Tirna* adds that part of the reason for advancing the *seudah* to the morning is to avoid ruining the Shabbos meal by entering without an appetite. The same appears in *Yosef Ometz*: “A wise person should look ahead; he should be careful to avoid complete intoxication, in which case he might eat too much in the morning without realizing. Rather, he should allow himself to become only slightly inebriated, so that he can ensure that he will have an appetite for the Shabbos meal.” See *Sichas Motzaei Tu B’shevat* 5737 (quoted at the start of this publication), regarding the required caution that *Mivtza Purim* will not cause even a remote chance of *chillul Shabbos*. In *Sichas Shabbos Parshas Shushan Purim* 5737 (quoted further in this publication, regarding the day of Shabbos), the Rebbe points out that even there may be a concern that being *ad d’lo yada* will damage the appropriate Shabbos preparations, but since these factors fall away on Shabbos itself, *ad d’lo yada* can be made up for then. I have seen it stated in several sources that many *tzadikim* were clearly observed drinking much strong wine to the point of intoxication, and then sobering instantly and entirely at the approaching sanctity and awe of Shabbos.

Tov). It is permitted to offer food and drink to a fellow Jew if it is required to celebrate Shabbos; however, this does not extend to giving someone *mishloach manos* (or sending it to them, if there is an *eiruv*). Likewise, even those cities that are considered “walled” and whose residents usually celebrate Purim and offer *mishloach manos* on this day (the fifteenth of Adar), it is forbidden for them to send *mishloach manos* when the day coincides with Shabbos.

One may handle the Megillah on this Shabbos, and treat it as they would any other sacred book.

It is inappropriate to wear costumes, disguises, and the like, on Shabbos.

In a number of *sichos*, the Rebbe mentions<sup>49</sup> that after the conclusion of the Rema’s Purim meal, he would make his way reminding others of their obligation to recite *Maariv* in its correct time.

The prayers are the same as on a regular Shabbos. No changes are made to *Lecha Dodi*.

*Krias Shema* of *Maariv*: It’s best to recite it immediately at nightfall. *Sof zman* (latest time) is midnight, **12:08 am**.

If the recital of *Shema* (as part of the *Maariv* service) was delayed beyond midnight, even unintentionally, it may be recited any time before dawn at **5:11 am**. Someone who was a victim of circumstances beyond his control, or he was drunk or ill, and failed to recite *Shema* by dawn, may recite it after dawn but prior to sunrise at **6:32 am**. 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 someone who has not recited it before dawn to recite it before sunrise.

It is important to avoid tasting anything before *kiddush*.

Those for whom, for whatever reason, it is impossible to wait until after *Maariv* to eat, may recite *kiddush* immediately

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49) See *Sichas Purim 5727*. *Sichas Chof Kislev*, *Yud Shevat*, and *Yud Alef Nisan 5737*; *Likkutei Sichos* vol. 39, p. 282

“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 *Maariv* would be prayed at its proper time.”

after nightfall (*tzeis ha-kochavim*), before praying *Maariv*. In such a case, they may not eat more than the amount of a *kebeitzah* of *mezonos* before praying *Maariv*. Alternatively, they may arrange for someone to remind them later of their obligation to recite *kri'as Shema* and pray *Maariv*, in which case they may eat more than the above-mentioned amount.

Those who do not wish to drink wine tonight should either compel themselves to drink it nonetheless for the sake of *kiddush*, or listen to someone else reciting *kiddush* and fulfill their obligation that way. But they should not recite the nighttime *kiddush* over bread (*challah*), nor should they use an alternative beverage to wine.

If the above options are not possible and if grape juice is also not a possible alternative, they should recite *kiddush* over bread and not employ an alternative beverage to wine or grape juice.

