



# ת"ס Laws and Customs: Taanis Esther/Purim

For the year 5784

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## 🌀 PURIM PREPARATIONS

An inspiring *Purim* is the product of diligent preparation. In the days prior to *Purim*, one should review the *Halachos* of *Purim*, learn *Maamarim* which focus on the inner dimension of *Purim*, and make appropriate *Mivtzoim* preparations.

## 🌀 TAANIS ESTHER (THURSDAY)

*Taanis Esther* is not one of the four public fasts instituted by the *Nevi'im*, and is generally more lenient. This year, *Taanis Esther* is even more lenient, for it is observed two days early (being that the 13<sup>th</sup> of *Adar* falls on *Shabbos*). One should not presume that the leniencies outlined below automatically apply to other fasts. [It goes without saying that, aside from these leniencies, one must observe *Taanis Esther* scrupulously.]

## 🌀 WHO MUST FAST?

All healthy adults must fast. One who didn't must compensate by fasting on Friday.

A *Chosson* and *Kallah* during the week of *Sheva Brochos* need not fast.

When a *Bris* occurs on *Taanis Esther*, the *Baalei Habris* (i.e. the *Mohel*, the *Sandek*, and the father of the baby) need not fast. However, all other attendees must fast. Therefore, the *Seudah* takes place at night, after the fast.

Pregnant mothers, nursing mothers and anyone considerably weakened by illness or advanced age need not fast. [One should not be unduly strict in this regard.] Mothers who have difficulty fasting while tending to their young children should consult with a *Rov*.

Anyone below *Bar/Bas Mitzvah* need not fast. From age nine upwards, the custom is to train children to fast for several hours, as per the child's abilities. [One should not be unduly strict in this regard.]

An individual exempt from fasting should eat in private only, and avoid meat, delicacies or excessive intake. Children old enough to understand the concept of a fast should avoid delicacies and meat.

## 🌀 EATING PRIOR TO THE FAST

One may eat and drink the entire evening until dawn (6:05am), provided that either of these conditions are met:

- One didn't go to sleep for the night. [Dozing off is not regarded as such.]

- One stipulated (preferably verbally) before going to sleep that he will eat upon waking. In this case, one recites the morning *Brochos* before eating.

## 🌀 LAWS OF FASTING

One shouldn't brush one's teeth or rinse one's mouth. [If this will cause great aggravation, there is room to be lenient, provided that one leans forward to prevent any liquid from flowing down one's throat; that one uses substances unfit for consumption (e.g. Listerine); and that one rinses with less than 86 ml.]

Non-chewable pills may be taken for medical purposes, without water. A *Rav* should be consulted about other medicines.

One may shower, bathe and apply ointments and creams. [Even those who choose to be strict on other fast days may nevertheless be lenient on *Taanis Esther*.]

One may touch food and engage in its preparation, but not taste it to determine whether it requires salt/spices. However, when preparing food for a *Seudas Mitzvah* scheduled for the night following the fast, one may taste the food if necessary, provided that **all** these conditions are met:

- One expels it without swallowing.
- One tastes only an absolute minimum.
- One does not taste more than 86 ml in total throughout the day.

## 🌀 CONDUCT ON TAANIS ESTHER

One should learn *Torah* connected to the topic of the fast.

One should give increased *Tzedakah*, especially before *davening*. It is proper to give the value of the forgone meals – especially if one is exempt from fasting.

The purpose of fasting is to make a *Cheshbon Hanefesh* (soul reckoning) and do *Teshuvah*. Idling away one's time, or partaking in joyous or entertaining activities, is not in the spirit of the fast. One should be especially careful to avoid anger.

## 🌀 TAANIS ESTHER: SHACHARIS

During *Shacharis*, only the *Chazzan* recites *Aneinu*. Therefore, one who won't be fasting shouldn't serve as *Chazzan*.

[In the unlikely event that the *Chazzan* won't be fasting, or less than three congregants are fasting: Instead of reciting *Aneinu* between *Goel Yisroel* and *R'foeinu*, the *Chazzan* includes *Aneinu* in the *Brocho*

of *Shema Koleinu*, and concludes the *Brocho* regularly, i.e. *Shomea Tefillah*.]

