



פורים תשפ"ד

Halachic Digest

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לעילוי נשמת הרב יצחק בן הרב אליעזר צבי זאב צירקינד ז"ל

חודש אדר

- "משנכנס אדר מרבין בשמחה"¹. The entire month we add simcha², since in Adar מידת הדין was overturned into³ רחמים. We increase happy activities⁴, even with music and dancing throughout the months⁵.
- Lawsuits or court-related matters with Goyim are best in Adar⁶ as the mazal of Yidden is strong⁷.
- Adar is an auspicious time for weddings⁸.

ד' פרשיות

- The Shabbos before Purim (Vayikra) we lain Parshas Zachor to remember what Amalek did to us.
- On Shabbos Parshas Tzav, we lain Parshas Para.
- The following Shabbos (Mevorchim Chodesh Nissan) we lain Parshas Hachodesh⁹.
- There are varying customs whether we say אב הרחמים on Parshas Zachor and Para¹⁰.
- In preparing the Parsha, Shnayim Mikra, we do not add that week's extra parsha of ד' פרשיות¹¹.
- If the מנין forgot the extra Parsha by Shacharis, there are various opinions if it could be read before mincha¹².

Thursday, 11 Adar, Early Taanis Esther

- Taanis Esther commemorates
 - the day the Jews fasted and davened to Hashem when they defended themselves from their enemies.

¹ תענית כ"ט:

² מג"א סי' תרפ"ו סק"ה, וא"א תנינא שם

³ אשל אברהם שם ובבנין שלמה (טורקא) אות כ"ט

⁴ נט"ג פורים פי"א:ג

⁵ מנהג חב"ד

⁶ מג"א שם

⁷ תענית שם ועי' בחי' הריטב"א שם דבחודש זה אמרנין יש מזל לישראל

⁸ נט"ג שם סעי' י"ז

⁹ שם

¹⁰ On Parshas Shekalim and Hachodesh many don't say it anyway because its שבת מברכים

¹¹ ראה שוע"ר סי' רפ"ה:ט, ונט"ג פי"ז:ה

¹² ראה נט"ג שם סעי' ד', ובס' פסק"ת סי' תרפ"ה אות ב

- the 3 days Esther and the Jews of Shushan fasted during the month of Nissan for the success of Esther before King Achashverosh.
- Because Taanis Esther is not counted among the four public fasts instituted by the Nevi'im, (10 Teves, 17 Tammuz, 9 Av, Tzom Gedalya), there are in general more leniencies.
- This year, since 13 Adar is Shabbos, Taanis Esther is observed on Thursday before. As a result, it is even more lenient. The leniencies do not necessarily apply to other years and other fasts.
- Needless to say, Taanis Esther is nonetheless a fast that must be observed scrupulously (especially at a time like this when we need Rachmei Shamayim.).

Who does not fast?

- One who is ill¹³ and mothers within 30 days of birth, pregnant and nursing women - need not fast¹⁴.
- If there is a bris, the father of the boy, the mohel and the Sandak, can eat after the bris¹⁵. Some wait till the seudah after the fast.
- A Chosson and Kalla during the 7 days of Sheva Berachos need not fast¹⁶.
- Children under Bar/Bas Mitzvah need not fast. From age nine upwards, the minhag is to train children to fast partially, as per the child's abilities. [But no need to be too strict in this.]
- There are leniencies for those who find fasting difficult¹⁷. A Rov should be consulted in each specific case.
- One should not seek an excuse not to fast, in order not to be *Porash Min Hatzibur*¹⁸.
- Even those who don't need to fast should not eat for pleasure (e.g. meat, wine, nosh)¹⁹.

Beginning of the Fast

- The fast begins at *alos hashachar*, 5:30am in NYC.
- However, in some ways, the fast begins for you, as soon as you go to sleep the night before the Taanis (not merely dozing off). Even if you wake up in the middle of the night, you may not eat²⁰ (but you may drink²¹). To avoid this, you should declare your intention to wake up to eat before going to sleep²². Or, if you are a person accustomed to often wake up and eat in the middle of the night it also doesn't apply²³.
- However, if one did eat after waking up, bedieved, as long as it is still before Alos, one may still say Anenu²⁴.
- Even if one didn't go to sleep yet, it is always forbidden to start eating *המוציא* or *מזונות* (more than a Kebeitza - 58 grams) or drink alcoholic beverages from half an hour before Alos²⁵.
- No brushing teeth / mouthwash, (unless one is very sensitive, and he should be careful not to swallow²⁶).

