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DAY-TO-DAY HALACHIC GUIDE

Purim 5785





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Under the auspices of Horav Yosef Yeshaya Braun, shlita
Member of the Badatz of Crown Heights

B"H

DAY-TO-DAY HALACHIC GUIDE

**Laws & Customs for
Purim 5785**

Also:

Laws of Intoxication

Laws of Hatov Vehameitiv

Manual for Megillah Mess-ups

By

Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

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FOREWORD

We present a comprehensive guidance with laws and customs associated with Taanis Esther and Purim 5785. The details are derived from multiple sources, revised by **Rabbi M.M. Rotenberg**.

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*, various *sichos*, *maamarim*, 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 mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

* * *

TIME TO PREPARE

In a *sichah* on the second day of Rosh Hashanah 5752, the Rebbe states:

“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.”

* * *

LAWS OF REDEMPTION

The concept of studying these halachos is based on several *sichos*, some of which are quoted below:

TO REALIZE REDEMPTION

“Hashem **begs** the Jewish people,” the Rebbe passionately stated, “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam] ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the mitzvos that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”¹

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

* * *

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

The Editors

Rosh Chodesh Adar 5785

1) *Likkutei Sichos* vol. 18, p. 341 – Emphasis in original

2) *from a sichah addressed to N’shei Ubnos Chabad – Sefer Hasichos 5750, vol. 2, p. 485*

THE MONTH OF ADAR

“When Adar arrives we increase in joy,” is the saying of our Sages and an imperative in Halachah. This month is also, as Chazal note, a time when the Jewish people have “a healthy mazal.” The joy of Adar is meant to be expressed primarily through an increase in Torah study and in performing mitzvos more assiduously.³

MIVTZA PURIM

Purim is an excellent opportunity for *mivtzoim*. In addition to arranging Megillah readings for those who may not attend established public readings, 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*,” the Rebbe says,⁴ “is to ensure that each Jewish person fulfills all the mitzvos of Purim according to halachah. We should campaign in speech and in action. In speech, we should address our fellow Jews with words that come from the heart to impress upon them the importance of observing these mitzvos. In the realm of action, we should take whatever steps 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 setting aside 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,⁵ “We should strengthen and expand our preparing for the Purim campaign, to ensure that every Jew (to quote the Megillah), “the youth and old, the infants and the women,” will celebrate Purim to the fullest extent, so that everyone participates in the mitzvos of Purim ... including children—*many* children, *all* children, the boys and the girls! It goes without saying that we must reach out to enable those Jews who find themselves in 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 the 15th 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

³ See [#19225](http://www.asktherav.com) for sources, and also with regard to dancing to express joy at this time.

⁴ *Michtav Klali Yud-Alef Adar 5737*, printed in *Likkutei Sichos* vol. 16, p. 619

⁵ *Michtav Klali Yud-Alef Adar Shenit 5741*, printed in *Likkutei Sichos* vol. 21, pp. 489 ff.

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....⁶

PURIM PREPARATIONS

NEW MEGILLOS

A Megillah should be purchased only from a *sofer* with a stellar reputation in both *yiras Shamayim* and his craft; the accepted practice is to purchase *Stam* only from a *sofer* who has a *ksav kabbalah*. However, if you have obtained a Megillah second-hand without knowledge of its origin, it is still kosher for the mitzvah.⁷

There is a version of the Megillah setup, wherein the beginning of the third *possuk* of the eighth chapter is missing the *parshah* spacing that is the common tradition. A Megillah with this alternative setup is a kosher Megillah. In fact, it is utilized in a famous Megillah written by the Rebbe Maharash that he gifted to his grandson, the Frieddiker Rebbe, who publicized it. The Rebbe commented on many details in this particular *ksav* as the preferred method of writing a Megillah.⁸

If purchasing a new scroll, take care not to inscribe or attach anything additional to the parchment itself inside or outside—not the *brachos* recited before the reading, the owner's name, nor product stickers.

The text of the Megillah should not be printed on parchment since it may cause someone to erroneously consider it a kosher Megillah to utilize to fulfill the mitzvah (in which case, the *brachos* and the reading would be null and void). If such an item exists, it should be sent to the *genizah*. However, it is permissible to use an imitation parchment design in a printed Megillah, as long as its inauthenticity is obvious.

6) *Sichas Motzaei Chamishah-Asar B'Shvat* 5737.

7) In an emergency, even a Megillah written on parchment prepared without proper intention may be read from, though preferably without a *brachah*.

8) See [#26584](http://www.asktherav.com)

TEVILAS KEILIM FOR GIFTS

GIFTING FOOD TRAYS

Utensils requiring immersion that are purchased with the intent of gifting them to someone else should receive *tevilah* only when they become the property of the giftee.

If the gift-giver wishes to immerse their gift prior to handing it over to the recipient, they may do so with a halachic stipulation: they first hand the utensil to a third party (who accepts it on the recipient's behalf). In this manner, they ensure 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.)

If multiple giftees are receiving these utensils, the symbolic transfer of ownership must be performed for each one individually by name. However, in the case of glassware (which only requires immersion by Rabbinical ordinance) there is room to be lenient and stipulate that the dish is being acquired for "whoever happens to receive it," although it is still preferable to specify the recipient for every single one.

FILLED TRAYS

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 dispensation is especially applicable to glass utensils.

There are halachic authorities, however, that the giver is required to immerse a utensil that will be filled with food before using it even for the first time. To account for this opinion, avoid placing the food directly on the utensil—especially if it is constructed of metal, which requires biblical immersion. Instead, present the food items within a separate bag. (A liner 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.

Alternatively, you can perform a workaround transfer-of-ownership procedure with a third party, as outlined above, in order to use the gift as a food receptacle without qualification. In cases where you suspect that the recipient may neglect immersing the gift, you should definitely employ it.

Another workaround for being able to perform *tevilah* on a utensil that will be gifted is to use it personally at least once. Then you may immerse it as usual before utilizing it—with a *brachah*, if required.

RECEIVING TRAYS

Someone who receives a utensil immersed by the giver without a transfer of ownership should re-immerser it without a *brachah* after receipt. This applies whether the gift was received alone or filled with food.

If you receive a food utensil and you are not sure if it has been immersed, ask the giver regarding its status—whether it was not immersed at all (requiring *tevilah* with a *brachah*); if it was immersed, but without a gift's requisite ownership transfer (requiring *tevilah* without a *brachah*); or if it was properly immersed after the giver used a *shliach* to transfer ownership to the giftee (requiring no further steps on your part). If you are unable to ascertain the status of the utensil, you should immerse it without a *brachah*.

HAFRASHAS CHALLAH FOR GIFTS

When baking a large quantity of dough (normally sufficient for *hafrashah*) with the intention of dividing it and distributing the baked products to a number of individuals in fulfillment of *mishloach manos*, perform *hafrashas challah* without a *brachah*.⁹ It is preferable to prepare a single batch that will not be divided in the above manner, large enough to warrant *hafrashah* with a *brachah*, so that the blessing can actually be recited.

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 food gifts are the kinds that require *hafrashah*, combining them in a single container will trigger the requirement post-baking. The storage of baked items all together in a fridge or freezer is permitted, as they are not considered as having been placed in a single container.¹⁰

TZEDAKAH

“We must work well in advance of Purim,” the Rebbe states,¹¹ “and especially from Rosh Chodesh Adar, a little over two weeks before Purim, to supply all who require it 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 words. They should be empowered to celebrate in a manner of *mishteh vesimchah*, ‘feasting and rejoicing,’ even to an unlimited degree.”

The Rebbe's timely directives: For *sichos* and letters regarding this year's setup where Purim is *erev Shabbos*, see the footnote.¹²

9) This is discussed at length on www.halacha2go.com #231 & #318.

10) See www.halacha2go.com #503, where this issue is discussed comprehensively.

11) *Sefer Hasichos* 5750

12) See *Likkutei Sichos* vol. 7, p. 50; *Ibid.* vol. 17, p. 69; *Ibid.* (*Lahak*), vol. 40, p. 196. See also the public letter dated

FRIDAY, 7 ADAR, EREV SHABBOS

EVEN MORE JOY

The 7th of Adar, the day of *Moshe Rabbeinu's* birth and *yahrtzeit*, is a special day with unique customs. Some of these customs are stated in *Shulchan Aruch*, and others are recorded in subsequent works. These are the unique—and sometimes conflicting—customs that are actually practiced among the various Jewish groups, in the spirit of “each river follows its own course.”

We do not find any openly publicized Chabad customs for the 7th of Adar, neither those associated with fasting, nor of rejoicing (as is the custom amongst many Jewish groups, who arrange joyful events on a *yahrtzeit* as a corrective merit for the soul of the departed. Nevertheless, there has always been a particular effort made to utilize this day in a fitting manner and in a spirit of holiness by increasing joy in Torah and mitzvos.¹³

Tachnun is recited in Shacharis.¹⁴

Shulchan Aruch states that although a person hears the entire Torah read in shul on Shabbos morning, he also needs to read it himself every week in the manner of *shnayim mikra ve'echad targum* (we recite each verse twice and the commentary of Onkelos once). It is customary to do this on Friday after *chatzos* (midday), today at **12:06 pm**. If that is not possible, it is best to ensure that the reading has been completed before starting the Shabbos morning meal, and preferably even before the start of Shacharis.

The custom of the Chabad Rebbeim is to say all *Haftoros* relevant to this Shabbos in this recitation. The *Haftorah* of *Tetzaveh* is read at the conclusion of *shnayim mikra on erev Shabbos*, while the Torah portion from *shevi'i* until the conclusion is read once again (also in the manner of *shnayim mikra ve'echad targum*) on Shabbos morning, but this time it is followed by the *Haftorah* for *Shabbos Zachor, Ko amar Hashem pokadti*.¹⁵

Check your pockets on *erev Shabbos* before the onset of Shabbos.

Candle lighting is **5:36 pm**, eighteen minutes before sunset.

11 Adar II, 5741, printed *Ibid.* vol. 21, p. 488; Telegram for “the days of Purim” 5741, *Ibid.*, p. 498; *Sichah* of *Shabbos Parshas Tzav* 5714 (the beginning) & 5741; Purim 5725; beginning of the *sichah* of *Parshas Ki Sisa* 5728 & 5734; *Shabbos Parshas Tetzaveh* 5737; also *Simchas Torah* 5740, and more.

13) See 7 Adar 5748; *Hisva'aduyos* p.388, *Sefer Hasichos*, p. 280.

14) *Sefer Haminhagim* states (p. 72): On the 7th of Adar, as well as the Mincha preceding it, the Chabad Rebbeim would not say *Tachanun*. This is only once they ascended to the *nesius*, but not before that.

15) Shmuel I 15:2-34.

SHABBOS PARSHAS TEZTAVEH, 8TH ADAR, SHABBOS ZACHOR

SHABBOS MORNING

There are *poskim* who hold that it is preferable not to eat before hearing Parshas Zachor, in cases where it would otherwise be permissible before davening. However, this is not the popular practice.¹⁶

PARSHAS ZACHOR

On the Shabbos before Purim, two *sifrei Torah* are used: the first for the weekly *parshah* of *Tetzaveh*, and the second for *Parshas Zachor*.

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 the presence of a *minyán* on the Shabbos prior to Purim. In this way, we first hear the commandment to destroy Amalek and then hear the actual defeat of Amalek, i.e., the downfall of Haman as recorded in the Megillah.

KRIAS HATORAH

A *sefer Torah* must not be rolled in front of the congregation so as not to burden them by waiting. The *gabbai* or reader must make time earlier to roll it to the correct place for the day's reading and then clarify to the one opening the *aron* which scroll to take out. This responsibility lies with the person running the shul.