A *Chazzan* who forgot to recite *Aneinu*:

- if he remembered before reciting *Hashem's* name at the end of *R'foeinu*, he recites *Aneinu* immediately, and then repeats the *Brocho* of *R'foeinu*;
- if he already concluded the *Brocho* of *R'foeinu*, he recites *Aneinu* in the *Brocho* of *Shema Koleinu*, ending the *Brocho* with a double conclusion, i.e. *Ha'one B'eis Tzara V'shomea Tefillah*;
- if he already concluded the *Brocho* of *Shema Koleinu*, he recites *Aneinu* as a separate *Brocho* immediately after the *Brocho* of *Sim Shalom*.

*Selichos* is recited after *Misratzeh* at the end of the long Thursday *Tachnun* addition, right before *Avinu Malkeinu*.

The long *Avinu Malkeinu* is recited. [It is not our custom to recite it verse by verse after the *Chazzan*.]

If *Tachnun* is not recited (e.g. a *Chosson* is present), *Selichos* is still recited, whereas *Avinu Malkeinu* is not recited.

One who is not fasting must still recite *Selichos* and *Avinu Malkeinu*.

It is customary to stand for the entire *Selichos*. [An infirm person may sit. If possible, he should at least stand for each recitation of the *Yud-Gimel Midos*.]

One who *davens* without a *Minyan* omits the *Yud-Gimel Midos-Harachamim*.

## 🌀 TAANIS ESTHER: KRIAH

The passage of *Vayechal* is read, provided that at least three congregants are fasting.

A non-fasting individual must still hear *Krias Hatorah* of *Vayechal*, but is not called up for an *Aliya*. [If he is the only *Kohen* or *Levi*, he should absent himself.] If he is called up at *Shacharis*, he may accept the *Aliya*, since Thursday is always a day of *Kriah*. However, at *Mincha*, he should accept the *Aliya* only if declining it will pain him or minimize the honour of the *Torah*. In any case, he may perform *Hagbah* or *Gelilah*.

A non-fasting individual shouldn't serve as the *Ba'al Koreh*, unless no one else can.

When the congregation recites the verses aloud, the *Ba'al Koreh* waits for silence before resuming. The *Oileh* begins these verses with the congregation but ends with the *Ba'al Koreh*.

## 🕍 MACHATZIS HASHEKEL

Before *Mincha*, all males over *Bar-Mitzvah* give three halves of the local currency. [In Australia, three 50-cent pieces.]

One should not use *Maaser* money for his own *Machatzis Hashekel*.

The *Rebbeim* would also give *Machatzis Hashekel* on behalf of their wives and daughters, as well as for their sons under the age of *Bar Mitzvah*. [*Sefer Haminhagim* qualifies that this isn't a directive for the public. Nevertheless, it is prevalent amongst *Chassidim* to do so.]

Ideally, boys below *Bar Mitzvah* should give their *Machatzis Hashekel* personally.

It is preferable that the proceeds go to a *Shule* or *Beis Midrash*, just as the *Machatzis Hashekel* of old would be used for the *Beis Hamikdash*. Alternatively, the proceeds are distributed to the poor.

## 🕍 TAANIS ESTHER: MINCHA

*Mincha* is longer than usual (due to *Krias Hatorah* and *Haftorah*); it should be timed to conclude before sunset (7:30pm).

Ideally, *Krias Hatorah* should not begin prior to *Mincha Gedolah* (1:58pm). *Shmoneh Esrei* may certainly not begin before then.

After *Haftorah*, the *Chazzan* slowly recites *Kaddish* while the *Torah* is returned to the *Aron Hakodesh*, similar to *Mincha on Shabbos*.

An individual who forgot *Aneinu* may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If he didn't remember until he ended *Shmoneh Esrei*, he does not repeat it. [A non-fasting individual does not recite *Aneinu*.]

The *Chazzan* recites *Aneinu* between *Goel Yisrael* and *R'foeinu*, and also recites *Birchas Kohanim* towards the end of *Shmoneh Esrei*.

*Tachnun* and *Avinu Malkeinu* are recited, since it is not *Erev Purim*.

