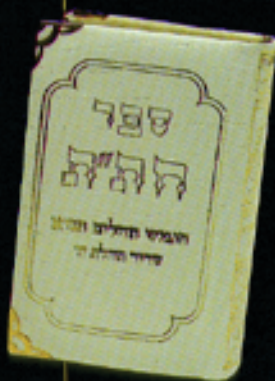


Sefer HAMINHAGIM

The Book of Chabad-Lubavitch Customs



PURIM

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The Month of Adar

(a) *Zayin Adar*:

On the seventh of Adar (the anniversary both of the birth and of the passing of Moshe Rabbeinu) and at the preceding *Minchah*, the Rebbeim of *Chabad* never said *Tachanun*. This was the case after they had assumed the leadership, never beforehand.¹

(b) *Purim Laws and Customs of General Application*:²

“When *Parshas Zachor* is read on the *Shabbos* before Purim, (and likewise when it is read on the *Shabbos* of *Parshas Ki Seitzei* [from which it is drawn]), there are varying traditions as to how to pronounce the word זכר, whose first syllable can be vocalized either with a *tzeirei* or with a *segol*. The same doubt exists when this word appears in the Torah reading of Purim, (and likewise on the *Shabbos* of *Parshas Beshalach* [from which it is drawn]). Here, too, I have not received a specific directive.

“It would appear that in each case the word זכר should be read twice. On *Shabbos Zachor* (and in *Parshas Ki Seitzei*) it should first be read with the letter ז vocalized with a *tzeirei* and then with the letter ז vocalized with a *segol*. In the Torah reading of Purim (and in *Parshas Beshalach*) it should also be read twice, but with the vocalization in reverse order.”³

1. From the Notes of the Rebbe *Shlita*.

2. [For an understanding of Purim as explained in the teachings of *Chassidus*, see the English translation of the *maamar* of the Rebbe Rayatz, entitled *Vekibeil HaYebudim* 5687 (Sichos In English, N.Y., 1991).]

3. In *Parshas Beshalach*, the *Masorah* on the *Chumash* records that זכר is vocalized with a *tzeirei*; in *Parshas Ki Seitzei*, it cites both views. This is evidently what the author of *Mishnah Berurah* had in mind when he ruled (in sec. 685:18) that the word should be pronounced both ways in order to satisfy both requirements. (Conflicting oral traditions are noted in *Maaseh Rav* and in the Glosses appended to it; see also *Haggabos Poras Yosef* on *Bava Basra* 21b.) Accordingly, the doubt should involve only *Parshas Ki Seitzei* (and *Parshas Zachor*). However, the Notes

At *Shacharis* on the Fast of Esther we say *Selichos* (*Siddur*, p. 359ff.) and *Avinu Malkeinu* (p. 277ff.).

The [three] coins of half a shekel (*machatzis hashekel*) are given [to charity] on the fast day, even when Purim falls on Sunday, [in which case the fast is observed on the preceding Thursday].

In the *Megillah* written by the Rebbe Maharash, (a) not all the columns begin with the word המלך, (b) nor do the names of the ten sons of Haman (*Esther* 9:7-9) occupy a separate column.⁴

Those listening⁵ to the reading of the *Megillah* fold their scroll [just as the reader does] like a letter,⁶ into three parts.

at the end of Vol. IV of *Ketzos HaShulchan* cite varying customs for the reading of *Parshas Beshalach* as well; grounds for them may be found in the light of the explanations given in *Boneh Yerushalayim*, sec. 44, though the latter appear to disclose a certain degree of inaccuracy.

In view of the explanation there that the *segol* is more relevant to *Parshas Beshalach* and the *tzeirei* more relevant to *Parshas Ki Seitzei*, it seems to me, as recorded in the text above, that in *Parshas Beshalach* (and on Purim) the word should first be pronounced with a *segol*, as the reading proper; then, in order to also satisfy the alternative view, it should be repeated with a *tzeirei*. In *Parshas Ki Seitzei* (and for *Parshas Zachor*) the order should be reversed.