¹³ רמ"א סי' תרפ"ו סע' ב

¹⁴ שם, ומשנ"ב סק"ד

¹⁵ ראה נטעי גבריאל פורים פכ"ה, פסקי תשובות סי' תרפ"ו אות ד

¹⁶ שם

¹⁷ ע"י דעת תורה בשם שו"ת בשמים ראש

¹⁸ רמ"א שם

¹⁹ משנה ברורה סי' תק"נ סק"ה, פסקי תשובות סי' תק"נ אות ג' וסי' תרפ"ו אות ב

²⁰ שו"ע סי' תקס"ד:א

²¹ However לכתחילה one should make a תנאי before going to sleep to be able to drink before the fast starts.

רמ"א שם, משנ"ב שם סק"ו

²² שם

²³ משנ"ב שם סק"ו

²⁴ ח"א ס' ק"פ שו"ת שבט הקהתי

²⁵ This applies everyday, not just on a fast day. וע"ע בשו"ת בצל החכמה ח"ג סי' שו"ע ר סי' ע:ה, פסקי תשובות סי' תקס"ד אות א',

²⁶ נ"ב

²⁶ פסקי תשובות סי' תקס"ז אות א

Shachris

- Slichos are said even by those who are not fasting²⁷.
- The chazan says Anenu as a Bracha on its own before Refa'enu. If he forgot to recite Aneinu, then:
 - if he remembered before reciting Hashem's name at the end of Refa'enu, he recites Aneinu immediately, and then repeats the Bracha of Refa'enu;
 - if he remembered after concluding the Bracha of Refa'enu, he recites Aneinu in the Bracha of Shema Koleinu, ending the Bracha with a double conclusion, i.e. *Ha'one B'eis Tzara V'shomea Tefillah*
 - if he remembered after he already concluded the Bracha of Shema Koleinu, he recites Aneinu as a separate Bracha immediately after the Bracha of Sim Shalom.

מחצית השקל

- מחצית השקל is given before Mincha on Taanis Esther²⁸.
- The *Gabbaim* prepare 3 half shekel (half dollar) coins. Some use half dollar coins of 9.6 grams of pure silver²⁹.
- It is best to pay the value of a mazchtis shekel of silver - approximately \$7.70 for 9.6 grams (although the amount fluctuates).
- If one doesn't have silver half dollar coins, one could substitute with any regular half dollar coins³⁰.
- If half dollar coins are unavailable, three one dollar coins (or bills) could be used³¹.
- Some say it is best to distribute the funds to the poor, especially Talmidei Chachamim³². Others³³ allocate it to a Beis Medrash, which represents a "miniature בית המקדש", and thus closest in comparison to the original Machtzis hashekel.³⁴
- Since Haman offered 10,000 silver coins to the king to kill us we preempt him by giving coins away for tzedaka.
- We give specifically THREE half shekels to represent
 - The three times the word "Truma" is mentioned in the Possuk³⁵.
 - The three days that Ester and the people fasted.³⁶
- Those over 20 give³⁷. Preferably from bar mitzvah³⁸.
- Some hold that even a woman is obligated, but the custom is for the husband to give on her behalf³⁹.
- The prevalent custom is for every father to give separate 3 coins for each of his male (and some even for the female) children, and if his wife is pregnant, to give for the unborn child as well⁴⁰.
- It is best to educate kids to give Machatzis Hashekel from their own money⁴¹.