The *Rebbe* reinstated the custom of addressing the congregation after *Mincha* to arouse them to *Teshuvah*.

The fast concludes with the emergence of three medium stars (7:56pm).

## 🕍 SHABBOS PARSHAS ZACHOR

It is a *Torah* obligation for all men and boys over the age of *Bar Mitzvah* to hear *Parshas Zachor*. [One who absolutely cannot attend a *Minyan* should read this passage from a *Sefer Torah* or *Chumash*, with the *Trop* if he knows it.]

There is a dispute as to whether women must hear *Parshas Zachor*. It is thus ideal for women to attend. However, a woman

who cannot easily attend *Shule* (e.g. she is tending to her small children) may instead read this passage from the *Chumash*.

Ordinarily, a *Sefer Torah* may not be moved to another location for one-time use. Nevertheless, one may do so to facilitate the *Kriah* of *Parshas Zachor*.

Ideally, the *Ba'al Koreh* should be old enough to have a beard. [If this is not possible, a boy over thirteen may serve as *Ba'al Koreh* only if it is established that he has reached puberty and has the *Halachic* status of a *Bar Mitzvah*.]

The *Ba'al Koreh* should read loudly and clearly, having in mind to be *Moitzie* everyone listening to the *Kriah*. Similarly, all the listeners should have in mind to be *Yoitzei* the *Kriah* and to fulfil the *Mitzvah* of remembering to eliminate *Amalek*.

The word *Zecher* is first read with a *Tzeirei* and then again with a *Segol*.

*Av Harachamim* is recited before *Musaf*.

*Tzidkasecha* is omitted in *Mincha*.

## 🕍 CONCLUSION OF SHABBOS

If a *Shabbos* meal extends into *Motzei Shabbos*, *Retzei* is recited, but not *V'al Hanissim*.

Since one may not prepare for after *Shabbos*, one should not take the *Megillah* out of its place before the end of *Shabbos*. [Many *Shules* therefore schedule a break before *Maariv*. Another option is to bring the *Megillah* to *Shule* before *Shabbos* and leave it in a safe and respectable place.] The same applies to graggers, especially as they are *Muktzeh*.

## 🕍 PURIM DRESS

The *Rebbeim* would wear *Shabbos* clothing throughout *Purim*. [*Sefer Haminhagim* qualifies that this isn't a public directive. Nevertheless, it is prevalent amongst *Chassidim* to dress accordingly. Some say that the *Rebbe* himself encouraged this.]

The custom is for children to wear masks or costumes. One should ensure that costumes do not contain *Shatnez*.

Cross-dressing is absolutely forbidden throughout the year. Although the *Remo* and several other early *Achronim* rule leniently with regards to *Purim*, the overwhelming majority forbid it. This prohibition applies to all adults and children who are of the age of *Chinuch*.

The *Rebbe* encouraged children to shy away from dressing as *Haman* or other wicked people. [When a *Purim* play requires a child to act the part of *Haman*, the *Rebbe* indicated that this role be played without considerable enthusiasm.]

## 🕍 V'AL HANISSIM

*V'al Hanissim* is recited in each *Shmoneh Esrei* of *Purim*. One should not intentionally skip *V'al Hanissim* to recite *Kedushah* or *Modim* with the *Minyan*.

If one forgot *V'al Hanissim* at the appropriate place in *Shmoneh Esrei*, he may still recite it if he did not yet say *Hashem's* name at the end of that *Brocho*. After that point, he does not recite it.

*V'al Hanissim* is recited each time one *benches* on *Purim*. If one forgot *V'al Hanissim* at the appropriate place, he may recite it before saying *Hashem's* name at the end of that *Brocho*. After that point, he may recite it as a *Horachamon*, as per the *Nusach* printed in the *Siddur*.

Towards the end of *benching*, one recites *Magdil*, and not *Migdol*.

## 🕍 MAARIV & HAVDALLAH

*Shabbos* concludes at 8:06pm. One who needs to make *Purim* preparations or perform *Melachah* before *Maariv* should remember to say "*Boruch Hamavdil bein Kodesh L'Chol*".