When more than one Torah is used, as occurs this Shabbos, the one to be taken out first should be positioned prominently when it is returned after being pre-rolled (so that it is encountered first by the one opening the *aron*), with the second positioned slightly further inward.¹⁷ If, at the reading, the second Torah is mistakenly opened first, it is closed and the other is opened; each should be read in the manner it was prepared.¹⁸

The order of reading: The weekly *parshah* of *Tetzaveh* is read from the first Torah for the first seven *aliyos*. The second Torah is then placed on the *bimah* to the right of the first Torah (which is not to be removed, so that the *bimah* should not be vacant from a mitzvah), and half-*Kaddish* is recited. The first Torah is lifted and rolled, and only afterward is the second one uncovered and opened. *Zachor* is then read as *maftir* from the second Torah (and is found at the end of *Parshas Ki Seitzei*), followed by the lifting and rolling of the second Torah.

In this reading, the word זכר has two possible vocalizations, and both are

¹⁶ See Hebrew footnotes for more detail.

¹⁷ See www.asktherav.com #21029

¹⁸ However, when only one Torah is read, and a scroll that is rolled to the wrong section is mistakenly removed, we do not return it; rather it is rolled to the correct location in the presence of the congregation.

pronounced by the *ba'al koreh* when reading the verse. Our *minhag*, as recorded in *Sefer Haminhagim*, is to say “*zeicher*” followed by “*zecher*”.

We are not obligated to rise for the reading of *Parshas Zachor*.

PARAMETERS IN REMEMBERING

It is essential to have the 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.

According to many opinions, women are also obligated to hear *Parshas Zachor*. Many shuls offer special early readings to accommodate mothers who have small children at home. Look out for flyers with the times.

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. If there is a Torah but no *minyan*, read from it with the proper incantation, but without the *brachos* preceding and following a regular reading, and then have the intention to fulfill your biblical obligation with the reading about Amalek on Purim morning (see below in the entry for Purim morning).¹⁹

Someone who is unable to come to shul to hear the reading should still recite the verses from a *Chumash* with the proper incantation. 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.

LAW OF REDEMPTION: REMEMBERING FOREVER

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.²⁰

Regarding the obligation to remember Amalek even after Amalek will be fully eradicated after the coming of Moshiach, the *Minchas Chinuch* states²¹: “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

19) See [#19793](http://www.asktherav.com). This is an exception to the general rule that reading directly from the Torah requires a *minyan*; see there [#16220](http://www.asktherav.com)

20) See the relevant references in the Hebrew section.

21) Mitzvah 603

Amalek will remain an eternal commandment—to remember and not to forget.” The Rebbe quotes this and comments,²² “It is difficult to understand why he offers this as a possibility when it is apparently a certainty.”

POST-KRIAH

Following the Torah reading, the second Torah is lifted and rolled.
Av Harachamim is recited this week.

MINCHAH

The Torah reading for *Minchah* is the first section of *Parshas Ki Sisa*.
Tzidkascha is recited during Minchah.

SHABBOS AFTERNOON

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

It is permitted to read the Megillah on Shabbos, even for the sole purpose of gaining fluency to read it on Purim.

MOTZOEI SHABBOS, EVE OF 9 ADAR

Shabbos ends at **6:36 pm**.

Vihi Noam is said during Maariv.

Kiddush Levanah is recited after Maariv.

SUNDAY, 9 ADAR

The 9th of Adar is the day that the headquarters of Chassidus Chabad relocated from what is referred to as the “top half of the globe” (Europe) to the “bottom half of the globe” (America), when the Frieddiker Rebbe arrived in the United States to settle permanently.²³

TUESDAY, 11 ADAR

EARLY MEGILLAH READINGS

Someone who sets out on a lengthy journey must take a Megillah with him, so that he can read it on the 14th of Adar. If he is unable to do so, but will have

²² 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 footnote in the Hebrew section.

²³ See the *sichah* of 9 Adar 5750, *Sefer Hasichos*, vol. 1, p. 326

access to a Megillah on the 13th, the 12th, or even the 11th 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 14th 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, 13 ADAR, EVE OF TAANIS ESTHER

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 proper sleep—as opposed to momentarily nodding off, taking a power nap, or the like—they may not eat or drink upon awakening, even if awakening before dawn. The exception to this rule is if you stipulate before sleeping that should you awaken before dawn, you will continue to eat and drink. If you regularly rise from sleep during the night to take a drink, you 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*.²⁴

24) This is the quantity that would fit into two small matchboxes.

THURSDAY, 13 ADAR, TAANIS ESTHER

Taanis Esther observes how the Jews fasted and prayed to Hashem when they defended themselves from their enemies on the 13th of Adar at the time of the Purim story. In addition, it commemorates the three days Esther and the Jews of Shushan fasted during the month of Nissan before Esther went to King Achashverosh.

THE FAST

The main purpose of observing a fast day is to awaken our hearts toward the path of *teshuvah*.²⁵ *Poskim* write that the fast obligates a person to examine their deeds and rectify the negative ones—refraining from eating and drinking are but a means by which to focus ourselves inward to *teshuvah*.²⁶ Those who utilize the fast day as a break in their normal schedule for trips or other banal activities make the minor aspect all-important while ignoring the fast's essential purpose.

WHEN TO FAST

The fast begins at daybreak, **5:49 am**, and lasts until nightfall, **7:28 pm**.

Someone who is traveling to a different time zone while fasting breaks their fast at nightfall in the location they are presently.²⁷

WHO FASTS

All men (from age thirteen) and women (from age twelve) should refrain from eating and drinking on *Taanis Esther*.

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.²⁸ Someone who is unsure whether they are obligated to fast under a particular set of circumstances should consult a Rav.

25) This fast is also deemed a “Fast of Teshuvah” as it was established as a reminder that Hashem responds to everyone in their time of affliction when they turn to Him with repentance, fasting and prayer, as occurred at the time of Esther. In the *sichah* of *Taanis Esther* 5742, the Rebbe further elucidates that the character of the *teshuvah* on this day in particular is “*teshuvah* from love” (as opposed to one predicated on fear and awe) as is also stated in *Kav Hayashar*, that *Taanis Esther* and Purim are associated with the attributes of *ratzon v’ahavah* (conviction and love).

(With regard to the other fasts, which are all associated with mourning the destruction of the *Beis Hamikdash* and their *teshuvah*-focus, see the Day-to-Day Guides that include those dates. The Rebbe discusses how the 13th of Adar is thus distinguished from the other four fasts in the *sichah* of *Taanis Esther* 5746.)

26) though it is not halachically acceptable to disingenuously avoid fasting with a *teshuvah*-focused day.

27) If exceedingly weak from thus extending the fast, there is a halachic leniency to break the fast at the time of nightfall in your original location.

28) In addition, there is an alternative halachic view that considers this fast *divrei kabbalah*, instituted upon an instruction of a prophet, which would grant it **greater** gravity than other fasts.

WHO DOESN'T FAST

The following individuals are exempt from fasting: pregnant and nursing women, women who are within thirty days of giving 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, even if they do so on other fast days.

Nevertheless, those exempt from fasting should eat and drink a little less than usual in order to feel included in the experience of the community, and they should not eat in public.

OTHER RESTRICTIONS

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.

There is no restriction to get a haircut today.²⁹

INADVERTENT EATING & TASTING

If someone mistakenly partakes of food during the fast, they should stop immediately and continue to avoid food until nightfall. There is no obligation to fast on a different date to make up, though you may do so voluntarily as a form of atonement.

In the case where someone mistakenly ate more than *koseves'* worth³⁰ of food or drank more than a *revii's*,³¹ they change the wording of the *Aneinu* prayer at Minchah, saying instead, "*b'yom tzom taanis hazeh*." If consuming less than this amount, *Aneinu* is said with the usual wording.

SHABBOS FOOD PREP

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

²⁹) See www.asktherav.com #19897

³⁰) slightly less than what would fit in two small matchboxes

³¹) approximately 3 ounces

LAW OF REDEMPTION: FAST TO FESTIVAL

Rambam states in his *Laws of the Fasts*³²: “All these fasts are destined to be canceled 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.*’³³”

The last halachah on fasting in the *Shulchan Aruch* says, “These days will be transformed to joyous occasions in the Future Era.” The Rebbe notes³⁴ that this statement is halachically binding in the here and now as well (for what is *Shuchan Aruch* but a guide for living today?). How? Our acts of *teshuvah* and fasting affect our current circumstances to the point that they have the power to actually transform the fast day into a Yom Tov.

TZEDAKAH

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 *goel Yisroel* and *Refa'einu* (as he does during *Minchah* as well; see further).

If the *chazzan* forgot to say *Aneinu*, see the chart at the end of the booklet.

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* (up until *Ki Ein Ozer*), *Selichos* (beginning with the paragraph *Kavoh kivinu* and skipping the confessional paragraphs of *Ashamnu* and *Hirshanu*, continuing instead with *Moshiach tzidkecha*). This is followed by the long *Avinu Malkeinu*, *Va'anachnu lo neida*, half-*Kaddish*, then *Kel erech apaim*. The *sefer Torah* is taken out and three *aliyos* are read in the section of *Vayechal Moshe*.

When a *chosson* is present for the prayers, or if a *bris* will be held, or the like, the custom practiced in 770³⁵ is for the congregation to proceed with *Selichos* but to omit *Viduy*, *Tachanun*, and *Avinu Malkeinu* from the prayers.³⁶

32) *Taanis Esther* is not mentioned in the above verse, nor does it commemorate destruction or exile. See the footnote in the Hebrew section for sources on the dispute concerning whether this fast will also be annulled.

33) Zechariah 8:19

34) In *Likkutei Sichos*, vol. 15, p. 416; see fn 38.

35) Over the years, the Rebbe issued varying directives to individuals regarding this matter, which makes the topic too lengthy to analyze here. The current practice is as we have described.

36) There is no interference with the order of the *Selichos* itself; the congregation begins with *Selach Lanu*, and also recites the *viduy* part of *Selichos* (*Ashamnu*) as usual. It is only the *Tachanun*, etc., that are recited as part of Shacharis that are skipped on such an occasion—and this concession is sufficient recognition of the *chosson's* presence, or of the *bris* that will take place.

It is appropriate to review the *Selichos* liturgy in advance, so as to understand the meaning of its less familiar sections and poetic paragraphs.

If reciting *Selichos* at a measured pace does not enable you to keep up with the congregation, you should interrupt your own recital whenever the *minyan* reaches the *Yud-Gimmel Middos Harachamim* (i.e., *Hashem, Hashem, Keil Rachum Vechanun*, etc.), even if you are in the middle of a paragraph. Join the congregation in this recital and then resume *Selichos* from the point of interruption.³⁷

If reciting *Selichos* without a *minyan*, omit the *Yud-Gimmel Middos Harachamim*. Preferably, you should stand when reciting *Selichos*. If this is difficult, ensure to stand at least while reciting *Keil Melech yoshev*, the *Yud-Gimmel Middos Harachamim*, and when saying *Viduy*.

The Open Aron: When the *aron* is open for special prayers, but the *sifrei Torah* remain in place, it is not an essential **requirement** to stand, though this is the common practice in order to give extra respect, and there are opinions that are *machmir*, and state it is necessary for those who can view the Torahs at this time. Practically, someone who feels weak, or the elderly, can be lenient here.³⁸

Someone who is not fasting should not be given an *aliyah*. However, after the fact, a non-faster³⁹ who is called up to the Torah and is embarrassed to decline (due to a concern of creating *chillul Hashem*), may continue with the *aliyah*. Even this year—when the Torah reading is on an established *Yom Kriah* (Thursday) and not merely as a consequence of the fast day—a non-faster should initially not be called up. However, once called up he can take the *aliyah* only during **Shacharis**; at Minchah, he should decline.