Moreover, since the reading for *Maftir* is supplementary to the reading proper (for which the preceding seven congregants are called to the Torah), the above-described arrangement should apply both when the final passage is read for the seventh congregant and when it is repeated for the *Maftir*.

As to what, in the final analysis, really matters, the author of *Toras Chessed*, quoted in the above-mentioned *Ketzos HaShulchan*, had this to say: “Let it be *zecher*, let it be *zeicher* — so long as [the *kelipah* of one’s personal Amalek] is erased once and for all!”

4. A facsimile of this column is to be found in *Sefer HaToldos* of the Rebbe Maharash, p. 21. See also *Shulchan Aruch*, *Orach Chayim* 691:4, with *Ba’er Heitev* and *Shaarei Teshuvah*, and the sources indicated there; and *Sdei Chemed*, *Aseifas Dinim*, end of the section on Purim.
5. “There are no grounds to support the suggestion that one can fulfill the obligation of hearing the reading of the *Megillah* and so forth by means of a telephone, radio, or the like. For what is heard is not a man’s voice at all (and does not even resemble the case of ‘one who sounds a *Shofar* in a pit’). It is obviously most novel, even strange, to suggest that an indirect effect (כח כחו) and a basic transformation of the very nature of speech, should serve as a substitute for speech.

“Even though the recent scholars who have ruled otherwise include reputed *poskim*, it is evident from their very Responsa that those who explained them the nature and workings of the telephone made a basic mistake.

It is customary to “strike Haman” [by means of noise-makers and the like] at the mention of his name, at various stages in the reading (i.e., when he is described by an epithet, such as האגגי — “the descendant of Agag,” or הרע — “the wicked”).⁷

In the *Megillah* (8:11) we read ולהרג ולאבד ולאבד, and (in 9:2) we read ואיש לא עמד בפניהם ואיש לא עמד בפניהם.⁸

The *Megillah* is rustled at the mention of the words האגרת הזאת (“this letter”; 9:26) and again at אגרת הפורים הזאת השנית (“this second letter of Purim”; 9:29).

We recite the blessing of *Shebecheyanu* (*Siddur*, p. 339-340) by day as well [as at night].⁹

On Purim day the *tefillin* of *Rashi* are worn when the *Megillah* is heard and read.¹⁰

“At any rate, this is not the forum for a more extensive discussion of the subject.” (From a letter of the Rebbe *Shlita* [reprinted in *Teshuvos U’Biurim*, p. 242].)

6. See the commentaries on the *Shulchan Aruch* 690:17. The reason derives perhaps from the statement in *Pri Megadim* (*Eshel Avraham*, end of sec. 689), cited in *Derech HaChayim*, that it is proper that every individual have a valid *Megillah*, which thus needs to be unrolled and folded.
7. *Shulchan Aruch*, *loc. cit.*, and its commentaries. The compiler of the *Siddur Yaavetz* (R. Yaakov Emden) records that his father (the *Chacham Zvi*) used to stamp with his feet and clap with his shoes when Haman’s name was mentioned; and I saw my revered father-in-law, the Rebbe, do likewise (in contrast to the views of the *Acharonim* cited in *Sdei Chemed*, *loc. cit.*, sec. 10).
8. In the light of the above, the entry for 14 Adar II in [the Heb. edition of] *HaYom Yom* requires emendation. [All current editions have since been updated accordingly.]

These two variant readings are cited in the works of the *Masorah*. Yet a primary source and a satisfactory explanation still have to be sought as to why specifically these two phrases are customarily repeated in order to satisfy all the alternative requirements.

I have encountered a quotation from the Responsa entitled *Shevet Sofer* (on *Orach Chayim*, sec. 27) that relates that the *Chasam Sofer* introduced the custom in his *beis midrash* of reading both variants, ולהרג and ולהרג. In his *Megillah*, moreover, the former word appeared as usual, with the latter word added between the lines. It is likewise reported, on the authority of *Keses Sofer*, that the *Chasam Sofer* instituted the same custom with regard to בפניהם and בפניהם. In this case, the whole word בפניהם appeared as usual, with the single letter ל suspended between the lines.