²⁷ נטעי גבריאלי בין המצרים פ"י אות ה'

²⁸ If one did not give it then, he can give it after Mincha. ראה נטעי גבריאלי פורים פכ"ו

²⁹ Because this equals the amount of the Machtzis Hashekel given in the times of the Beis Hamikdash. According to them, ideally one should give the Gabai the value of 9.6 grams of pure silver, which (fluctuates, and at the time of preparing this digest) is around \$7.70. ראה פסקי תשובות סי' תרצ"ד אות ד, ביאור הלכה ס"ס תרצ"ד, מקדש

³⁰ שם

³¹ In this case it is best that 2 people should give together, or to have in mind that half of the coins should be for "Machtzis HaShekel" and the other half should simply be Tzedakah. פסקי תשובות תרצ"ד אות ד

³² עי' שם

³³ (משיחות ש"פ שקלים תשכ"ד ותשמ"ב (אדמו"ר מליובאוויטש', ופסקי תשובות סי' תרצ"ד הע' 28

³⁴ אך אין בזה ח"ו משום שלילת נתינת צדקה זו לעניים כפשוטה, ראה סה"ש תש"ג ח"א עמ' 303

³⁵ ועי' בנט"ג פכ"ו בהע' ה' רמ"א שם,

³⁶ מטה-משה סי' תשנ"ו, אליה-רבה סי' תקס"ו ס"ק ב'

³⁷ שם

³⁸ משנ"ב שם סק"ה

³⁹ נט"ג פכ"ז:ב ועי' בהע' שם

⁴⁰ שם ועי' ס' פסק"ת שם ה' ובהערה 31

⁴¹ אדמו"ר מליובאוויטש שיחות קודש תשנ"ב ח"ב ע' 788

- If a father gave for a child one year, he must continue every year, unless he expressly stipulated otherwise⁴².
- If the father, at any point, stops giving on behalf of his children, they should start giving themselves⁴³.
- The money for Machtzis hashekel should not be from Ma'aser⁴⁴.

Mincha

- Minchah should be completed before shkiah, 7:09 pm, so that davening does not run into the time of *bein hashmashos*. However, if Mincha was delayed, proceed as normal, with *laining*, *Haftorah* and *Amidah*.
- The parsha of ויחל is read⁴⁵.
- Since it is not Erev Purim, we recite Tachanun and Avinu Malkenu⁴⁶.
- The *minyan* says *Anenu* in *Shma Kolenu*^{47,48}.
- Anyone not fasting for whatever reason does not say *Anenu*⁴⁹.
- If you forget to say *Anenu*, you say it after "אלוקי נצור", before the second "יהיו לרצון"⁵⁰.
- If you forgot totally, you don't go back and repeat *Shmoneh Esrei*⁵¹.
- You should only accept an *aliya* if you are fasting⁵².

Fast ends

- In NYC, the fast ends at 7:37pm.

Erev Shabbos Zachor

- An individual who forgot to fast on Thursday should fast on Friday.
- If one needs to fast to make up not fasting on Thursday, one davens Shacharis with מלינו מלכנו and slichos. However by mincha, Tachnun and מלינו מלכנו would not be said.

Shabbos Zachor

- Hearing Zachor (and Para according to some) is d'oraisa and effort is made to hear it with a Minyan.⁵³
- Even those who allow children under bar mitzvah to get the aliya of maftir, don't call up children for Parshas Zachor⁵⁴.
- Men refrain from מזונות המוציא, (and alcohol) more than a K'beitza (58 grams) before hearing Zachor⁵⁵.
- If you missed Zachor, you could have in mind to fulfill your obligation at the Torah laining of Purim which is also about Amalek⁵⁶.
- Some say you may even have in mind to be Yotzeh when we read Zachor later in the year in תצא. כי תצא.
- Some hold that the חיוב extends to women too and they should also be present in Shul⁵⁷.

⁴² מג"א תרצ"ד סק"ג, ונט"ג זם סעי' ד-ה

⁴³ שם בהערה 33

⁴⁴ באר היטיב סק"ב בשם השל"ה

⁴⁵ שו"ע סי' תקס"ו:א

⁴⁶ כפשוט

⁴⁷ שו"ע תקסו שם

⁴⁸ נט"ג פכ"ד:ה. Even if only six (and some say three) of them are fasting.