One should endeavour to hear the *Megillah* as soon as possible after this time. Even so, many *Shules* delay *Maariv* slightly so that everyone has enough time to make their way from home to *Shule* after *Shabbos* has ended.

An *Ovel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing) still serves as *Chazzan* on *Purim*.

*Atah Chonantanu* is recited during *Shmoneh Esrei*.

Unlike a usual *Motzei Shabbos*, the *Chazzan* recites *Kaddish Tiskabel* immediately after *Shmoneh Esrei*. The *Megillah* is read immediately afterwards.

After the *Megillah* is concluded, *Vi'hi No'am* and *V'Atah Kadosh* are recited. This is followed by the full *Kaddish* – excluding the line beginning *Tiskabel* – and *Aleinu*.

In *Shule*, *Havdallah* is not recited until after the conclusion of *davening*.

One who is hearing the *Megillah* at home should first recite *Havdallah*, but should not otherwise eat or drink before hearing the *Megillah*. [Nevertheless, if one feels ill or weak, one may eat or drink. Even so, one should not eat more than a *K'beitzah* (57 grams) of bread or *Mezonos* – unless there are health concerns, in which case one should appoint a *Shomer* (guardian) to remind him to hear the *Megillah*.] Similarly, one may not nap or perform any activity that may distract him prior to reading the *Megillah*. Rather, one should

endeavour to hear the *Megillah* as soon as possible. Nevertheless, it may be read the entire night until dawn (6:08am).

## 🕊️ MEGILLAH READING

All men and women over the age of *Bar/Bas Mitzvah* must hear the *Megillah*.

Children (both boys and girls) should also attend the *Megillah* reading and quietly follow along according to their ability, unless they are too young and will create a disturbance. [An infant who cries or makes noise should be taken out of *Shule*.]

Ideally, one should attend a *Megillah* reading in a *Shule* where a large crowd has congregated. [Despite this, one need not attend any *Shule* other than the one he ordinarily attends.]

At the very least, one should hear the *Megillah* with a *Minyan*. [This applies even if he will be reading the *Megillah* later for individuals who could not attend a *Minyan*.] If this is also not possible, one should still endeavour to hear the *Megillah* with as many people as possible.

One does not fulfil the *Mitzvah* of *Megillah* when hearing it by way of a microphone, phone, radio, Zoom or any other electronic medium. [A person who uses hearing aids should consult a *Rav*.]

A perfectly Kosher *Megillah* should be used. [If that is unavailable, a *Megillah* with disqualified or missing letters/words may be used if they do not occur at its beginning or end, nor do they comprise an entire section or the majority of the *Megillah*. Needless to say, the *Ba'al Koreh* must still recite every single word – including the missing or disqualified words – when using such a *Megillah*.]

One may assume that his friend consents to his *Megillah* being borrowed for the sake of performing the *Mitzvah*, as long as it remains in the vicinity at all times, and it is returned to exactly the same place in the same condition.

It is preferable that the listener follows along in a proper *Megillah* and recites the words in a whisper audible only to himself – but only if he is sufficiently familiar with the proper pronunciation of the words.

One who follows along from a *Chumash* should **not** recite the words at all, but must rather pay especially close attention to the *Ba'al Koreh*.

Before the first *Brochos* are recited, the *Megillah* is unrolled and folded twice, to create three folds. The ends of the scroll should not dangle disrespectfully. [This also applies to everyone else following along with a proper *Megillah*.]

One may touch the parchment of the *Megillah* directly, unlike a *Sefer Torah*.

The *Ba'al Koreh* in *Shule* should be flanked by at least one person on his right and another on his left.

An *Ovel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing) may read the *Megillah* for individuals. However, he should not serve as the *Ba'al Koreh* in a *Minyan*, unless this is his regular function, or there is nobody as fluent as him.

Everyone should stand for the *Brochos*, unless it is too difficult. During the actual *Megillah* reading in *Shule*, the *Ba'al Koreh* must stand (and may lean for support if necessary), but those listening don't need to stand. Nevertheless, the *Rebbe* would stand, and this is the prevalent custom.