At three points in the reading, the congregation chants the verse aloud prior to the reader: (1) “*Shuv mei'charoin...le'amecha.*” (2) “*Hashem Hashem...venakeh.*” (3) “*Vesalachta...unechaltanu.*” The reader, as well as the one getting the *aliyah*, should remain silent while the congregation recites the verses, taking care to only continue (the reader—aloud, the *oleh*—quietly) once they have concluded, so that they may hear the verses being read from the Torah itself. The Rebbe's custom when getting this *aliyah* is to begin reciting the verses with the congregation and complete them with the reader.

LAW OF REDEMPTION: EARLY MEGILLAH

It is only during exile that the Megillah must be read on its precise date—the 14th 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 15th, unless that date coincides with Shabbos

³⁷) See more details and sources concerning when and how to join the *minyan* in its recital while saying *Selichos* at a different pace at www.asktherav.com #23657

³⁸) See more details at www.asktherav.com #22483

³⁹) This applies to someone who broke their fast by mistake (with the disqualifying amounts listed above—*koseves* or *revi'is*) as well. See www.asktherav.com #29087

(as it does this year), in which case the entire Jewish nation reads the Megillah on the 14th. (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 14th 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).

MACHATZIS HASHEKEL

TIMING

It is customary to give three half-dollar coins to *tzedakah* on *Taanis 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.

The intent behind the half-shekel offering is as *tzedakah*, a donation that commemorates the *terumah* to the *Beis Hamikdash*. This is not associated with *tzedakah* offered as atonement for wrongdoing.

Someone who did not manage to give *machatzis hashekel* before Minchah may give it after Minchah or before the Megillah reading on Purim morning.⁴⁰

COINAGE

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*. To make this acquisition, lift the coins a bit before depositing them. However, there is no need to lift them multiple times (or at all, if using your own coins).⁴¹

If you cannot obtain half-dollar coins (or the equivalent in the local currency) you may give other coins that equal the total value of three half-dollars. It is preferable, in such a case, to actually give three full dollars with the stipulation that half of each is for *machatzis hashekel* and the remaining are a free gift.⁴²

⁴⁰) But not on Purim night. See Hebrew footnotes for sources and reasons, as well as details concerning the appropriate times.

⁴¹) See [#3201](http://www.asktherav.com)

⁴²) See [#19844](http://www.asktherav.com)

Some authorities maintain that we should avoid referring to the coins as “*machatzi hashekel*,” but rather as “*zecher l’machatzi 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 *zecher*, but the accepted custom is not to be concerned over this matter altogether.⁴³

Maaser money should not be used for *machatzi hashekel*, even for your wife and children if you are accustomed to giving for them.

GIVERS

The obligation for *machatzi 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* as a well-known *minhag Yisrael*. Many have the custom that a father should also give the *machatzi 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 their own, unless he explicitly makes a condition the first time that he is not accepting it upon himself with the force of a vow.

The Rebbe encourages training children to give *machatzi hashekel* from their own money.

MINCHAH

Minchah should be completed before *shki’ah*, **7:00 pm**, so that davening does not run into the time of *bein hashmashos* (between sunset and nightfall)—when it would create even more halachic concerns than usual on account of it being a fast day. If circumstances forced Minchah to be delayed until *bein hashmashos*, the congregation may still proceed as normal, with the Torah reading, *Haftorah* and *Amidah*.

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

Tachnun and *Avinu Malkeinu* are not said during *Minchah*, since it is *erev Purim*.

The order of *Minchah* today is as follows: *Vayedaber* (*Karbonos*), *Ashrei*, *chatzi-Kaddish*, *Vayehi 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*.

LAW OF REDEMPTION: MAFTIR FOR MOSHIACH

“Today may be the day Moshiach arrives,” the Rebbe said on a fast day.⁴⁴ “In that case we won’t be saying the fast-day liturgy in *Minchah*, but adding happy phrases, for in the

⁴³ In *Sichas Shabbos Parshas Shekalim* 5726, the Rebbe explains why we are not concerned that our present custom of donating *machatzi hashekel* may have the appearance of arranging to offer sacrifices outside the *Beis Hamikdash*.

⁴⁴ 18 Tammuz (17 Tammuz *Nidcheh*), 5751

middle of the brachah of *Shema Koleinu* we are permitted to add any personal *tefillos*.”

During that same *sichah*, the Rebbe added, “When Moshiach comes today, Minchah will be prayed without a Torah reading!”⁴⁵

Aneinu is said in *Shemoneh Esrei* in *Shema Koleinu*. If *Aneinu* was omitted, see the chart at the end of the booklet.

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

Following Minchah, it is traditional to attend a lecture aimed at inspiring us to improve ourselves and enhance our mitzvah observance (called *divrei kivushin*).

The end of the fast, and the time for Maariv, is **7:28 pm**, but it is nevertheless prohibited to eat before the Megillah reading, as will be detailed below. Work and sleep are also forbidden from half an hour before nightfall until after reading the Megillah.

If davening at this earliest time, the nighttime *Shema* should be repeated sometime later.⁴⁶

THURSDAY NIGHT, EVE OF 14 ADAR, PURIM

It is brought in *Sha'ar Hakavanos*, that Purim has an advantage over all other days, even Shabbos and Yom Tov. It says, “There has never been a great miraculous occurrence on the level of the Divine revelation of Purim (lit., where the Divine radiance is still extant, even once the Supernal realm of *Mochin* has departed from the Supernal realm of *Nekevah*).”

BEFORE MEGILLAH READING

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 up to a *kebeitzah*⁴⁷ of *hamotzi* or *mezonos*,⁴⁸ or snack on fruits, vegetables, or *shehakol* foods, or non-alcoholic drinks (which have no limit).

If an individual is weak and waiting to eat can harm him—and a snack is insufficient—eating is permissible.

A person who is ill or weak and is required to eat more than a snack should appoint someone as a minder that he not forget to hear the Megillah.

45) See Hebrew footnote for full discussion.

46) There are various methods of calculating the time of nightfall (called *tzeis hakochovim*, when three stars are observable). Following the Alter Rebbe's opinion to account for “smaller stars”, we generally wait some minutes after this time to say the nighttime *Shema*. But for the purpose of the fast, you may daven earlier, and then repeat the *Shema* sometime later.

47) The amount that fits into two small matchboxes.

48) of any type, baked or cooked—see Hebrew footnote.

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.

It is also appropriate to refrain from learning before the Megillah is read.

Greetings: 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.

Regarding wearing Shabbos clothes this evening and throughout Purim, In the *List of Novel Purim Customs* prepared by the Rebbe under the heading “Customs of the Rebbeim,” it is written⁴⁹: “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.”⁵⁰

Nonetheless, the common Chabad Custom is to wear Shabbos clothes over Purim.

COSTUMES

There is a custom to wear masks on Purim. The Rebbe points out⁵¹ 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 both these leniencies.⁵²

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, it is prudent to round off a corner.⁵³

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

Body paint that merely adds color and has been absorbed into the skin’s surface is not a *chatzitzah* (interference) for *netilas yada’im*.

It is best to refrain from davening while dressed in costume, if you would not consider attending a royal audience dressed that way.

49) *Sefer Haminhagim* p. 74

50) For an elaboration upon this matter, see references printed in the Hebrew section of this publication.

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

52) see Hebrew section for extensive sources.

53) see Hebrew section for extensive sources and reasoning.

MAARIV

Maariv in shul should begin as soon as possible after the fast.

V'al hanissim is recited in the *Amidah*. 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 either of these additions are explained in the chart at the end of the booklet. After the *Amidah*, *Kaddish tiskabel* is recited, and the Megillah is read.

The laws and customs of reading the Megillah are described in the section of tomorrow's entry dedicated to the four mitzvos of Purim.

After the Megillah and its concluding *brachah*, we recite *Shoshanas Yaakov*, *Ve'atah Kadosh*, and complete *Kaddish* (without *tiskabel*) and conclude with *Aleinu*.

The Megillah may be read all night⁵⁴ long until dawn; however, as described above, it is commendable to do so at the earliest possible time in line with the adage, "those with alacrity are impatient to do mitzvos."

It is customary to eat a small *seudah* on the night of Purim.

Set the table with a tablecloth and light candles to emphasize the meal's festive nature. Some do not eat meat in the evening, so as not to confuse the meal with the *Seudas Purim* eaten tomorrow.⁵⁵

The latest time for reciting *Kiddush Levanah* is tonight.

In *krias Shema* before retiring for the night, *Tachanun* is not said. However, *Ribono shel olam* and *Laminatze'ach* are included.

⁵⁴ The onset of halachic night is *tzeis hakochavim*—when (three) stars emerge in the night sky. This has been established as the visibility of three medium-sized stars. To fulfill *mitzvos min hatorah* (biblical commandments) in the most unassailable way, one must wait until more time elapses and three **small** stars are visible with the naked eye.

How does this affect the timing of the evening Megillah reading? Some *poskim* are of the opinion that since the Megillah reading is enjoined by *divrei kabbalah* (the words of the prophets) we should be more stringent and wait for the later time (7:32 pm tonight). Some state that this delay should apply to all *d'rabbanan* (Rabbinic injunctions), with the exception of being less strict with regard to the end time of fasts. But the general halachic consensus is that the evening Megillah reading is *d'rabbanan* regardless (see Hebrew footnote on the topic), and the reading can commence at the earlier time (7:28 pm tonight).

(This dispensation does not extend to the nighttime *Shema*, which is *min hatorah*, and in cases where Maariv is davened earlier on account of the fast, the *Shema* should be repeated sometime later in the evening, as mentioned in a previous footnote.)

In regard to being even less stringent, starting the evening Megillah reading earlier post-*shki'ah* (sunset, which is a precursor to night, 7:00 pm) halachic authorities are divided. If the situation is very pressing, such as for the ill or elderly, one can be *meikil*. In a situation of extreme duress (such as a scheduled surgery, where it would be impossible to read it later), it can be read even from *plag haminchah* (5:50 pm today). However, if circumstances later change and allow for a nighttime reading, they should hear it again without a *brachah*. (See further details in *Basra D'Rav Purim* vol. 1, ch. 5)

⁵⁵ some specifically have a dairy meal for this reason.

FRIDAY, 14 ADAR, PURIM

EARLY MORNING

The mitzvos of Purim day may be performed from sunrise (about **7:09 am**) to sunset (about **7:01 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 **6:43 pm**).

Morning *Shema* must be recited before **10:04 am**.

EATING BEFORE MEGILLAH

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*).⁵⁶

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.

Although the time for *matanos la'veyonim* is after the prayers (and the Megillah reading), if a poor person stands in front of you, do not refrain from giving him money, G-d forbid. It is forbidden to turn away a poor person, even if, in the words of the *Shulchan Aruch*, “all you give him is one dried fig”. Also, it is proper to give a coin to a pauper before praying every day.

SHACHARIS

Tachanun is not said.

After *Shemoneh Esrei*, say *chatzi-Kaddish*. *Hallel* is not recited. The portion of *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.

This reading of Purim morning is one that is mandated by the Torah, so every individual should make every effort to hear it read with a *minyan*. Even though the personal obligation to remember Amalek may have been fulfilled with *Parshas Zachor*, this reading has special significance over any other time, as it is read on the day commemorating a time when this mitzvah was miraculously fulfilled and immortalized. If it is not possible to attend a *minyan*, it should be read with the proper incantation by individuals, as well.

⁵⁶) see Hebrew section for a detailed discussion, along with multiple sources and reasoning.

LAW OF REDEMPTION: HALLEL-LESS

Even after Moshiach's coming, we will not recite *Hallel* on Purim.⁵⁷

MEGILLAH READING

After the Torah reading, the Megillah is read while still wearing *Rashi tefillin*.⁵⁸ Some are extra careful not to open the Megillah until the Torah is completely rolled and covered.