The Shabbos meal must be eaten in the place at which *kiddush* was recited, immediately after reciting *kiddush*, for the *kiddush* is valid only if it is recited in the place and time of the Shabbos *seudah* as part of that meal. Technically, someone who eats food made from any of the five grains (wheat, barley, oats, spelt, rye) in the amount of a *kezayis*—although it is prepared in a manner that makes it *mezonos* and not *hamotzi*—has fulfilled the obligation of following *kiddush* with a meal.

Under circumstances of genuine necessity, an individual may rely on the halachic authorities that permit considering the *kiddush* wine itself as having recited *kiddush* in the place of a meal, provided that the person drinks a full *revi'is* of the *kiddush* wine, and not merely the majority of a *revi'is*. If possible, however, do not rely on this. Instead, drink at least another complete *revi'is* of wine (i.e., in addition to the wine drunk for *kiddush*, for which the majority of a *revi'is* is sufficient), which will satisfy all halachic opinions for this scenario.

It is a *mitzvah* to avoid eating anything at all after *kiddush* before sitting down to the main Shabbos *seudah*, which means washing for bread and reciting the blessing of the *challah*. This is because eating something else in between the *kiddush* and the *challah* diminishes the appetite for the Shabbos *challah* with which one fulfills the primary requirement of *seudas Shabbos*. Nevertheless, it is permissible to eat some *mezonos* immediately after *kiddush* (to fulfill the requirements of *kiddush* as described above), and to then wait a while before washing for the *challah*.

If drinking water is necessary immediately following *kiddush*, before washing for *challah*, be careful to drink less than a *revi'is* of water. Someone who did drink more than a *revi'is* of water must recite *borei nefashos* afterwards.

Once a person has eaten more than the quantity of *kebeitzah* of bread or *challah*, they have fulfilled their obligation of eating a Shabbos meal. Some say even a *kezayis* is sufficient. If possible, it is appropriate to be stringent and follow the first view. If aware in advance that it will not be possible to eat more than a *kezayis*, do not recite the blessing over washing the hands when washing for *challah*. If facing somewhat of an involuntary circumstance that forestalls eating tonight, an individual may postpone the meal until the following day—in which case, they will eat three instead of two meals during the daytime of Shabbos. It is still necessary, however, to at least recite *kiddush* and eat some *mezonos* or drink an additional *revi'is* of wine, as described above. If not truly compelled to postpone the meal, do not do so.

A person should add slightly to their joy and celebration during the meals of this Shabbos.

It is forbidden to fast or eulogize today (even when *Shushan Purim* occurs on a weekday).

We do not recite *Al hanissim* today.

The deadline for reciting *Kiddush Levanah* is tonight, all night (the eve of the fifteenth of Adar). This is a last-case scenario, because *Kiddush Levanah* is not recited on the night of Shabbos unless there is truly no other choice and it is the last night for doing so this month. Needless to say, it is forbidden to carry a *siddur* outdoors on Shabbos in a location that does not have an *eiruv*.

The Rebbe encourages us to utilize the day of *Shushan Purim* to “make up” for anything that may have been missed out on Purim.

## SHABBOS DAY, PARSHAS TETZAVE, 15 ADAR SHUSHAN PURIM

*Av Ha-rachamim* is not recited before *Musaf*, and *Tzidkascha* is not recited during *Minchah*.

Someone who forgot or otherwise failed to recite *kiddush* last night, may compensate anytime today, by reciting the entire text of the night *kiddush* except for the passage of *Vayechulu*.

In the years when Purim coincided with *erev Shabbos* (5714, 5734, 5737, 5741), the Rebbe held the official Purim *farbrengen* on Shabbos *Shushan Purim*. In 5714, the Rebbe washed his hands for *challah* at the start of the *farbrengen* and distributed *kos shel* at its conclusion on *motzaei Shabbos*, following *Maariv*. In fact, earlier that week the Rebbe advised that the *farbrengen* will be held after *Minchah* on Shabbos and that it will continue all the way into the following night, in order to allow those living a somewhat of a distance to arrive and participate in the *farbrengen*.