⁴⁹ ביה"ל סי' תקסה ד"ה בין יחיד

⁵⁰ 'שו"ע סי' תקסה:ב ומשנ"ב שם סק"ז וראה ס' פסק"ת שם אות ב

⁵¹ שם

⁵² שו"ע סי' תקס"ו:ו וראה ס' פסק"ת שם אות ז

⁵³ שו"ע שם סעי' ז, ועי' משנ"ב סקט"ו – ט"ז

⁵⁴ עי' בה"ט סק"ב, ושוע"ר סי' רפ"ב:ט"ז. Note, some Poskim do permit

⁵⁵ נטעי גבריאל פ"ד סעי' י"ב, ועי' בס' מקדש ישראל פורים סי' י"ה-ט

⁵⁶ 'מג"א, עי' פרמ"ג מ"ז סק"ב ומשנ"ב סקט"ז וס' פסק"ת אות ה

⁵⁷ 'עי' ס' פסק"ת שם אות ה

- Women who are looking after children and cannot attend Shul may read Zachor in a Chumash. Otherwise, women and girls should go to Shul to hear Parshas Zachor⁵⁸.
- Whether to allow taking out the Torah for a special Zachor laining for women only is a dispute amongst the Poskim.⁵⁹ However, if a man didn't hear Zachor, you can take out a Sefer Torah and lain special for him (without saying a Beracha), since his chiyuv is definitely לאוריינתא.
- If you have no minyan, it is proper to at least lain Zachor from a Chumash (or Sefer Torah) with the trop⁶⁰.
- Since מצוות צריכות כוונה have in mind to be Yotzeh remembering Amalek when listening to Zachor⁶¹
- Practicing Megillah laining from a Megillah scroll is permissible on Shabbos and the scroll is not muktzah⁶²

Shabbos Erev Purim Considerations

- Tzidkascha is omitted in Mincha.
- The Megillah may not be brought to Shul on Shabbos even if you have an Eruv so as not to prepare from Shabbos to a weekday⁶³. [Many Shuls therefore schedule a break before Maariv. Another option is to bring the Megillah to Shul before Shabbos and leave it in a safe and respectable place.]
- If one is still eating Seudah Shlishis after Tzeis - even if he ate a Kezayis of challah after nightfall, he would do a regular Shabbos bentching and not mention ויעל הניסים⁶⁴.
- You may not lain the Megillah before Shabbos is out, even if you daven Maariv earlier, since you're not allowed to lain on Shabbos as you may come to carry the Megillah on Shabbos⁶⁵

Maariv and havdala

- Shabbos ends at 7:52pm. If you need to begin Purim preparations or do other work before Maariv, say "ברוך המבדיל בין קודש לחול" first⁶⁶.
- After Maariv we read the Megillah in shul⁶⁷.
- It is best to hear the Megillah as soon as possible after this time. Even so, many Shuls delay Maariv slightly to give people time to make their way from home to Shul after Shabbos has ended.
- Atah Chonantanu is recited during Shmoneh Esrei.
- In shul we read the Megillah first and only afterwards make Havdala.
- However one who is reading alone at home, should make Havdalah first⁶⁸.
- Unlike a usual Motzei Shabbos, the Chazzan recites Kaddish Tiskabel immediately after Shmone Esrei. The Megillah is read immediately afterwards.
- We don't eat until after Havdala⁶⁹.
- If someone feels weak, they may say *havdala* first and eat fruit or mezonos⁷⁰.
- If someone is really ill, he may eat a full meal, but should have someone remind him to hear Megillah⁷¹.
- The night reading of the Megillah may be read until alos 5:25am.