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

Have the mitzvos of *mishloach manos*, *matanos l'evyonim* and the Purim *seudah* in mind when the brachah of *Shehecheyanu* is recited before the daytime reading of the Megillah. See the overview of performing all four mitzvos below.

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*.

EREV SHABBOS SCHEDULE

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 **1:05 pm**, or at least before the tenth halachic hour of the day which is at approximately **4:03 pm**.

Someone who eats the meal after *chatzos* should preferably wait until it is possible to recite *Minchah* and pray before beginning. The laws that apply when a Purim *seudah* is extended all the way into Shabbos are presented further below.

Someone who is so occupied with their Purim commitments (especially *mitvoim*) may lack the time to have a full-course, sitdown meal (see the parameters of the mitzvah below). They should nevertheless make an effort to eat a more festive meal to the best of their capacity. This obligation can be fulfilled with a special, if small, meal even in the morning hours to fulfill the obligation to “dine and celebrate”.

Reminder: In view of all the efforts involved in the mitzvos of the day, be careful to remember to daven *Minchah* and to complete personal daily Torah studies, and

⁵⁷ See Hebrew section footnotes for a discussion on this matter.

⁵⁸ This is done in deference to the Megillah's familiar verse (recited in *Havdalah*), “*Layehudim hoisah orah vesimchah vesasson v'yikar*—The Jews had light and joy, and gladness and honor.” (Esther 8:16) Our Sages explain that *yikar*, 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* 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'yikar*, and the Rebbe was indeed observed doing so.

especially the daily *Chitas*⁵⁹ and Rambam. (Today's *Chumash* is *shishi* of *Parshas Ki Sisa*.) Similarly, remember to recite *shnayim mikra ve'echad targum* for *Parshas Ki Sisa*, as it is *erev Shabbos*.

In a regular year, *Minchah* is recited with *V'Al hanissim* before the Purim meal. However, this year the meal is eaten in the morning.

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

WORK ON PURIM

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), but we should take care not to be distracted from the *simchah* 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 joy, but care should be taken not to get distracted from the *simchah* 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 increased *simchah*. 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: BONAFIDE YOM TOV

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 a full-fledged 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.

MAJOR MITZVOS OF PURIM:

I. LISTEN TO THE MEGILLAH

WHO?

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.

⁵⁹ Today's Tanya, as per the yearly cycle for the regular (non-leap) calendar, is associated with Purim, as explained in *Sichas Purim 5723*.

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 *mitzvoim*—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.⁶⁰

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 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.

WHERE?

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. However, someone who regularly prays in a shul that 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.

WHEN?

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 (7:09 am) to sunset (7:01 pm).

Generally, if a daytime reading of the Megillah begins so late 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 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.

HOW?

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 both by night and by day is preceded by three *brachos*: (1) *al mikra megillah* (2) *she'asah nissim* and (3) *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

⁶⁰ This is explained at length in the Adar 5764 edition of *Hatomim*.

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 *shliach* (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.

If someone is in the middle of davening the *Amidah* when the Megillah reading begins in shul, they may not interrupt to hear the reading.

REPEAT READINGS

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 *ba’al koreh* who is reading for others after having fulfilled his own obligation earlier may interrupt the reading if there is great need.

When reading the Megillah for less than a *minyan* of men or for an all-female audience, the *ba'al koreh* may sit during the reading.

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.

WOMEN READINGS

While women are equally obligated in the mitzvah of Megillah, they should not read it themselves. They are most certainly prohibited from reading for other women.⁶¹ In an emergency situation, where no man is available to read for her, she should read it on her own from a kosher Megillah (with *brachos*). Should there later be an opportunity to hear the reading from a man, she should listen again without repeating the *brachos*.

ELECTRONIC READINGS

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.

Those who require hearing aids may not use them to listen to the Megillah. An individual should remove the hearing aids prior to the reading and either move as close to the reader as possible or have the Megillah read privately and loud enough to hear the reading without the use of hearing aids.

If it is not possible for the individual who is hard of hearing to hear the Megillah being read even with the above, they should read the Megillah, without any electronic aids, on their own. If they can hear themselves speak unassisted, they should say the *brachos*. If they cannot, they should not say the *brachos*. The latter applies to someone with cochlear implants as well.

THE BA'AL KOREH

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 with a young reader even when there are men in the audience.

61) See [#17266](http://www.asktherav.com), and extra sources and links there.

It is necessary to go out of your way to arrange for a *ba'al koreh* 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 is not possible, 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.

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 providing the correct reading or cantillation in real time prevented him from focusing appropriately to hear well and fulfill his own obligation.

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, the reader 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. Alternatively, the *ba'al koreh* 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.⁶² Another alternative is 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 reading should not be divided among several readers, each of whom are familiar with another section of the Megillah, unless this is absolutely necessary.

If there is no alternative reader, nor someone with a printed Megillah to provide assistance, or the possibility for any other possible solution and the *ba'al koreh* is unfamiliar with the vowels (or nuances such as *kri-kesiv*, whereby a word must be read differently from its written form), he may well render a Megillah reading invalid.

An addendum to this guide (see inserted pages) follows the Megillah and notes which mispronounced words do, and which do not, invalidate the reading. In the case that a *ba'al koreh* invalidates the reading, the Megillah should be read again without its blessings.

⁶²) This option appears to be superior to adding markings to the actual scroll: Some authorities are concerned that the plastic sheet may be a disqualifying intervening object (*chatzitzah*), but that does not appear to be the case. By contrast, a number of authorities are absolutely certain that writing the vowels or the like in the actual scroll disqualifies it. Therefore, although the final halachah supports the use of written markings after the fact or where there is no alternative, it is still preferable to use the plastic sheet option.

The *ba'al koreh* should not interrupt in the middle of the reading, except to take a breath, even between verses, since it is meant to be read as a letter would.

HANDLING A MEGILLAH

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.

The Megillah scroll should be respected. It should not rest directly on the reader's lap, nor should he lean on the scroll with his elbows.

If a Megillah falls to the floor, no fasting is necessary as an atonement.

HEAR EVERY WORD

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 rivenu* after it. To fulfill the mitzvah, every word of the Megillah must be heard.

After the fact, if a *ba'al koreh* spoke to interrupt the reading, the congregation has fulfilled their obligation and the reading need not be repeated. However, if a listener speaks, they would have missed some of the words of the Megillah and they must hear it again.

Someone who is attending a repeat reading by night or by day may leave in the middle of the reading, if necessary, as long as a *minyán* remains in the room.⁶³

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 if their attention wanders to other matters they must repeat the reading, according to many opinions. 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 quiet enough 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.

63) See www.asktherav.com #19705—where it mentions that it is proper to be stringent to remain, regardless.

MISSING WORDS

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 someone who is reading on behalf of others may recite such a word by heart if it is missing.

The *ba'al koreh* should 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.

If you are following the reading from a printed text, it is better not to read along with the *ba'al koreh*. If you miss a few words or a *posuk*, you may then read it from the printed text and still fulfill the mitzvah. Do so quietly, but loud enough to hear your own words. Mouthing the words is insufficient and if you cannot hear your own voice due to other noise, it is not loud enough to fulfill the obligation. This can be done only for less than half of the Megillah's total words.⁶⁴

In such a case, read from printed text until catching up to the *ba'al koreh*. Do not listen to the continuation of the Megillah while catching up—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. Even a single word read in the incorrect order prevents you from fulfilling your obligation.

You may read the entire Megillah from a printed version if you make a stipulation before starting as follows: If you happen to not hear a specific word from the *ba'al koreh*, then you will fulfill your obligation—for that word—with your own reading from the printed *sefer*.

However, the best scenario would be to read along with the reader, word for word, from a valid Megillah scroll—any word missed will have then automatically have been read from a valid scroll.

MISSING HALF WORDS

If you miss **part** of a word due to overwhelming noise or because the *ba'al koreh* swallowed part of a word, then the law depends on what letters were missed. If the

⁶⁴) For a more detailed discussion regarding one who missed the beginning, ending, or an entire episode of the Megillah reading, see the sources in the Hebrew section footnotes.

missing letters changed the entire meaning of the word, you have not fulfilled their obligation. For example, if instead of reading *l'evyonim* (לאביונים), the reader dropped the final letter (*mem*) and read *la'evyoni* (לאביוני), 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—you have fulfilled your obligation after the fact. However, some authorities are stringent even in such a case.

LISTENER PARTICIPATION

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

- (1) איש יהודי הָיָה בְּשׁוֹשׁוֹן הַבֵּיִרָה וַיִּשְׁמוּ מְרֹדְכֵי בֶן יֵאִיר בֶּן שְׁמַעִי בֶן קִישׁ אִישׁ יְמִינִי.
- (2) וּמְרֹדְכֵי יֵצְאוּ מִלִּפְנֵי הַמֶּלֶךְ בְּלְבוּשׁ מַלְכוּת תְּכֵלֶת וְחֹזֵר וְעֵטְרַת זָהָב גְּדוּלָּה וְתַכְרִיד בּוּץ וְאַרְגָּמָן וְהַעִיר שׁוֹשׁוֹן צְהֵלָה וְשִׁמְחָה.
- (3) לַיהוּדִים הֵיטָה אֹרְחָה וְשִׁמְחָה וְשִׁשְׁוֹן וִיקָר.
- (4) כִּי מְרֹדְכֵי הֵיחֲדִי מִשְׁנֵה לְמִלְכָּה אַחֲשֵׁוּרוּשׁ וְגָדוֹל לַיהוּדִים וְרָצוּי לְרֵב אַחֲיו דָרָשׁ טוֹב לַעֲמוֹ וְדָבַר שְׁלוֹם לְכָל יִרְעוּ.

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

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

חֲמֵשׁ מֵאוֹת אִישׁ. וְאֵת פֶּרֶשְׁנֵדְתָּא וְאֵת דְּלִפּוֹן וְאֵת אֶסְפֵּתָא. וְאֵת פּוֹרְתָא וְאֵת אֲדִלְיָא וְאֵת אַרְיֵדְתָּא.
וְאֵת פְּרַמְשֵׁתָּא וְאֵת אַרְיִסִי וְאֵת אַרְדִּי וְאֵת וְזִזְתָּא. 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 fire them near anyone's ears and eyes.

If you insert earplugs to temper the sound of the Haman-related noise making, be sure to remove them before the *ba'al koreh* continues with the reading. If you keep them in, but are able to hear the reading regardless, you have fulfilled your obligation. If it causes you to miss a word, you must repeat the reading.⁶⁵

When the *ba'al koreh* reads the words “*igeres hazos*” (“this letter”) and “*igeres hapurim hazos hasheinis*” (“this second Purim letter”) he, and anyone else with a kosher Megillah, shakes the Megillah.

⁶⁵ See a related scenario on www.asktherav.com #19686

AFTER READING

After he finishes reading the Megillah, the *ba'al koreh* says the *brachah* “*harav es 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 Ha’admor* 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.⁶⁶

The *Acharonim* (latter-day halachic authorities) dispute the case of someone who reads for himself but gathers a *minyán* 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 *minyán* 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 reread the Megillah.⁶⁷

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 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, he can be lenient in any case. Women may be lenient for both the night and day readings.

We do not throw any holy writings; it is irreverent and flippant. When passing a Megillah to someone else do it in a respectful manner.

LAW OF REDEMPTION: MEGILLAH, INDELIBLE

At the conclusion of his *Laws of Megillah*, Rambam states,⁶⁸ “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. SAY V’AL HANISSIM

V’al hanissim is added in the *Amidah* and *Birchas Hamazon* to thank Hashem for the miracle of Purim.

⁶⁶) 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.)

⁶⁷) see the *sichah* of Purim 5716.

⁶⁸) Regarding the source of this teaching, see *Likkutei Sichos*, vol. 26, p. 222. The concept is explained on pp. 226 ff.

In the *Amidah*, *V'al hanissim* is said in the *brachah* of *Modim*. Someone who forgot *V'al Hanissim* should see the chart at the end of the booklet.