When the *Ba'al Koreh* recites the *Brochos*, he should have in mind to be *Moitzie* everyone as they listen to the *Brochos* and the entire *Megillah*. Similarly, all the listeners should intend to be *Yoitzei* the *Brochos* and the entire *Megillah*, and should not say "*Boruch Hu u'Voruch Shmoi*". [If one accidentally did so, he does not recite the *Brochos* again.]

If the *Ba'al Koreh* already heard the *Megillah*, the *Brochos* are recited by another man who did not yet hear the *Megillah*, and he is *Moitzie* everyone. If none of the men present are able to recite the *Brochos*, the *Ba'al Koreh* may recite it for them (or prompt them word by word).

When the *Megillah* is read for women only, and the *Ba'al Koreh* already heard the *Megillah*, the women recite the *Brochos* themselves (standing). They may either recite the *Brochos* individually, or have one woman be *Moitzie* all the others. The same applies when reading *Megillah* for children under *Bar/Bas Mitzvah*.

One should not speak from the time of the opening *Brochos* until the *Megillah* reading (and the last *Brocho*) is concluded, because unnecessary speech constitutes an interruption, and also prevents him from hearing every word of the *Megillah*.

Whenever *Haman's* name is mentioned alongside a title, one should stamp his feet vigorously. Children should be encouraged in spinning their *graggers* and stamping out *Haman's* name. The *Ba'al Koreh* should wait for absolute silence before resuming.

The following *Pesukim* are read aloud by the congregation, followed by the *Ba'al Koreh*: 2:5, 8:15, 8:16, 10:3.

The *Ba'al Koreh* raises his voice at "*Balailah Hahu*" (6:1).

The *Baal Koreh* reads "*Laharog Ul'abeid; v'Laharog Ul'abeid*" (8:11) and "*V'ish Lo Omad Bifenehem; V'ish Lo Omad Lifenehem*" (9:3).

The congregation reads the ten sons of *Haman* quickly in one breath, from the words "*Chamesh Meios Ish*" until "*Aseres*" (9:6-10), followed by the *Ba'al Koreh*. [Despite the speed of reading and the large gaps that appear in the *Megillah* between these words, the *Ba'al Koreh* should ensure that he is looking at each respective word as he pronounces it. Nevertheless, if he failed to do so, the *Megillah* reading is still valid.]

The *Megillah* is given a light shake at the words "*Ha'igeres Hazos*" (9:26) and "*Ha'igeres Hapurim Hazos*" (9:29). [This also applies to everyone else following along with a proper *Megillah*.]

The final *Brocho* is recited by the *Ba'al Koreh*, but only if the *Megillah* was read with a *Minyan*. [The *Rebbeim* would recite this *Brocho* even without a *Minyan*.] *Shoshanas Yaakov* is recited by everyone even when there is no *Minyan*.

The *Megillah* should remain unfurled until the conclusion of the last *Brocho*. [This also applies to everyone else following along with a proper *Megillah*.]

## 🕊️ INTERRUPTION DURING MEGILLAH

One who misses hearing even a single word is not *Yoitzei* the *Megillah* reading. Therefore, one should pay absolute attention to every word whilst the *Ba'al Koreh* is reading the *Megillah*, and not allow his mind to wander.

If one missed hearing a word, the best solution is to read from that word onwards, until he catches up with the *Ba'al Koreh*. This is necessary because each word of the *Megillah* must be read/heard in the correct order. It is best to do this using a proper *Megillah*, but a *Chumash* is still acceptable for this purpose (up to half of the *Megillah*).

One need not recite the words with the *Trop* if this will detain or prevent him from catching up to the *Ba'al Koreh*. However, one must ensure that all the words are properly enunciated and vowelized.

If one missed a word and did not follow the guidelines above, or he left during the *Megillah* reading for even a short time, he must hear the *Megillah* again. Nevertheless, he does not need to start again from the beginning, but may instead resume hearing it from the place where he was interrupted. In such an instance, one does not repeat the *Brochos* unless he diverted his attention from the *Mitzvah* of *Megillah*.



As mentioned above, one should not speak during the *Megillah* reading. If one said anything unrelated to the *Megillah* between the *Brochos* and the very **start** of *Megillah*, he needs to recite the *Brochos* again. If one spoke after this time – even matters unrelated to the *Megillah* – he does not repeat the *Brochos* again. Nevertheless, being that he could not have properly heard the words that the *Ba'al Koreh* was reading whilst he was talking or repeating the *Brochos*, he must follow the guidelines above for one who missed a word.