⁵⁸ שם

⁵⁹ עי' שו"ת מנח"י ח"ט סי' ס"ה ושו"ת קנ"ת ח"ז סי' נ"ג

⁶⁰ שו"ע תרפ"ה:ז, פסקי תשובות שם הערה 9

⁶¹ משנ"ב שם

⁶² עי' ס' פסק"ת סי' תרפח אות י"ח ובהערה 151 שם

⁶³ מחצה"ש סי' תרפח ושער"ת סי' תרצג סק"ב

⁶⁴ שו"ע ר סי' קפה בסופו

⁶⁵ מג"א תרצ"ב סק"ו

⁶⁶ שו"ע ר סי' רצט:ט"ז

⁶⁷ שו"ע סי' תרצ"ג:א

⁶⁸ שו"ע סי' תרצ"ג:א:א ודעת תורה שם

⁶⁹ רמ"א סי' תרצ"ב:ב ושו"ע ר סי' רצט:א

⁷⁰ רמ"א שם

⁷¹ שם

Purim

Dressing up

- Yom Tov clothing is worn on Purim.
- Children are encouraged to get into the spirit of Purim by dressing up in costumes⁷².
- To dress up as or act as Haman is not constructive for chinuch.
- Cross dressing, while the Ramah is matir, is overwhelmingly forbidden by Poskim
- Be aware that costumes may contain Shatnez and thus may not be worn. (Especially hats or military costumes from Eastern Europe).⁷³

ועל הניסים

- ועל הניסים is added in *Shmoneh Esrei*⁷⁴.
- You do not lechatchila skip Ve'al hanissim to catch up to answer Kedusha or Modim⁷⁵.
- If you forgot ועל הניסים and remembered before Hashem's name in the *bracha* להודות go back⁷⁶.
- If you already said Hashem's Name, do not go back. But before the second לרצון add the following: "הרחמן" "בימי מרדכי"⁷⁷. And then continue "הוא יעשה לנו ניסים ונפלאות כמו שעשה לאבותינו בימים ההם בזמן הזה
- Likewise in bentching, if you forgot ועל הניסים – if you remembered before saying "Hashem" in the *bracha* על הרחמן הוא יעשה לנו ניסים ונפלאות כמו" add the following: "הרחמן הוא יעשה לנו ניסים ונפלאות כמו" "בימי מרדכי"⁷⁸. And then continue "שעשה לאבותינו בימים ההם בזמן הזה
- If you forgot ועל הניסים totally in *bentching* or in *Shmoneh Esrei*, you do not go back⁷⁹.

Early Megillah Reading on days before Purim⁸⁰

- Where it is impossible to read the Megillah on Purim itself, eg a soldier going out to war, or a patient undergoing an urgent procedure, you can lain Megillah on the thirteenth, the twelfth, or even the eleventh of Adar, albeit without any Brocho . Also, it must be lain in the presence of a minyan.
- Still, the other three mitzvahs of Purim—*seudah*, *mishloach manos*, and *matanos l'evyonim*—may only be fulfilled on Purim itself
- Still, if a Megillah later became available on Purim itself you should lain again with the Brochos

Megillah laining

- If you haven't yet given מהצית השקל, you may still do so now before Megillah by Shachris (but not at night)⁸¹.
- על מקרא מגילה, שעשה ניסים, שהחיינו שם את י"ד.⁸²
- The megillah should be opened and folded like a scroll (איגרת) to remind us of the miracle⁸³.