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* should see the chart at the end of the booklet.

Some authorities are of the opinion that when reciting *Birchas Hamazon* during Purim we must pronounce the word *migdol* (*yeshu'os malko*), as is done on Shabbos and Yom Tov. However, the Rebbe pronounced⁶⁹ 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. SEND MISHLOACH MANOS

WHAT?

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. 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*.

Send foods that can be eaten immediately⁷⁰ without any further preparation (e.g., fruit, cooked fish or meat, cake, candy, wine or another beverage other than water⁷¹). The two foods must be of different types, but may have the identical *brachah*.

A dish made of separate ingredients is still considered one type of food. If giving a salad for *mishloach manos*, for example, another food or drink should be included.

Ma'aser money should not be used 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 insult the recipient. Each item should be at

⁶⁹) during the *farbrengen* of *Zos Chanukah* 5738.

⁷⁰) Some additional details: *Mishloach manos* is fulfilled only with food items, not money (this applies to sending to an *avel* as well, who may not accept gifts in their year of mourning). See more at www.asktherav.com # 26503.

Take care, as well, to send food items that are suitable to the recipient, such as when sending to someone who has *hechsher* stringencies or is particularly health-conscious. Nevertheless, the recipient has no obligation to actually eat the food they receive; the mitzvah is fulfilled when they (are able to) accept it.

⁷¹) See www.asktherav.com #3207

least the size of a *kezayis* (the volume that would fill a small matchbox).

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

It is permitted to send *mishloach manos* if you suspect the recipient will not make a brachah on the foods—or even if you are sure that this is the case. However, it is preferable not to send such an individual *hamotzi* foods (that require *Birchas Hamazon*), and to ensure that the foodstuffs are *pareve*, so as not to create a situation wherein they may transgress a biblical commandment on account of your gift. It would also be proper to include the appropriate brachos on a card, or the like, to provide an additional mitzvah opportunity.

WHO?

The obligation of *mishloach manos* pertains to every man and woman, and includes children 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*.

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 in the past, 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 dependent upon their parents, they should send their own *mishloach manos*.

WHEN & HOW?

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 (*shliach*), even a child, and not delivered by the donor themselves.

A *shliach* may be retained before Purim in order that the *mishloach manos* package be received on Purim. There is no need for a physical transfer of goods from the sender to the *shliach* in this case; you may therefore pre-purchase a food gift in a store or online and have it delivered on Purim day.⁷²

It has become the accepted practice to be lenient and rely on the presumption that the *shliach* delivered the *mishloach manos* as instructed. It is unnecessary to ascertain that this is the case, because a *shliach* works under the halachic presumption of fulfilling their mission. The same is true when a *shliach* is used for the distribution of *matanos l'evyonim*.⁷³

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.

IV. GIVE MATANOS L'EVYONIM

WHO & WHAT?

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 who will receive it on Purim day.

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*.

⁷²) See qualifications on this practice, and more details and notes on www.asktherav.com #12911.

⁷³) See explanation at length in the Hebrew section.

WHEN?

We give *matanos l'evyonim* by day (not at night), and it is best to be stringent with the timeframe with regard to giving it by day through an individual or organization to someone in a location where Purim has either yet to begin, or is already done.⁷⁴

If a poor person cannot be found, the money can be designated on Purim or given to someone collecting for the needy. When doing so, it's proper to let the poor person know that funds are being held for them. If this is not practical, it is okay to place the money in a *pushka*, or to put it aside for later. However, according to many opinions, these monies do not fulfill the obligation of *matanos l'evyonim*, and it would be best to make arrangements earlier, even before Purim, so that the funds reach the poor on Purim itself.

HOW?

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 people"). 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 receive.

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*, though *ma'aser* may make up **additional** funds (whether to the two designated paupers, or in adding other recipients).⁷⁵

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*."⁷⁶

74) For example, if distributed in Eretz Yisrael, outside of Jerusalem or Chevron, it is good to be stringent in this regard, and utilize the small window of opportunity when it is Purim Day in both time zones. See www.asktherav.com # 26522

75) This distinction can be parsed from the words of the Maharil on this matter. See Hebrew footnote for source.

76) Rambam

LAW OF REDEMPTION: IF EVERYONE'S A RICH MAN

The Rebbe raises the question⁷⁷ 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".⁷⁸

V. FESTIVE MEAL

WHAT?

Purim is a time for feasting and rejoicing. We do not fast or eulogize on Purim. In fact, 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--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.

WHEN?

This year, the correct time for the Purim *seudah* is in the morning (as discussed earlier, regarding the Purim schedule for *erev Shabbos*). 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.

A MOURNER

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.

As originally established by Moshe Rabbeinu for the Jews in the desert, the Torah discussions pertaining to any occasion included not only the halachic practices associated with that particular day but also to any miraculous events and back history. This applies to our Purim-related study today.

⁷⁷) See *Sefer Hasichos* 5750, vol. 1, p. 310, fn. 114. For sources on further discussion on this topic, see the Hebrew section footnotes. See *Sha'alos Uteshuvos 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. 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 the previous section) money will not be exchanged as a result.

⁷⁸) *Re'eh* 15:4

LAW OF REDEMPTION: PERFECTLY PREPARED

The Alter Rebbe states⁷⁹ 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.”

THIRTY DAYS

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, with *shemurah matzos* for the *sedarim* and for Pesach, as well as providing their other Pesach needs.⁸⁰

Matzah is not eaten from today (thirty days prior to Pesach) until the Seder on the first night of Pesach. It is customary to refrain even from *chametzdik* matzah, even though it is not fit for consumption on Pesach.

Care should be taken from this day onward to prevent *chametz* substances from becoming firmly attached or entrenched in our possessions, which would frustrate our subsequent efforts to clean for Pesach. Many *poskim* explain how to avoid *chametz* throughout these thirty days—not using a *chametz* utensil to collect wine from a barrel that has been set aside for Pesach use; 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; also how to care for a property that will be vacated within the thirty days and not returned to until after Pesach, how to store things away in a place that will not be cleared until after Pesach, and so on.

EATING

Preferably, the *seudah* should consist of washing for bread, and meat⁸¹ should be served.

The *minhag* is to eat *kreplach* at the *seudah*.⁸²

The brachah over *kreplach* is generally *mezonos*, because the dough kneaded is *mezonos*—due to being formed predominantly with liquids other than water. If the dough’s main liquid is water, **boiled** *kreplach* are *mezonos* and **baked** *kreplach*

79) beg, *Hilchos Pesach*

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

81) 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.

82) 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.

are *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.)

It is permitted to bake dairy hamantaschen (unlike the halachah that generally precludes *milchig* breadmaking) since they are not a food generally consumed with meat.⁸³

If a *mishloach manos* package is received in the middle of the *seudah*, its contents may be consumed without a brachah (provided they are items that normally do not require a brachah in the middle of the meal). On account of the great frequency of such deliveries at this time, they are considered to have been included in the original brachah of *hamotzi* on the bread.⁸⁴

DRINKING ON PURIM

Our Sages state that “a man⁸⁵ should drink wine until one reaches the point where he can no longer differentiate between ‘cursed is Haman and blessed is Mordechai.’” It is customary to drink at least more than 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 we do regularly during the meal, it is important to remember that we must *bentch* after the meal, and perform other mitzvos (such as prepare for Shabbos, light candles, daven Maariv, and make *Kiddush*).

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.⁸⁶

83) See many other details (in Hebrew) on [#13100](http://www.asktherav.com)

84) As brought in *Seder Birchas Hanehenin* 4:6—applying the halachah mentioned there to nowadays, see [#23273](http://www.asktherav.com)

85) But not a woman, who should not drink alcohol in front of men, and in general, should not drink excessively. See [#6201](http://www.asktherav.com).

86) See extensive sources in the Hebrew edition.

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 “*l'chaim*” on wine specifically.⁸⁷

HIGH, HIGHER, HIGHEST

“On Purim, the joy reaches levels beyond our intellect—‘*Ad d’lo yada*,’” the Rebbe said in 5751.⁸⁸ “So how can there be anything greater than that? Yet, that is exactly what a Jew can accomplish—he can take from ‘*ad d’lo yada*’ and place himself higher than ‘*lo yada*,’ and reach for an even loftier degree of ‘*lo yada*.’ As occurred on Purim of 5751 (this year), we experienced a greater level of joy than on Purim of the preceding year 5750 (‘the year of miracles’), for we must always “ascend in matters of holiness.” Likewise, it is certain that since the holiday of Purim ‘will never cease’ and will always be remembered ‘by their descendants forever’—thus remaining a holiday for all time—it is one of the eternal holidays, more so than the eternity of Pesach and Shavuot.

DRINKING MORE

A blessing of *hatov vehameitiv* is recited over very fine wine under special circumstances. See the section at the end of the booklet for the parameters of the laws governing the recitation of this unique brachah.

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 fails to retain as much as the quantity of a *kezayis*, the individual 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.)

If only a smaller amount was disgorged, and a *kezayis* certainly remains in the digestive tract, a *brachah acharonah* should be recited. In the case where this is not certain, an after-brachah on most foods is not said, with the exception of *Birchas Hamazon*—in the case where an amount sufficient for satiation was consumed before the incident, and the sufferer is still somewhat sated, *bentching* is recited.

It is permissible to *bentch* in the presence of someone who vomited, even if it feels repugnant. If an offensive smell lingers, however, you must remove yourself to an area at least four *amos* (about six feet altogether) from the tainted area and where the residue of the incident is not visible.

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*.

⁸⁷) See also *Sichas Leil Beis D’Chag Hapesach* 5725.

⁸⁸) *Sichas Chof-Zayin Elul* of that year, as transcribed from the audio.

BRACHOS ON BEVERAGES

When drinking wine in the middle of a washing meal, a brachah of *borei pri hagafen* is recited because of its elevated status. However, a *brachah acharonah* is not recited because it is included in *Birchas Hamazon*.

In countries where it is customary to imbibe while dining, other alcoholic beverages do not require a brachah of *Shehakol* in middle of a washing meal.

All other drinks are considered trivial compared to wine.⁸⁹ Therefore, no brachah is recited on any drink that a person has intention to drink (or is on the table) at the time when *borei pri hagafen* is recited.⁹⁰

The same applies to the *brachah acharonah*—*borei nefashos* is not recited after drinking both wine and other beverages. This applies even if you decided to drink the non-alcoholic beverages at a later time (and actually made a preliminary brachah on it), the after-brachah of *al hagefen* still covers the other drinks.

Since there is a halachic opinion that even a *kezayis* of wine requires a *brachah acharonah*, you should avoid drinking an amount that falls between a *kezayis* (the volume that would fill a small matchbox) and a *revi'is* (about 3 ounces)—which certainly needs an after-brachah.⁹¹ Practically, if you drank a *kezayis* and do not have more wine to make up, you do not make a *brachah acharonah*.

Once you have begun drinking wine in one location, you should not move to another before making an after-brachah. After the fact, if you have left before *bentching*, you do not need to make a new preliminary brachah, as long as you drank at least a *revi'is* at the first location. If you are in the midst of a washing meal, even less than an initial *revi'is* suffices.

What if, in the above situation, you drank wine and also *shehakol* beverages in the first location? There is a dispute whether you must make a new brachah of *shehakol* in the second location. Practically, in the new place you would make a *Shehakol*, but if you return to the original location to drink more, then you do not.

LAWS OF INTOXICATION

Halachah differentiates between someone who is shasui (slightly intoxicated), shikkur (very intoxicated) and shikkruso 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.

⁸⁹) See www.halacha2go.com #731 including sources and footnotes.

⁹⁰) This applies practically in a case where one is drinking but not having a *seudah*—as *hamotzi* also covers all drinks (besides wine).