One should not pause unnecessarily during the *Megillah*. Nevertheless, if one paused even for an extended period of time, he may resume from the place where he paused. The exception is if he was forced to pause due to circumstances beyond his control, and the pause was for more time than it would have taken him to finish reading the *Megillah*. In such a case, one needs to start reading the *Megillah* again from the beginning, but does not repeat the *Brochos*.

## 🌀 PURIM NIGHT

The table should be set with a tablecloth and candles. One should wash for *Melave Malka*. During the meal, one should rejoice and eat something special in honour of *Purim*. [One should moderate any festivities in order that they do not interfere with *Purim* morning.]

It is customary to eat seeds on *Purim*, such as poppy-seed *Hamantashen*, to commemorate the seeds that Esther ate when keeping *Kosher* in the king's palace.

## 🌀 SHACHARIS

*Megillah* is read after sunrise (7:27am). *Shacharis* should be timed to read the *Megillah* as soon as possible. In extenuating circumstances, one may read the *Megillah* between dawn (6:08am) and sunrise.

Ideally, men should not eat before hearing the *Megillah*. If this is difficult, or there is any concern that one will be unable to concentrate during *davening*, one may snack, but should not eat a *K'beitzah* (57 grams) of *Mezonos*. Nevertheless, one should not be stringent if there are any health concerns.

*V'al Hanissim* is recited in *Shmoneh Esrei*, and *Tachnun* is not recited.

If one did not hear *Parshas Zachor* on *Shabbos*, he should have in mind to fulfil his obligation through the *Krias Hatorah* of *Purim*. [For this reason, the *Ba'al Koreh* should intend to be *Moitzie* anyone who did not hear *Parshas Zachor* on *Shabbos*.]

During *Krias Hatorah*, the word *Zecher* is first read with a *Segol*, then again with a *Tzeirei* (the reverse of *Parshas Zachor*).

The *Sefer Torah* remains out during the *Megillah* reading, and is returned only after *Kaddish Tiskabel*, as usual. [The one who holds the *Sefer Torah* remains seated throughout the *Megillah* reading and associated *Brochos*.]

If one did not yet give *Machatzis Hashekel*, he should do so before the *Megillah* reading.

When the *Brocho* of *Shehecheyanu* is recited, all should have in mind the other *Mitzvos* of *Purim*; i.e. *Mishloach Manos*, *Matanos Lo'evyonim* and *Seudas Purim*. Preferably, the *Gabbai* or *Ba'al Koreh* should announce this.

One should wear his *Rashi Tefillin* until after the *Megillah* reading (and *davening*). The Rebbe would touch his *Tefillin Shel Rosh* at the word *Vikor* (8:16), for it refers to *Tefillin*.

A *Bris* performed at *Shule* is conducted right before *Megillah*. A *Bris* performed at home is held after *davening*.

## 🌀 WORKING ON PURIM

One should not perform manual labour on *Purim* day (e.g. building, gardening, sewing, laundering, calligraphy and artistic drawing or painting) unless for the sake of *Purim* or a *Mitzvah*; or he is so poor that he is without food; or to prevent a financial loss.

One may do light office-work or sell goods and merchandise, but not to the point that it distracts him from the joy of *Purim*.

One may instruct a non-Jew to perform manual labour on *Purim*.

## 🌀 MISHLOACH MANOS

All men and women over *Bar/Bas Mitzvah* should send at least one *Mishloach Manos*. Children (of the age of *Chinuch*) should also do so. [The *Rebbeim* would distribute three *Mishloach Manos* packages – to a *Kohen*, *Levi* and *Yisroel*.]

The *Mishloach Manos* should contain at least two types of (respectable) ready-to-eat foods and/or beverages other than water. [The *Rebbeim* would include both a food item and beverage.]

Men should send their *Mishloach Manos* to men, and women should send their *Mishloach Manos* to women. It should not be a group *Mishloach Manos*, nor should it be sent anonymously.