⁷² רמ"א סי' תרצו בסופו

⁷³ עי' משנ"ב שם סק"ל בשם הב"ח, ופסקי תשובות שם אות י"ד

⁷⁴ שו"ע סי' תרצ"ג:ב

⁷⁵ שו"ת צ"צ חח"מ במילואים סי' י"א

⁷⁶ שו"ע סי' תרפ"ב

⁷⁷ שם משנ"ב סק"ד

⁷⁸ שו"ע סי' תרצ"ה:ג

⁷⁹ רמ"א סי' תרצ"ג:ב ומשנ"ב סי' תרצ"ה סקט"ו

⁸⁰ משנ"ב תרפ"ה סק"כ

⁸¹ עי' משנ"ב סי' תרצ"ד סק"ד

⁸² שו"ע סי' תרצ"ב:א

⁸³ 'שו"ע סי' תרצ"ז:ז ועי' ס' פסק"ת שם אות ה

- At the Minyan, the בעל קורא should read standing. If one is weak he may lean on the Bimah. Also, the Minyan is allowed to be מוחל their honor and allow the בעל קורא to sit. If one is reading for individuals, he is allowed to sit, but the brochos need to be said while standing⁸⁴.
- The people listening should stand while the brochos are being said⁸⁵.
- One who is being Yotze should not answer *Baruch Hu u'varuch Shemo*, but answer amen.
- The megillah should be lained with "trop" notes⁸⁶.
- Special care must be taken to read properly. A mistake that changes the meaning of the word, invalidates the Keriah. One should also beware of words that have a קרי וכתוב and those that are read twice with variations⁸⁷.
- The entire megillah has to be heard.
- If you missed even one word, you have to hear the reading again from the part that you missed⁸⁸.
- Therefore, if you missed a word, even if you don't have a kosher Megillah, read it by heart or from a printed megillah until you catch up to the Chazan and continue listening⁸⁹.
- One should follow along in a Megillah, so that if he misses a word he can make it up, However he should not verbalize the words. (If he has a Kosher Megillah, he can verbalize the words if he does not disturb others⁹⁰).
- A microphone may not be used for Megillah because the voice is mechanical, not the voice of the Baal Koreh⁹¹.
- If you find a פסול in the Megillah during laining you may continue bedieved - as long as the majority of the megillah is kosher⁹²
- If one who heard the Megillah already is laining for others, preferably one of the listeners should say the Brachos but change the first Bracha to לשמוע מקרא מגילה (and have in mind anybody else there)⁹³.
- If a man is laining for a group of women, it is best for a woman to make the brochos and have the others in mind. She would say לשמוע מקרא מגילה. (Some hold that each one should say their own brocho).
- Some make noise every time Haman's name is mentioned, while others only do so only when Haman's name is mentioned with a title (e.g. המן הרע, בן המדתא, המן הרע)⁹⁴.
- After the laining the chazan says the bracha את ריבנו הרב. Some roll the Megillah before or during the bracha; others say the Bracha first. We then say *Shoshanas Yaakov*⁹⁵ *Vihi Noam* and ואתה קדוש followed by complete kaddish (without תתקבל) and Alenu.

⁸⁴ שו"ע שם סעי' א, ומשנ"ב סק"א, ונטעי גבריאל פל"ה אות ג-ד

⁸⁵ 'שעה"צ שם, ועי' ס' פסק"ת שם אות א

⁸⁶ If there is no one who knows how to read with trop, someone with a Chumash may read it next to him quietly, however that person will then have to hear the Megillah again. Another option is to read the Megillah while listening with earphones to a recording of the Megillah with Trop. however one should make sure to read it loud enough that he hears his own voice, and to say each word when seeing it in the Megillah, and not by heart from the recording. פסקי תשובות סי' תר"צ אות ב' ובהערה 7

⁸⁷ ראה נטעי גבריאל פמ"ד

⁸⁸ משנ"ב שם סקמ"ה

⁸⁹ Ideally one should read it loud enough that he can hear it, but should not disturb others.

⁹⁰ 'משנ"ב שם סקי"ט ובסי' תרפ"ט סק"ה ושעה"צ אות ז,

⁹¹ סי' תר"צ:ד ומשנ"ב שם סקי"ג וי"ד, ובשעה"צ אות י"א

⁹² Similarly, one should not hear the megillah through a (electric) hearing-aid, if he doesn't hear the megillah without it.

⁹³ 'עי' ס' פסק"ת סי' תרפ"ט אות ג

⁹⁴ If one has no other Megillah, then he may use this one *lechatchila*, see more details in שם ומשנ"ב שם

⁹⁵ 'עי' ס' פסק"ת סי' תרצ"ב אות ז

⁹⁶ 'נטעי גבריאל פמ"ו אות ט

⁹⁷ שו"ע תרצ"ב:א וסידור

- The megillah is optimally read in a Minyan. If this can't be done, one could read for even one person who didn't hear⁹⁶. However the brocho "הרב את ריבנו" should be said only in a minyan⁹⁷.

Seudah by night

- Purim night, there is no חיוב of a *Seudah* but it is desirable to have one, with a set table and lit candles⁹⁸.
- Some are מקפיד not to eat meat tonight⁹⁹.
- Some eat (food made from) seeds on Purim¹⁰⁰ to commemorate the seeds Ester ate to avoid eating Treif¹⁰¹.
- The regular Motzei Shabbos Seudas Melave malka is eaten

Laining by day

- The Megillah may be read from sunrise 6:52am in NYC until sunset 7:13pm. If you are starting to lain before sunset and part of the laining will definitely extend later than sunset, do not make a bracha before nor after.
- One should not eat before the Megillah. In case of need, one may eat other foods, but not המוציא or מזונות (or alcoholic beverages) more than a K'beitza.
- When the *Baal Koreh* bentsches the *bracha* of שהחיינו before the Megillah, everyone should have in mind to be יוצא with this שהחיינו all four mitzvos of Purim – *Megillah*, *Seudah*, *Mishloach manos* and *Matanos la'euyonim*¹⁰².
- There are varying customs if the Sefer Torah is returned to the Aron before the Megillah or after לציין¹⁰³.
- We hear the Megillah while wearing Tefillin¹⁰⁴.