⁹¹) See a lengthy explanation in the publication *B'asra D'Rav*, vol. 5

PRAYER

Someone who has drunk a *revi'is*⁹² 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 influence. 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. It is sufficient for the intoxicated person to wait until they feel the effect has worn off in order to daven.

Halachah further states that if the one 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, if you are capable of holding a *siddur* and praying from it, you need not worry about being slightly intoxicated. If the only option is to recite the prayers from memory, and waiting for the effect of the wine to dissipate will result in missing the proper time of prayer, you 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 he is unable to speak lucidly before a king is called a *shikkar* (drunkard). Praying in such a state is an abomination and it is comparable to idol worship. A *shikkar* 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 *shikkar* remains in the state of drunkenness as the deadline for *tefillah* approaches, he should let the time pass rather than pray, and then make up for the missed prayer at the time of the next *tefillah*—by which time intoxication will have subsided. Although this delay was avoidable, a *shikkar* is nevertheless considered an *ones* (one ruled by circumstances beyond their control), because when he began drinking, he believed that he would have time to sober up somewhat before the deadline arrived; he subsequently got carried away with the feasting and drinking, losing proper awareness of time, until there was an insufficient span to sober up.

SAYING SHEMA

Some authorities maintain that the laws of reciting the *Shema* are identical to the laws of prayer, as above, if you are slightly intoxicated. Similarly, the

⁹²) halachic measurement of fourth of a *lug* and the amount necessary for *Kiddush*. This is about 3 ounces.

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 if you drank strong wine you should nevertheless recite the *Shema*. This is because reciting the *Shema* is a biblical commandment, 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 you are uncertain that the obligation is truly being fulfilled.

A *shikkar*, by contrast, must treat the *Shema* like prayer and is forbidden to recite it or its blessings.

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 *shikkar* 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 *shikkar* 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. If you have already reached a state of *shikrus*, 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 *shikkar* 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.

If any inebriated individual falls asleep at the table before *bentching*, it is not considered a *hefsek* (interruption that distracts) and he may continue his meal (or just *bentch*) without making a new brachah—as long as he has not yet digested his entire meal (i.e., he is not hungry again). He should wash his hands for *netilas yada'im* (without a brachah) before eating more. If he wakes with an empty stomach, he does not say *Birchas Hamazon* at all, and he must make new brachos on any food he would like to consume.

However, if someone actually laid down for a half-hour or more, this is definitely considered interruptive—even if it happens at the same location as his meal,⁹³ and

⁹³ See alternate opinions in the Hebrew footnotes on this section.

he wants to continue eating, he must wash and make the brachos again.

If someone nods off in the middle of *Birchas Hamazon*, and awakes without knowing where they are up to, should go back to the beginning of whichever brachah is after the one he is certain he recited.⁹⁴

OTHER BRACHOS

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

Someone who is in proximity of someone who has vomited may still recite brachos, even though they are in the presence of a repugnant substance. However, if the vomit emits an offensive smell (as is the case when someone regurgitates post-ingestion), they must move out of sight of the mess **and** at least *four amos* (about six feet) further than the stink reaches.

AN EXTREME SHIKKAR

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 *zimmun* for *Birchas Hamazon*. (Some authorities are stringent and do not permit even a lesser *shikkar*, as described earlier, to participate in the required number for a *minyan*.)

RESPONSIBILITY & LIABILITY

A *shikkar* 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.⁹⁵)

LAW OF REDEMPTION: SOBER IN THE BEIS HAMIKDASH

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 points⁹⁶ 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,

94) See the question regarding losing focus in davening at [#1545](http://www.asktherav.com). See Hebrew footnote for more details of similarities and differences between these situations.

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

96) vol. 2, p. 618

which is why he must avoid wine that entire day.

A Kohen who drank wine but is otherwise deemed fit for service in the *Beis Hamikdash* according to the requirements of halachah must not proceed deeper into the Courtyard beyond the place of the *mizbe'ach*. 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 would be spared the above penalty.

A Kohen who is intoxicated from beverages other than wine may not enter the *Beis Hamikdash*. According to *Minchas Chinuch*⁹⁷—and it appears that the Alter Rebbe shares this view—there is no limit to the quantity of spirits 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 by liquor performs the service in the *Beis Hamikdash*, the duties he performs 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 *shikkar*, 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.

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

A CHASSID'S LIMITS

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

A PURIM CO-OP

In 5749, the Rebbe called⁹⁸ 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 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

97) Mitzvah 152

98) *Sichas Shabbos Parshas Vayikra* 5749

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.”

COMMUNAL FARBRENGEN

On Purim 5748, the Rebbe suggested⁹⁹ 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 the next section about Shabbos.

Purim Appeals: 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.”

⁹⁹) *Sefer Hasichos* 5748 vol. 1, p. 303

COLLECTION TIME

On Purim 5713, the Rebbe stated¹⁰⁰: “We try to hold onto and reestablish the customs of earlier times. If we would have “broad shoulders” (i.e., if we were able to rely on our own strengths), if we had “eyes to see and ears to hear,” a perceptive heart and an understanding intellect, then we would not be forced to specifically use the well-paved paths. We would be able to forge new paths in order to reach the same goal, to “ascend to the House of Hashem.” Since, however, these things remain lacking, we must tread the paths that have been already worn down for us. We rely on the responsibility of those who indicated and paved these paths, which they did relying on their own strengths. We therefore seek to implement these customs, even if, for a number of reasons, these practices were interrupted for some time.

“The Rebbe Rashab would collect funds or direct people to donate funds during a *farbrengen* three times a year: On Simchas Torah, Yud-Tes Kislev, and Purim. On Purim, he would collect for his own affairs—Torah institutions, the support of private individuals, and so on...Similarly, if we will collect for those same things that the Rebbe 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.”

EXTENDED MEAL

Anyone who began their meal before sunset (*shki'ah*) and it has extended until nightfall, or even several hours into the night, should recite *V'al hanissim* during *Birchas Hamazon*.¹⁰¹ This applies only if at least a *kezayis* of food was eaten before *shki'ah*, and also, if the nighttime *Shema* and *Maariv* have not been recited during the meal. If a *kezayis* has not been eaten before *shki'ah*, *V'al hanissim* is not said.

This year, since tonight is Shabbos, those who wish to extend their meal beyond *shki'ah* may not eat or drink anything 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 on the table (ensuring that there are 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

¹⁰⁰ See *Likkutei Sichos* vol. 2, p.p 537-8

¹⁰¹ 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.

they eventually conclude their meal, they must include both *Al hanissim* for Purim as well as *Retzei* and *harachaman* for Shabbos. Following that, they must recite the Shabbos *Maariv* prayers.

it is not our custom to extend the meal into *shki'ah*. Practically, someone who concludes eating either before *shki'ah* (or earlier, to light Shabbos candles), but recites *Birchas Hamazon* after *shki'ah*, 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 coincides 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.¹⁰²

Someone 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.

L'CHAIM, TAKE TWO

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 Hoisah Orah*) before whomever happened to be present, following which he asked for a cup of wine, and said “*L'chaim*”. He encouraged all present to utilize the last moments of Purim to say *L'chaim* without limitations. He then began singing *Ufaratzta*, rose to his feet, and responded “*L'chaim velivrachah*” to all present. He requested a second cup of wine, and said *L'chaim* once more, followed by the *brachah acharonah*. Before leaving the shul, he reminded everyone to recite the *brachah 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 shul later, for *Kabbalas Shabbos*.

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.

¹⁰² see *Sichas Motzaei Tu B'shevat* 5737

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 not to neglect the Shabbos preparations. Even more importantly, extreme care must be taken to avoid desecrating Shabbos due to intoxication, G-d forbid.¹⁰³

No Eruv? For an explanation as to why an *Eruv Tavshilin* is not performed on Purim coinciding with *erev Shabbos*—see footnote in the Hebrew.

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 **6:43** pm.

Someone who failed to hear the Megillah today due to circumstances beyond their 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 can be read without a blessing. After nightfall (*tzeis hakochavim*), it is too late to read the Megillah altogether.

FRIDAY NIGHT, SHABBOS PARSHAS KI SISA, 15 ADAR, SHUSHAN PURIM

It is forbidden to give any kind of gift on Shabbos (or Yom 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 *eruv*). Likewise, even those cities that are considered “walled” and whose residents usually celebrate Purim and offer *mishloach manos* on this day (the 15th of Adar), it is forbidden for them to send *mishloach manos* when the day coincides with Shabbos.

You are permitted to 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.

¹⁰³ 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 *tzaddikim* 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.

MAARIV TIME

In a number of *sichos*, the Rebbe mentions¹⁰⁴ 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 is best to recite it immediately at nightfall. *Sofzman* (latest time) is midnight, **1:04 am**. Ideally, the *Amidah* of *Maariv* must also be recited before midnight.¹⁰⁵

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 **5:45 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 **7:06 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.

If someone forgot (or were forced by circumstances) and did not daven *Maariv* before sunrise he should recite the *Shacharis Amidah* twice.

KIDDUSH & SEUDAH

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 after nightfall (*tzeis hakochavim*), 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 *krias 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.

¹⁰⁴ See *Sichas Purim 5727*. *Sichas Chof Kisle*v, *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."

¹⁰⁵ see www.asktherav.com #2258

A woman who is at home while her husband is at shul (making or hearing Kiddush there), should preferably not wait for him to come home to make Kiddush, as being *motzi* her once he himself already fulfilled his obligation can be a halachic issue.¹⁰⁶ In circumstances where she is not capable of making *Kiddush* on her own, he is certainly allowed to do so for her, and the general practice is that he may do so even if it is merely difficult (practically) for her.

KIDDUSH B'MAKOM SEUDAH

The Shabbos meal must be eaten in the place at which *Kiddush* was recited, immediately after reciting *Kiddush*, for the *Kiddush* is valid only *b'makom seudah*—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*—whether *mezonos* or *hamotzi*, or drinks an additional full *revi'is* of wine, 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 the *Kiddush* wine itself *b'makom seudah*, 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.

You are still required to wash for a Shabbos meal, but at that (later) time you do not need to make *Kiddush* again even if it is in a different location.

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 *Kiddush* and challah diminishes the appetite for the Shabbos challah with which you fulfill the primary requirement of *seudas Shabbos*. Nevertheless, it is permissible to eat some *mezonos* immediately after *Kiddush* (to fulfill the requirements of *Kiddush b'makom seudah*), and to then wait a while before washing for the challah.

Take care not to be *kove'ah seudah* (eat such a large amount that it equals a satisfying bread-meal) otherwise you may be required to recite *Birchas Hamazon*.¹⁰⁷ A quantity of baked *mezonos* equalling four *beitzim*¹⁰⁸ that satiates you (even if the fullness is a result of that volume of baked goods **plus** other foods combined), obligates *Birchas Hamazon* according to the biblical requirement.

If drinking water is necessary immediately following *Kiddush*, before washing

¹⁰⁶ since there is a halachic argument whether one may say *Kiddush* again to exempt others if they are capable of doing so on their own. See Hebrew footnotes for a complete discussion on why it is permissible in extenuating circumstances, with sources.

¹⁰⁷ See *Seder Birchas Hanehenin*, Chapter 2

¹⁰⁸ the volume of four average-sized eggs

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 *al netilas yadayim* when washing for challah.

If eating only *mezonos* after *Kiddush*, the one who makes *Kiddush* should be sure to drink at least a full *revi'is*, so there is no question whether they should include *al hagefen* as part of their after-brachah. The *mezonos* should be covered while *Kiddush* is recited.¹⁰⁹

After both wine and *mezonos*, the *Me'ein Shalosh* brachah must be recited with the wording that includes both: *al hamichyah v'al hakalkalah* and *v'al hagefen v'al pri hagefen*. If you drank less than a *revi'is* of wine, but ate more than a *kezayis* of *mezonos*, only *al hamichyah* is said—and vice versa.