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

*Mishloach Manos* should be both sent and received during *Purim* day (and not the night before or after *Purim*).

It is praiseworthy to give *Mishloach Manos* to many people. [Technically, it is not necessary to adhere to the above-mentioned *Halachos* with regards to any additional optional *Mishloach Manos* that one sends. Nevertheless, it is commendable to do so.]

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

*Mishloach Manos* may not be sent to an *Ovel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing). If it was sent, for whatever reason, the *Ovel* may accept it. One may send *Mishloach Manos* to an *Ovel's* spouse or child. The *Ovel* himself is required to send *Mishloach Manos*, but should send simple food items.

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

If the sender already *Toiveled* the utensil, the recipient must still *Toivel* the utensil, but without a *Brocho*. The same applies if the recipient is unsure whether the sender *Toiveled* the utensil. Therefore, the sender should inform the recipient (e.g. with a label) that the item has not yet been *Toiveled*, in order that the recipient may *Toivel* it with a *Brocho*. [It is best that the *Mishloach Manos* food does not directly touch a non-*Toiveled* utensil.]

When it is doubtful that the recipient will *Toivel* the utensil, the sender may do so on his behalf, with a *Brocho*, if he first transfers ownership to the recipient, in his absence, via a *Kinyan* performed with a third-party.

## 🌀 MATANOS LO'EVYONIM

All men and women over *Bar/Bas Mitzvah* should give *Matanos Lo'evyonim* to at least two needy people. Children (of the age of *Chinuch*) should also do so.

One should use the local currency, and not use *Maaser* money. [This does not apply to any additional optional *Matanos Lo'evyonim* that one gives.]

*Matanos Lo'evyonim* must go specifically to needy people (or *Tzedakah* organisations devoted to that purpose), and not to other *Tzedakah* causes.

One need not assess the financial circumstances of a poor person before

giving him *Matanos Lo'evyonim*. Rather, "we give to whomever extends a hand."

*Matanos Lo'evyonim* should be delivered during *Purim* day (and not the night before or after *Purim*).

If there are no poor people present, one must physically set aside *Matanos Lo'evyonim* – a verbal pledge is insufficient – and distribute it at the earliest opportunity. Alternatively, one should appoint a *Shliach* who can distribute it for him in a different location.

It is preferable to allocate more of one's funds to *Matanos Lo'evyonim* than to *Mishloach Manos* and *Seudas Purim*.

One who thought to give a certain sum as *Matanos Lo'evyonim* may not retract, even though his pledge wasn't verbal.

### 🌀 MIVTZOIM

One should do all within his or her power to ensure that every Jew hears the *Megillah* and fulfils all the *Mitzvos* of *Purim*. This includes even children of the age of *Chinuch*.

One should arrange gatherings and events for adults and/or children who are not yet familiar with *Purim*, and utilize the opportunity to tell the story and laws of *Purim*, as well as to fulfil the *Mitzvos* of *Purim* with each of them. These gatherings should be conducted in as exciting and public a manner as possible.

One should participate in visiting Jewish people who are in hospitals, aged-care facilities, in the army, or in jail.

If one is faced with the choice of reading the *Megillah* for someone only once, he should prioritize the daytime reading over the night-time reading.

If the *Megillah* is read for someone who may be too infirm or incompetent to listen to the whole reading properly, the *Brochos* should not be recited.

Where appropriate, one should involve his children in *Mivtzoim* activities.

One who cannot perform *Mivtzoim* personally should participate financially.

*Megillah* readings should conclude before sunset (7:25pm). In extenuating circumstances, it should be read (and concluded) before the advent of three stars (7:52pm), without the *Brochos*.

### 🌀 SEUDAS PURIM

One must feast and rejoice on *Purim*. In fact, the joy of *Purim* is even greater than the joy of *Yom-Tov*.

The feast is conducted in the late afternoon. Hence, *Mincha* is *davened* earlier than usual, prior to the *Seudah*.

Despite the hustle-and-bustle of *Purim*, one should make a point of learning *Torah* prior to the *Seudah*, for a short period of time. Since *Purim* is thirty days before *Pesach*, one should begin reviewing the laws of *Pesach*.