Purim day

- Everyone, men and women, is מחוייב in all mitzvahs of Purim¹⁰⁵. I.e. to hear the Megillah both by night and day, and מעודת פורים, סעודת לאביונים, מתנות מנות, משלוח מנות which have to be done during the *daytime* of Purim.
- Encourage and help other Jews to fulfill the Mitzvos of Purim.
- We don't do manual labor on Purim, (unless it's needed for the sake of Purim itself)¹⁰⁶.
- It is better not to do any business on Purim, but if you need to you could, since it makes you happy. But be careful not to get engrossed it and forget about Purim
- A goy may work for you on Purim
- Haircuts and cutting nails should preferably not be done on Purim. But if you davka want to do it on Purim you may, since if it is for the sake of Purim and adds to the simcha of the day

משלוח מנות

- There are two primary reasons for *Shalach Manos*¹⁰⁷ –
 - To ensure that everyone has everything they need for Purim. We give to wealthy people too, so that there is no embarrassment to anyone¹⁰⁸

⁹⁶ עי' ס' פסק"ת סי' תר"צ אות י"ב

⁹⁷ רמ"א סי' תרצ"ב: א ועי' ס' פסק"ת שם אות ד

⁹⁸ שו"ע סי' תרצה: א וברמ"א ומשנ"ב שם

⁹⁹ סי' תרצ"ה בשער הציון אות י"ב

¹⁰⁰ Some eat it the night of Purim, others by day.

¹⁰¹ נטעי גבריאל סו"פ ע"א

¹⁰² משנ"ב תרצב סק"א

¹⁰³ נטעי גבריאל פ"נ אות ט"ו, שער הכולל פי"א אות כ"ב

¹⁰⁴ סי' תרצ"ג מג"א סק"ב

¹⁰⁵ שו"ע סי' תרפט, משנ"ב תרצד סק"א, ורמ"א תרצ"ה: ד

¹⁰⁶ סי' תרצ"ו: א ובמשנ"ב שם

¹⁰⁷ עי' כל זה בס' פסק"ת סי' תרצה אות

¹⁰⁸ תרומת הדשן

- To prove we are one, באחדות, contrary to Haman's accusation that we were a divided people¹⁰⁹
- You give two foods (at least a כזית each) or a food and drink (at least a רביעיית ready to eat, to at least one person (according to some, who is over Bar/Bas Mitzvah¹¹⁰).
- It is best to give (to at least one person) a sizeable Shalach Manos, that contains food (at least) the size of 3 Kebeitza (172 gram)¹¹¹.
- There is no limit to how many people one may give to.
- Men should only give to men and women to women¹¹².
- A husband and wife, each have their own individual obligation to give Shalach Manos and Matanos L'evyonim¹¹³.
- The mishloach manos need to be given on the day of Purim. It is questionable if one is יוצא if it's sent before and it arrives on Purim¹¹⁴.
- Ideally, one should not give shalach manos directly rather give it through a שליח¹¹⁵, so that it is regarded as sending (Mishloach means sending). Your Shliach who takes the shalach manos can even be a child. However using a שליח is not מעכב.
- Some say that you are not Yotze the mitzvah of Shalach Manos if you are giving it in return for a favor once received. You should at least give to one person just for the sake of the mitzvah¹¹⁶.
- If you are buying new dishes (just) to send along with Shalach Manos, the one who receives it should טובל it. Notify them that it needs to be Toiveled¹¹⁷.
- You do not send to an אבל (within 12 months of a parent's passing רח"ל or within 30 days for other relatives). A Rov who is in avelus may receive Shalach Manos.¹¹⁸
- However, the אבל must fulfill the mitzvah of Shalach Manos by sending it to someone else. (His shalach manos should not be too fancy though)¹¹⁹.
- Children should be taught to fulfill the mitzvah themselves and give to other children¹²⁰