For someone who drank more than a *kezayis* (approximately 0.6 to 1 ounce) but less than a *revi'is* of wine, there is no halachic consensus whether the *al hagefen* brachah must be said—and because the rule is that we are lenient when it comes to making brachos (lest we say Hashem's name in vain), *Me'ein Shalosh* is not recited. However, if a *kezayis* of *mezonos* was also consumed, *al hagefen* should be added as well, even though only a *kezayis* of wine was consumed.

If the volume needed for an after-brachah on both cake and wine were consumed, but mistakenly only *al hamichyah* was said, it is questionable whether *Me'ein Shalosh* should be repeated. In this case, drink another *revi'is* of wine or grape juice and make an *al hagefen*. Alternatively, you can ask another diner to have you in mind in their *brachah acharonah*.

In the brachah of *Me'ein Shalosh*, add for Shabbos: *retzei vehachalitzenu b'yom hashabbos hazeh*. If you forgot, see the chart at the end of the booklet.

If you forgot the after-blessing, it should be made later, even during the Shabbos meal. If *Birchas Hamazon* was already said, *al hamichyah* is no longer required, but *borei nefashos*, if necessary, should still be recited.

KIDDUSH, NO SEUDAH

If facing an involuntary circumstance that prevents eating tonight, an individual may postpone the meal until the following day—in which case, they will eat

¹⁰⁹ Kitzur Shulchan Aruch (77:17) states that when making *Kiddush* on Shabbos day and eating *mezonos* afterward, take two whole pastries or cakes for *lechem mishnah*. Apparently, this is what the Rebbe did at the Shabbos daytime *farbrengens* (although usually making *Kiddush* beforehand, while on the other hand, sometimes not washing for a meal afterward).

See [#15293](http://www.asktherav.com) regarding covering the *mezonos*.

three instead of two meals during the daytime of Shabbos.¹¹⁰ 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. This leniency should only be utilized if someone is truly compelled to postpone the meal.

SHUSHAN PURIM

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 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 KI SISA, 15 ADAR, SHUSHAN PURIM

SHABBOS MORNING

Av Harachamim is not recited before *Musaf*.

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*. He is prohibited from eating and drinking before doing so, even before the prayers.

Someone who was on a sea voyage or other such journey and did not have access to a kosher Megillah on the 14th of Adar (Purim), but is able to obtain a Megillah on the 15th (*Shushan Purim*), should read the Megillah on that day. However, he should not recite the blessings over it. This year, however, since the 15th is Shabbos, this option is no longer available; the Megillah may not be read even without a blessing.

FARBRENGEN

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*.

¹¹⁰ Even according to the more stringent opinions, this is permitted in circumstances where someone is unable to eat, such as participating in a *Seudas Mitzvah* on *erev Shabbos*, or he finds the food repugnant. However, according to the Zohar, it is most ideal that each meal be at its set time.

DOUBLE PURIM, DOUBLE 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 15th 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 15th 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.

AND REDOUBLED JOY

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 14th and 15th 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.”

LAW OF REDEMPTION: IN THE BEIS HAMIKDASH TODAY...

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 *Yisraelim* turn from observing the sacrifices—to attend the reading of the Megillah on the 15th of Adar (when Purim is celebrated in the walled city of Yerushalayim). In times of exile, when Purim coincides with Shabbos, the residents of “walled” cities read the Megillah earlier, on *erev Shabbos* (the 14th 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.¹¹¹ 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.¹¹² 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.¹¹³

MINCHAH

This is a special reminder: Due to preoccupation with extending and increasing the joy of Purim, it may be necessary to take extra care not to forget to daven Minchah. (The laws of an intoxicated person praying are enumerated above, on Purim.)

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

112) 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.”

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

Remember also, to complete the daily *shiurim*, especially those applicable to all, namely *Chumash*, *Tehillim* and *Tanya*, as well as the daily Rambam.

THE JEWISH DRUNK

Our Sages taught (interpreting the verses in *Tehillim*: “Those who sit in the gate speak about me; those who imbibe strong drink make melodies; and as for me, my prayer etc.”) that *David Hamelech* said to Hashem: “Master of the world, this nation is unlike the other nations of the world. When the other nations of the world drink and become inebriated, they go and act irresponsibly. We do not do so. Even though we have drunk (wine during the Shabbos meal), **as for me, my prayer.**” Accordingly, it was ordained to recite this verse before the Shabbos Minchah Torah reading (which was instituted for the sake of “those who sit on the street corners”), to give thanks to our Creator Who did not endow us with a portion like (the other nations). They act irresponsibly the entire day, while we—even the ones among us who sit on the street corners—gather together to hear the Torah reading.

Tzidkascha is not recited during Minchah.

Shabbos ends at **7:44 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* (the 14th of Adar); recite *Al hanissim* and read the Purim Torah reading on Shabbos (the 15th of Adar); and give *mishloach manos* and hold the *seudah* on Sunday (the 16th of Adar).

Numerous sources highlight the superiority of the 16th (and 17th) 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 conclusive halachah rejects such a proposal, it is nevertheless included in Torah and therefore underscores an association of the 16th of Adar with Purim itself.¹¹⁴ In fact, the association is so strong that in certain years, when the 15th of Adar is on Shabbos, the residents of “walled” cities are **obligated** to have their *seudah* on the 16th. All of the above comes in addition to the fact that the 16th 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.”¹¹⁵

“When Purim coincides with *erev Shabbos*,” the Rebbe writes,¹¹⁶ “the residents of

114) 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.

115) See extensive references in the Hebrew version.

116) *Michtav Klali Likras Purim* 5741

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 (ירושלם), which means “complete awe” (ירא שלם) 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.”

The Rebbe explained¹¹⁷ in reference to the Purim joy of the 16th 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 (Frierdiker) 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.¹¹⁸

LAW OF REDEMPTION: TODAY IN ERETZ YISRAEL

On the 15th 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).¹¹⁹

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

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

119) For further clarification of this topic, see the sources in the Hebrew section footnotes. See *Shaalos 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* (and other sources) seem to negate his explanation.

On this day, the money-changers would take up positions in every city and gently encourage 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.¹²⁰ Interestingly, *Sefer Ma'aseh Rokeach* explains¹²¹ 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 16th of Adar.

The half-shekalim collected from all Jews were used to fund the communal sacrifices. The Rebbe discusses¹²² the question of how we will offer 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.

MORE JOY TODAY

The Rebbe states¹²³: “Although regarding the reading of the Megillah, the latest date on which it can be read is the 15th of Adar,¹²⁴ 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,’¹²⁵ and as stated in the Megillah, Adar is ‘the month that was transformed for them.’¹²⁶ 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 15th of Adar, we must experience a happiness that is even greater than that of Purim. And then an even greater joy on the 16th, and so on. By the time we reach the final day of Adar, our joy should be truly wondrous.”

The Rebbe explains¹²⁷ 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.”

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

121) beg. of *Shekalim*. See *Midrash Hagadol*, *Naso*, 6

122) *Sichas Yud Gimel Nisan* 5738 and *Leil Daled d’Chag Hasukkos* 5751; *Hisva’aduyos* 5751, vol. 1, p. 118

123) *Sichas Shabbos Mevarchim Nissan* 5717, printed in *Likkutei Sichos*, vol. 4, p. 1274. See also *Sefer Hasichos* 5752, p. 391

124) *Megillah* 2a

125) *Taanis* 29a

126) *Esther* 9:22

127) *Sichas Shabbos Parshas Vayakhel-Pekudei/Parah* 5731

הטוב והמטיב

THE LAWS OF THE EXTRA BRACHAH ON WINE

Wine is a drink that “pleases G-d and people”; therefore the Sages instituted the unique blessing of “*hatov vehameitiv*” when a second type of wine is added to the first for the joy that imbibing brings.

However, many detailed circumstances must abide in order to make this special brachah. Those laws are outlined below.

DO OUR CIRCUMSTANCES QUALIFY?

The brachah of *hatov vehameitiv* is only said when drinking in company—for example, a host and their guest, or a man with a member of his family. They do not have to be sharing a meal, but they are drinking wine together in the same room. The brachah is said when they decide that they would now like to drink more.¹ Before they partake of a second, unique-tasting bottle of wine, they recite this brachah: **הַטּוֹב וְהַמְטִיב** and then taste the second wine.² They should preferably drink a *revi'is* (approximately 3 ounces) of both wines, but even if they tasted less a *revi'is*, *hatov vehameitiv* is recited.

This situation can also take place if there are more than two people celebrating together. But at least two of them must partake of the first wine and wish to imbibe in the second in order to be able to make this unique brachah. If others wish to drink from the second wine as well, they must also have partaken of the first with the other members of the group.

If you would like to partake of the second wine under the above circumstances, but had already decided not to continue drinking, it is necessary to say *borei pri hagafen* again.³ But the brachah of *hatov vehameitiv* should be recited first. If you inadvertently made a *Hagafen* first, you should say *hatov vehameitiv* immediately before drinking. If you forgot to say *hatov vehameitiv* and started drinking, you may still make the brachah as long as you still want more of the second wine.

The above applies even if the wines are *mevushal* or have added sugar—and even grape juice.

DOES THE WINE QUALIFY?

In order for the second wine to qualify for the brachah of *hatov vehameitiv*, your motive for drinking it must be because it has a taste that is unique from the first,

1) It does not necessarily have to be at the same time; they may drink one after the other. But both had to have drunk from the first wine to recite *hatov vehameitiv* on the second wine.

2) Do not make an interruption between the brachah and drinking. If you inadvertently did so, the brachah is not repeated.

3) There could be other reasons when one would be required to make a new *borei pri hagafen* on the second bottle of wine, such as if the wine is served unexpectedly (though this caveat does not apply to guests, since their original brachah covered anything the host may yet serve). The full details of these halachos are beyond the scope of this guide.

not because the first bottle is finished. In fact, some wine must remain in the first bottle when the second is tasted.

better wine The second wine must be either of higher quality than the first, or of an unknown caliber. But if you know that the second wine is a lower quality, even a little bit, you do not recite *hatov vehameitiv*. The exception to this rule is if you are upgrading from a red wine to a white, in which case, *hatov vehameitiv* should be said, even if the second tastes worse than the first (as long as it is not of such inferior quality that you would only drink it under duress.)

red, then white On the other hand, if you drank white wine and now want to drink red, *hatov vehameitiv* is not recited, unless the red wine is of notably finer taste than the white.

new, then old Similarly, if you drank first an old wine and then a new wine, *hatov vehameitiv* is not recited, unless the new wine is known to taste as good as the vintage. If you drank the new wine first, and then the old, *hatov vehameitiv* is recited over the old wine, even if it is of the same variety. However, it must still be considered of higher caliber—or its relative quality is unknown (as above).

DON'T SAVE THE BEST FOR LAST!

Your preference? If you are acquainted with the relative quality of the wines in front of you, you may not make the brachah of *Hagafen* on the inferior wine⁴ in order to save the second bottle for the distinctive brachah of *hatov vehameitiv*. However, if the second, better wine is brought to the table after the first was drunk, or if they were both available at once, but their ranking wasn't known beforehand, *hatov vehameitiv* is recited before imbibing from the second bottle.

If you inadvertently made *Hagafen* on the lesser quality wine (even if the status of each is known), *hatov vehameitiv* is recited when drinking the second, finer wine.

if red is better If there are two (or a selection of more) wines on the table at once, including a subpar white wine and a finer red wine, *Hagafen* is recited on the red wine, and *hatov vehameitiv* on the white, as described above.