In 5741, in the course of the *farbrengen*, the Rebbe stated: “This year, Purim has gained a special quality that is associated with Yerushalayim, as we discussed before Purim. In honor of Yerushalayim, we should hold another, special *farbrengen*. However, if we do so following *Minchah*, we will run into an entire debate regarding *tircha detzibura* (overburdening the congregation) and the like. Therefore, since we are right now in a break, we can apply the solution of spreading a cloth over the *mezonos* [Note: the Rebbe actually did so as he spoke], and the like, and the continuation will be considered as if it were a second *farbrengen*.”

In several *sichos*, the Rebbe explains the association of Shabbos with the joy of Purim, with particular emphasis on the Shabbos immediately following Purim, and even more so on a Shabbos that coincides with the fifteenth of Adar, on *Shushan Purim*. He explains that it is only through Shabbos that we are able to attain the joy of Purim, for Shabbos contains the necessary preparations for Purim (and it also has a superiority over Purim). For this reason, in a “walled” city, in which Purim is usually celebrated on the fifteenth of Adar, the Purim *seudah* is postponed until Sunday—until *after* we have observed Shabbos. On the other hand, the fact that we do not celebrate the joy of Purim together with the joy of Shabbos on the same day (and instead postpone *seudas Purim*) indicates that the two forms of joy are similar and associated with each other, which is why a clear distinction is required.

On *Shushan Purim* 5737, the Rebbe clarified our *Shushan Purim* obligations: “As is recorded in *She’iltos* and similarly in *Behag*, Mar the son Ravina would fast all the days of the year except for the two days of *Shavuot* and the two days of *Purim*. (This is supplementary to the Gemara’s report [Pesachim 68b] that mentions a single day of *Purim*.) In other words, Mar abstained from fasting on the fourteenth and fifteenth of Adar, both of which are treated with the same reverence as the day on which the Torah was given, as mentioned there . . . Similarly, in our case: there is an obligation to feast and rejoice on *Shushan Purim* as on *Purim* itself. True, this obligation is presented by halachic authorities as a watered-down duty to “increase slightly in the meal” of the day, but the obligation is nevertheless expressed

in practical halachah in the following way: The prohibition against fasting and delivering eulogies applies with the **identical** force, and to **all** Jews equally, on both *Purim* and *Shushan Purim*. (And on an **individual** basis at least, there are those who are obligated to feast and rejoice on *Shushan Purim* as on *Purim* itself.) If that is the case, it is clear that the obligation to feast and rejoice must in fact apply identically to *Purim* and *Shushan Purim*. True, the *mitzvos* of *mishloach manos* and *matanos l'evyonim* are observed only on the first day (*Purim*); nevertheless, feasting and rejoicing applies equally to the second day (*Shushan Purim*). This year, in fact, our *Shushan Purim* obligations are **amplified** as a result of *Purim* coinciding with *erev Shabbos*, as follows: Out of deference to *Shabbos*, we are forced to eat our meal earlier, in the morning of *Purim*. Now, this however presents *Shabbos* with a challenge: it does not wish to suffer the consequences of being responsible for a reduction in our *Purim* joy. Consequently, it is customary to **compensate** on *Shabbos Shushan Purim*, through generating **tremendous** joy. The very fact that it is possible to compensate for the *Purim* joy on *Shushan Purim* reinforces the reality that we **are** obligated in feasting and rejoicing on *Shushan Purim* to the same extent as on *Purim* itself.”