מתנות לאביונים

- You give to at least two poor people¹²¹.
- The minimum amount is a quarter to each poor person. It is best to give (to at least 2 poor people each) enough money with which they can buy bread the size of 3 Kebeitza (172 grams)¹²².
- The minimal amount of Matanos L'evyonim should not be given from Maser money.
- Although it is a Mitzvah to send Shalach Manos to many friends, it is better to increase in Matanos l'evyonim more than Shalach Manos¹²³
- Men may give to women and vice versa¹²⁴.

¹⁰⁹ מנות הלוי

¹¹⁰ 'נטעי גבריאל פ"ס אות ט

¹¹¹ שם אות י"ה

¹¹² רמ"א תרצ"ה בסופו

¹¹³ משנה ברורה סי' תרצ"ה אות כ"ה

¹¹⁴ עי' באריכת בס' פסק"ת סי' תרצ"ד אות ח' ותרצה אות כא

¹¹⁵ משנ"ב סי' תרצ"ה סקט"ו

¹¹⁶ 'נטעי גבריאל פ"ס אות א

¹¹⁷ ראה בספר טבילת כלים סופ"ה ואכ"מ

¹¹⁸ 'שו"ע תרצ"ו:ו ועי' ס' פסק"ת שם אות י

¹¹⁹ שם

¹²⁰ ס' פסק"ת סי' תרצה אות טו

¹²¹ שו"ע תרצד:א

¹²² 'פסקי תשובות סי' תרצ"ד אות ו

¹²³ סי' תרצ"ה:ד, סי' תרצ"ד משנ"ב סק"ג

¹²⁴ שם

- The more you give the better¹²⁵.
- כל הפושט יד נותנים לו – Whoever stretches his hand is given money¹²⁶.
- According to some, one is Yotze when giving money before Purim, if the money reaches the recipient on Purim¹²⁷.
- If there are no poor people around, make a Shliach to give for you, or designate the money on Purim for the poor and give it to them after purim¹²⁸.

Seudas Purim

- The prevailing custom is to have the Seudah after Mincha.
- It is proper to learn a little Torah before the *Seudah*.
- The main part of *Seudas Purim* should be by day, even if it continues into the night¹²⁹. At the very least begin the *Seudah* in good time before sunset.
- There are varying opinions if there is an obligation to eat bread (or meat) by this *seudah*¹³⁰.
- If you wash, then even if the *Seudah* ended later that night, you would still say ועל הניסים in *bentching*¹³¹.
- However, if you davened Maariv during the *Seudah*, you no longer say ועל הניסים in *bentching*¹³².

עד דלא ידע

- *Simchas Purim* is עד דלא ידע. One should still drink responsibly and only out of שמיים¹³³.
- Purim Torah does not mean mockery or false Torah *chas veshalom*. Rather it means dwelling on more superficial concepts that enhance the *simcha*.
- One should make sure not to forget to bentch, and to Daven Maariv.
- All four mitzvos of Purim may be fulfilled until sunset, or *bedieved* till Tzeis.

שושן פורים

- תחנון No
- We increase in festivity and *Simcha*¹³⁴

Please help MY Extended Family Purim Fund for Children from Single Parent Homes
www.MYEF.org/donate (Enter memo: Matanos La'Evyonim / Purim)

May we merit celebrating this Purim in the Bais Hamikdash haShlishi!

ליהודים היתה אורה ושמחה וששון ויקר!

¹²⁵ שם

¹²⁶ שם סעי' ג

¹²⁷ פסקי תשובות סי' תרצ"ד אות ה', נטעי גבריאל פס"ה

¹²⁸ פסק"ת שם אות ט

¹²⁹ תרצה:ב

¹³⁰ פסקי תשובות תרצה"ה אות ב', אג"ק ח"ה ע' רנ"ו

¹³¹ עי' לעיל

¹³² שם

¹³³ שו"ע תרצה:ב

¹³⁴ תרצה"ה:ב