CAN WE SAY THE BRACHAH MORE THAN ONCE?

surprise third round If the conditions of drinking were met to say *hatov vehameitiv* on a second bottle of wine, but then the opportunity arrives with a third, improved variety to the table, *hatov vehameitiv* is recited again, as long as you (and your drinking partner) did not have this wine in mind when reciting *hatov vehameitiv* on the second wine.

when we bench If a *mezuman* is made on the second wine, *hatov vehameitiv* is not said by the one who drinks the wine after *bentching*, for he already recited *hatov vehameitiv* in *Birchas Hamazon*.

⁴ A brachah should always be recited on the preferred item over its lesser counterpart. If it is difficult to drink the better wine first (say, it is too strong to drink on an empty stomach), the brachah of *Hagafen* may be recited on the subpar weak wine, and the finer strong wine saved for a second round on which *hatov vehameitiv* is said.

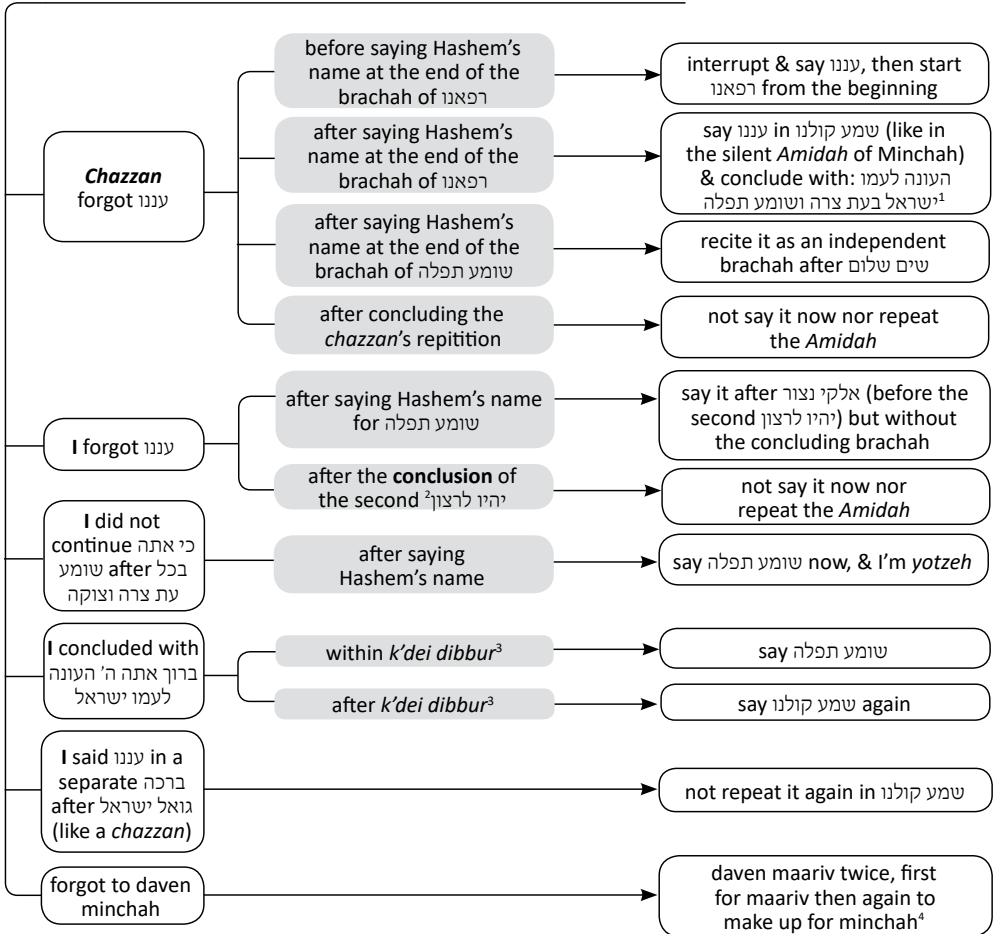
“Oops! I made a mistake...”

What did I do?

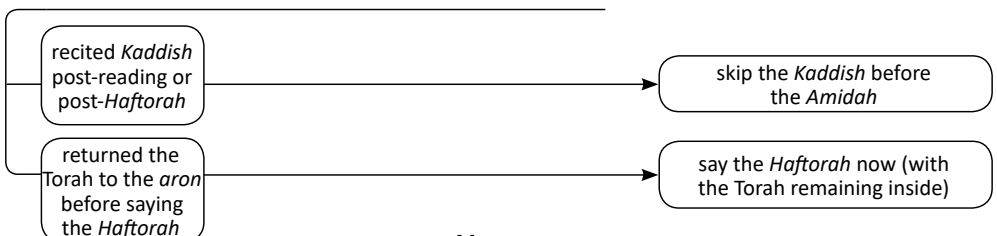
When did I remember?

Now I should...

Amidah Shacharis & Minchah • on Taanis Esther



Krias Hatorah Minchah • on Taanis Esther



Notes

1. If you concluded with שומע תפילה, you are yotzeh.
 2. and you also made the decision not to lengthen your tefillah with extra requests and supplications.

3. the (short) amount of time it would take to say the words: *Shalom alecha, Mori v'Rabbi.*

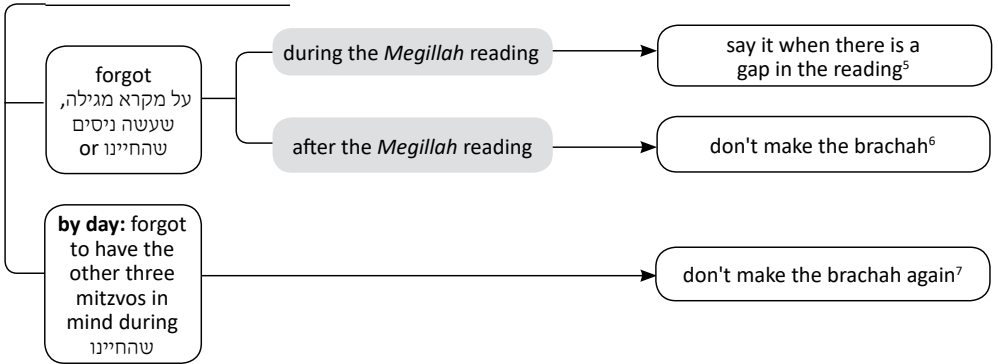
4. Don't say עננו in either one.

What did I do?

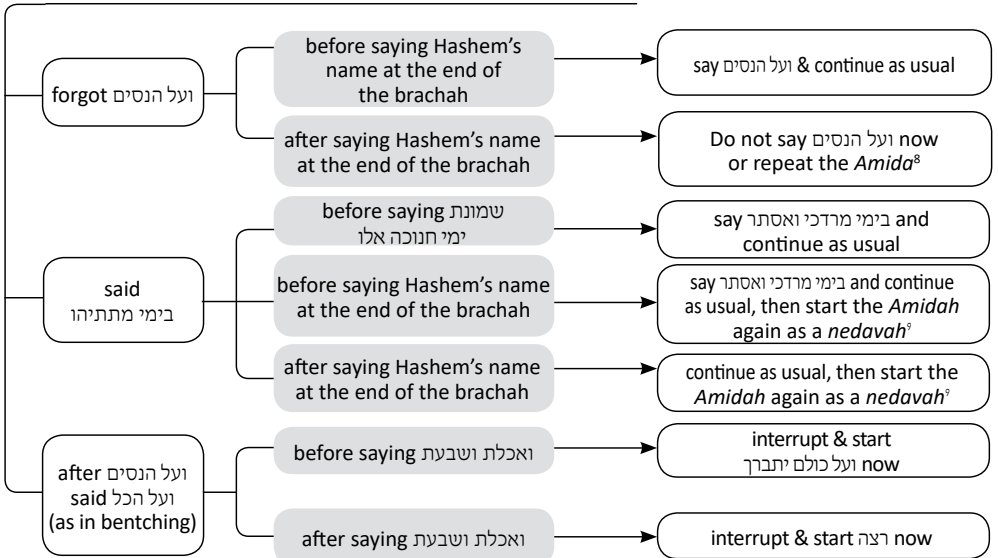
When did I remember?

Now I should...

Megillah Reading



Purim Amidah • Maariv, Shacharis & Minchah



Notes

5. for example, while the congregation recites the verse *Ish Yehudi* aloud.

6. The brachos of *she'asah nissim* and *Shehecheyanu* cannot be recited on any of the other mitzvos, or on the day itself (as is possible on Yom Tov). In this situation, it is advisable to answer "Amen" to another reading or to make *Shehecheyanu* on a new fruit or garment.

7. You may make a *Shehecheyanu* on a new fruit or garment and have the mitzvos in mind as well.

8. According to some opinions, you should say the following before the second reading:
יהיו לצדק וצדק יהיו לצדק
הרחמן הוא יעשה לנו נסים, כמו שעשה לאבותינו בימים ההם בזמן הזה.
בימי מרדכי ואסתר...

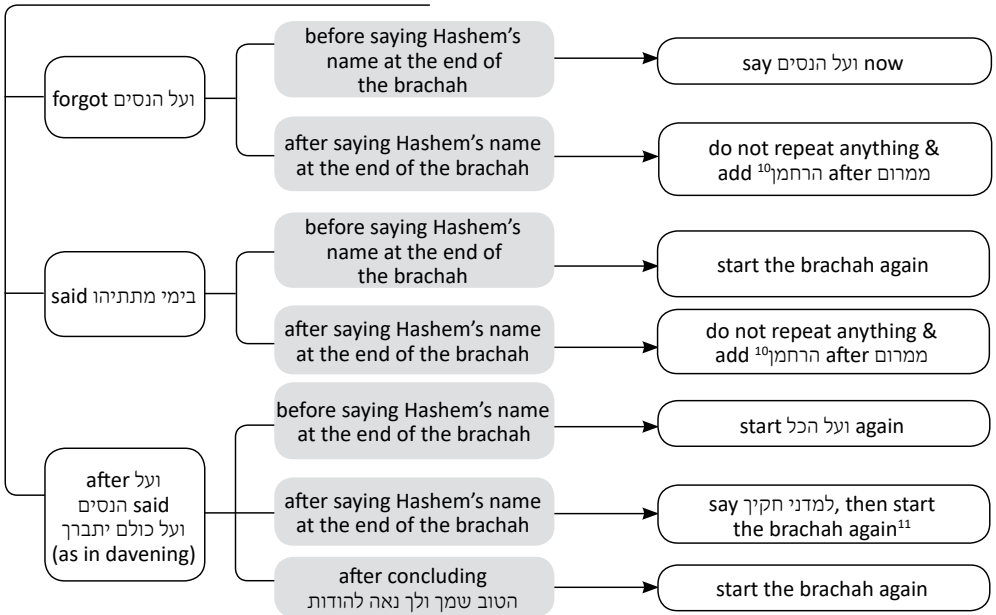
9. a "bonus", *Amidah* i.e., non-obligatory. You must first wait

What did I do?

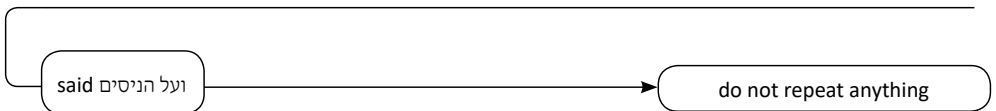
When did I remember?

Now I should...

Birchas Hamazon • Purim



Shushan Purim - outside of Yerushalayim • Amida & Birchas Hamazon



Notes

k'dei hiluch daled amos (the time it takes to walk six feet) before restarting the *Amidah*.

10. say:

הרחמן הוא יעשה לנו נסים כמו שעשה לאבותינו בימים ההם בזמן הזה. בימי מרדכי ואסתר...

Then you continue with יזכנו הוא יזכנו.

11. If you concluded על הארץ ועל המזון you are *yoitze*.

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Your Matanos L'evyonim
would really help him

**BUT HE WOULD NEVER
DARE TO ASK.**

This Purim, help the neighbor you
didn't know was in need.



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