A fair part of the meal should take place during the daylight hours. At the very least, one should eat a *Kezayis* before sunset (7:25pm).

If circumstances do not allow one to conduct his *Seudah* in the late afternoon, he may eat this meal anytime during the daylight hours.

One should feast among family and friends, because a larger crowd increases the joy. One should also invite guests to the *Seudah*.

The table should be set with a tablecloth. Some have the custom to light candles.

The prevalent custom is to wash, and eat meat and other delicacies. It is also customary to eat *Kreplach*.

If one wishes to begin the *Seudah* in one place and continue eating and *bentch* elsewhere, he must have this in mind when reciting *Hamotzie*. [If he didn't have this in mind, he should not relocate during the meal. However, if he did so, he may *bentch* in the place where he finishes eating.]

One should share words of *Torah* at the meal, especially words of *Torah* that are associated with the *Purim* story.

It is customary to share a *Purim Torah*. The intention is not to use *Torah* to make a joke or mockery, G-d forbid. Rather one should share a *Dvar Torah* of the sort that brings joy to those who hear it. [In similar vein, it is forbidden to produce or read any satirical imitations of *Gemoro*, such as "*Masechta Shikorim*".]

### 🌀 WINE AND ALCOHOL

Chazal instituted that one should drink wine on *Purim* "until he doesn't know the difference between *Orur Haman* and *Boruch Mordechai*". Many *Poskim* understand this to mean that one must drink to the point of intoxication.

At the same time, the *Poskim* caution against becoming inebriated when there is even the slightest chance of negative consequences. This especially applies to anyone with a medical issue or a weak constitution; to young teenagers; to anyone whose behaviour may not completely conform with *Halacha* when inebriated (such as forgetting to make a *Brocho* properly, *bentch* or *daven Maariv*); to anyone who may cause damage, injury or shame to himself or others; or to anyone who may cause a *Chillul Hashem* when inebriated. Anyone in this category should

discharge their obligation by drinking only slightly more wine or alcohol than usual.

It goes without saying that drinking and driving can be deadly and is a severe violation of *Halacha*. It is also dangerous for an intoxicated person to cross the road himself, and he should therefore be escorted home safely.

The *Mitzvah* of drinking wine or alcohol does not apply to women and children.

The *Rebbe* established a year-round ban against people under the age of forty drinking more than four *Kelitchlach* (shot cups) of alcohol. Some years, the *Rebbe* made an exception for *Purim*. On many other occasions, the *Rebbe* stated explicitly that this ban extends even to *Purim*. The *Rebbe* would especially caution the *Bochurim* about this, and suggested that they fulfil their obligation by increased involvement in "*Yeyna shel Torah*" (the wine of Torah).

### 🌀 MOTZOEI PURIM

*V'al Hanissim* is recited even when *bentching* after dark, as long as the meal began before nightfall and one has not yet *davened Maariv*. [For this reason, it is best to *bentch* before *davening Maariv*.]

On the night following *Purim*, one must not forget to *daven Maariv* as soon as possible. In any case, one should certainly *daven* before midnight (1:26am).

The night following *Purim* is an especially appropriate time for a *Chassidishe Farbrengen*, and is an appropriate way of celebrating the joy of *Purim* in a manner of "*b'rov am hadras melech*".

*Purim* is an auspicious time for the *Daled Bavos* to be sung. Additionally, the *Rebbe* frequently instructed that *Hop Kozzak* and *Nyet Nyet Nikovah* be sung at the *Purim Farbrengens*.

### 🌀 SHUSHAN PURIM

*Tachnun* is not recited.

Fasting is forbidden. Even though there is no requirement to eat a festive meal, one should still rejoice and eat something special in honour of *Shushan Purim*.

During the annual *Purim Farbrengens*, the *Rebbe* would note that *Shushan Purim* is an appropriate time to begin giving *Maos Chittim*; to begin focusing on learning the *Halachos* of *Pesach*; to begin making *Mivtzoim* preparations for *Pesach*; and to begin arranging the distribution of hand-made *Shmurah Matzah*.

*Matzah* is not eaten in the thirty days prior to *Pesach*. [One may eat *Matzah* balls or foods containing *Matzah* meal.]