These books are not at hand at the moment, but it would be of interest to determine whether the *Chasam Sofer* used to repeat only the disputed word, or whether he would repeat a phrase, as in our custom as noted in the text above.

9. See end of the *Piskei Dinim* of the *Tzemach Tzedek*, and *Shaar HaKollel*, sec. 47.

The wording in *Shoshanas Yaakov* (*Siddur*, p. 340) is: ארורים כל הרשעים ברוכים כל הצדיקים — “Accursed be all the wicked, blessed be all the righteous.”¹¹

Minchah is held earlier than usual and is followed by the *seudah*, the festive meal of Purim.

The rejoicing of Purim far surpasses that of *Yom-Tov*.¹²

The days of Purim¹³ are days of feasting and joy.¹⁴

(c) *Customs of the Rebbeim*.¹⁵

A silk coat is worn, as on *Shabbos* or *Yom-Tov*.

Half-shekel coins are given on behalf of the *Rebbitzin* and for young sons and daughters.

Even in private (i.e., even without a *minyan*) the blessings before and after the *Megillah* are recited, both by night and by day.

10. This practice differs from the custom cited in *Mishmeres Shalom* 50:4, of wearing the *tefillin* of *Rabbeinu Tam* for the daytime reading.

11. The above wording contrasts with the version that appears in various *Siddurim*: ארורים כל הרשעים ברוכים כל הצדיקים — “Accursed be all idolators, blessed be all of Israel.” In the *Tur* and *Shulchan Aruch*, *Orach Chayim* 690:16, there are differences from one edition to the next, evidently on account of the censor, and if so this would seem to imply that their original version spoke of idolators and Jews, rather than of *resha'im* and *tzaddikim*. This point requires further study.

12. These words appear in the second *maamar* beginning *Chayav Inesh Libesumei* in the [major] section on *Megillas Esther* in *Torah Or*.

13. This sentence appears in ch. 8 of the *maamar* beginning *Vayikach Haman* in the section on *Megillas Esther* in the supplements (*Hosafos*) to *Torah Or*.

14. As to the question of whether this involves an obligation to honor Purim by partaking of a formal meal including bread, the relevant opinions are set out in *Magen Avraham* 659:9 and in *Ba'er Heitev*, *loc. cit.* *Mor U'Ketziyah* holds that there is such an obligation, as too does *Nimukei Orach Chayim* (by the author of *Minchas Elazar*), who cites the authority of *Tosafos* on *Berachos* 38a and 42a. On the other hand, *Birkei Yosef* (in sec. 695) holds that one can fulfill one's obligation without bread. It is clear that this is also the view of the Alter Rebbe, who writes in his *Shulchan Aruch* (sec. 187:8) and in his *Siddur* [p. 235] that a person who forgot to say *Al HaNissim* in the Grace after Meals does not return to repeat it. However, another statement in his *Shulchan Aruch* (sec. 188:10) is somewhat problematic: “There is...no [proper expression of] joy [at a meal] unless bread is eaten....” See there. But this is not the place for a more detailed discussion.

As to whether there is a comparable obligation to eat meat on Purim, *Rambam* writes (in *Hilchos Megillah* 2:15): “What is the nature of this obligatory festive meal? — One should eat meat, etc....” This view, however, has not been cited by the *poskim* as binding, as has been commented by *Nimukei Orach Chayim*, *loc. cit.*

15. These practices are of course not intended as directives for the public.

Mishloach Manos (gifts of food; *Esther* 9:19), comprising food and drink, are sent to three people.

A sable hat and a *gartl* are worn for *netilas yadayim*, the blessing of *HaMotzi* and the Grace after Meals, and for the *maamar*.

A *maamar* is delivered at the festive meal.

It is the custom of the Rebbe *Shlita* to make an appeal during the *farbrengen* on Purim.¹⁶

16. The above sentence was added by the compilers of [the Hebrew original of] this work. See *Toras Shalom: Sefer HaSichos*, p. 243.