Later in the same *farbrengen*, the Rebbe stated: “Yesterday, I spoke with someone and asked him how it was possible that he had not reached the state of *ad d’lo yada*. He responded that because it was *erev Shabbos*, and we hold the *seudah* in the morning to avoid interfering with our *Shabbos* preparations, he was therefore apprehensive about becoming *ad d’lo yada*. He was afraid of running afoul of the *Shulchan Aruch* in the case that part of his *Shabbos* preparations would be inadvertently neglected. Now, it is true that we hold the *seudah* in the morning because that is prescribed in *Shulchan Aruch*. At the same time, we do not have to be exacting, checking the clock to see if it is before or after *chatzos*. Regardless, the fact remains that on *erev Shabbos* there is a plausible excuse: One might be fearful of neglecting part of the *Shabbos* preparations and therefore he cannot reach a state of *ad d’lo yada*. But it is now *Shabbos*, not *erev Shabbos*! And as explained earlier, on *Shushan Purim* we have an obligation to feast and rejoice **to the same extent** as on *Purim* itself. Consequently, we can now fulfill the requirement of *ad d’lo yada* . . . Let one individual in the audience have the self-sacrifice to become *ad d’lo yada* on behalf of everyone; with his achievement, the rest of the congregation will have fulfilled their obligation as well.”

Someone 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*), but is able to obtain a Megillah on the fifteenth (*Shushan Purim*), should read the Megillah on that day. However, he should not recite the blessings over it. This year, however, since the fifteenth is *Shabbos*, this option is no longer



available; the Megillah may not be read even without a blessing.

**Laws of Redemption:** 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. In times of exile, when Purim coincides with Shabbos, the residents of “walled” cities read the Megillah earlier, on *erev* Shabbos (the fourteenth of Adar). Regarding the *Megillah* reading in the times of the Redemption, when Purim coincides with Shabbos, see the footnote in the Hebrew version.

In the Future Era, Yerushalayim will extend all the way to Damascus.<sup>50</sup> 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.<sup>51</sup> 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.<sup>52</sup> See above, regarding the date for reading the Megillah in the times of Redemption when Purim coincides with Shabbos.

Shabbos ends at 6:26 pm.

## SUNDAY, 16 ADAR

### PURIM MESHULASH FOR WALLED CITIES

A three-fold Purim (*meshulash*) occurs when *Shushan Purim* coincides with Shabbos, causing the residents of Yerushalayim and other “walled” cities to split their Purim observances over three days: they read the Megillah and give *matanos l’evyonim* on *erev* Shabbos (Adar 14); recite *Al hanissim* and read the Purim Torah reading on Shabbos (Adar 15); and give *mishloach manos* and hold the *seudah* on Sunday (Adar 16).

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50) See *Sifrei*, *Devarim* 1; *Rashi* to *Zechariah* 9:1. See also *Rashi* to 14:8.

51) 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.”

52) See *Zechariah* 2:8. See *Sha’alos u’Teshuvos Bnei Tziyon*, vol. 3, *Kuntras Shelom Yerushalayim*. See also *Toras Chaim*, *Beshalach* 340a.

Numerous sources highlight the superiority of the sixteenth (and seventeenth) of Adar, the day immediately following Purim and *Shushan Purim*. There is even a debate as to whether it is possible to read the Megillah on that date; although the conclusion rejects such a proposal, the proposal is nevertheless included in Torah and therefore underscores an association of the sixteenth of Adar with Purim itself. (For that reason, one who reads the Megillah then is considered having inappropriately added something to Torah law and of having violated the edict not to extend reading the Megillah after Purim. However, after those days this restriction doesn't apply). In fact, the association is so strong that in certain years, when the fifteenth of Adar is on Shabbos, the residents of "walled" cities are **obligated** to have their *seudah* on the sixteenth. All of the above comes in addition to the fact that the sixteenth of Adar is itself a special date: it is identified in *Megillas Ta'anis* as a Yom Tov because it is the date "on which the Jews began to rebuild the walls of Yerushalayim."<sup>53</sup>

"When Purim coincides with *erev* Shabbos," the Rebbe writes,<sup>54</sup> "the residents of the holy city of Yerushalayim postpone several of their Purim observances to the following Sunday, including the Purim feast, the rejoicing, sending *mishloach manos*, and so on. At the **very start** of the Jewish exile, with the destruction of the first *Beis Hamikdash*, the Jews resolved never to forget Yerushalayim, to constantly remember it, and to recall it prominently at each joyous occasion—echoing a sentiment expressed by Dovid, the Sweet Singer of Israel, in his book of Tehillim. It is therefore appropriate, correct, and exceptionally good for Jews in **all locations** to increase in joy on this Sunday ... with multiple forms of rejoicing: With words of Torah (that gladden the heart); through bringing joy to other Jews, out of *ahavas Yisrael*; if appropriate and necessary, through sending *mishloach manos* and *matanos l'evyonim*; and especially through holding gatherings to strengthen Judaism in the spirit of Yerushalayim, which means "complete awe" of Hashem ... Through all this, we seek to deepen our bond with Yerushalayim, to which we turn when praying each of the daily prayers—'And they will pray to You toward ... the city that You have chosen' (*Melachim* 1:8:48). For it is the city that Hashem chose and bequeathed to each Jewish individual and to the entire Jewish collective—forever, as an eternal inheritance."

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53) See extensive references in Hebrew version.

54) *Michtav Klali Likras Purim* 5741

The Rebbe explained<sup>55</sup> in reference to the Purim joy of the sixteenth of Adar, that “when part of the Jewish people—in this case, the residents of ‘walled’ cities—have cause for celebration, it should prompt the rest of the Jewish nation to rejoice as well (although they live in ‘unwalled’ cities). For the Torah has given us a *mitzvas asei* to love our fellow Jews as ourselves, which requires us to rejoice in our fellows’ celebrations as we do with our own celebrations. As the [Friediker] Rebbe stated, the best demonstration by which we can prove that one is fulfilling this mitzvah is when we observe him in pain over his fellow’s suffering and rejoicing over his fellow’s celebration—to the point that he is even happier for his fellow than that person is himself!”

We should eat extra today in honor of Purim *Meshulash*. Although it is permissible to fast for a bad dream or for a *yahrtzeit*, no other voluntary fast should be observed.

*Tachanun* is recited -as usual.<sup>56</sup>

**Laws of Redemption:** On the fifteenth of Adar (when occurring on a weekday) 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 *mikvaos*. 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).<sup>57</sup>

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.<sup>58</sup> Interestingly, *Sefer Ma'aseh*

55) *Sichas Shabbos Parshas Ki Sisa*, Adar 16, 5728.

56) For detailed references and analysis, see footnote in the Hebrew version.

57) 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.

58) See *Rambam, Hilchos Shekalim* 1:9, based on *Mishnah, Shekalim* 1:3

*Rokei'ach* explains<sup>59</sup> that in the Future Era, each person will donate a **complete** shekel to the third *Beis Hamikdash*, instead of a half-shekel. When Purim coincides with *erev Shabbos*, all of the above is delayed until the following day, the sixteenth of Adar.

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.<sup>60</sup>

The Rebbe states<sup>61</sup> that: “Although regarding the reading of the Megillah, the latest date on which it can be read is the fifteenth of Adar,<sup>62</sup> 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’,<sup>63</sup> and as stated in the Megillah, Adar is ‘the month that was transformed for them’.<sup>64</sup> 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.”

The Rebbe explains<sup>65</sup> 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.”

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59) beg. of *Shekalim*. See *Midrash HaGadol*, *Naso* 6

60) see the discussion in *Sichas Yud Gimmel Nisan* 5738 and *Leil Daled d’Chag HaSukkos* 5751—*Hisva’aduyos* 5751 vol. 1, p. 118

61) *Sichas Shabbos Mevarchim Nisan* 5717, printed in *Likkutei Sichos* vol. 4, p. 1274. See also *Sefer HaSichos* 5752, p. 391

62) *Megillah* 2a

63) *Ta’anis* 29a

64) *Esther* 9:22

65) *Sichas Shabbos Parshas Vayakhel-Pikudei-Parah* 5731