

PURIM

פורים

Ta'anis Esther - Adar 13/March 20/Wed

Ta'anis Esther commemorates the three days Esther and the people of Shushan fasted in Nisan [Esther 3:12, 4:16].

Ta'anis Esther also commemorates the day the Jews fasted and prayed to Hashem when they defended themselves of the thirteenth of Adar [Esther, 9:1-2].

All men and women must fast. Pregnant or nursing women, or people feeling ill, are exempt. Consult a Rav if necessary.

Shachris:

The Shliach Tzibur says Aneinu in the Repetition of the Sh'moneh Esrei. We say Selichos and the long Avinu Malkeinu, and read the Torah [see Siddur].

Machatzis HaShekel:

Before Minchah we give Machatzis HaShekel (half shekel) to commemorate the silver half shekel Jews gave in the Beis Hamikdash.

They gave it in Adar so that by Nisan they could purchase the Communal Sacrifices (Korbonos Tzibur) for the year.

It's customary to give 3 half dollars, since Parshas Shekalim mentions the Machatzis HaShekel three times.

The obligation begins at age twenty, (according to some opinions thirteen). Some give on behalf of their wives and children. Once you begin to give for a child you must give every year.

If you didn't give it on Ta'anis Esther, you may still do so before Megillah reading



on Purim Day.

It is known the custom to give Machatzis Hashekel for the entire family. (Sicha Ta'anis Esther 5749 - 1989)

Minchah:

We read the Torah and Haftarah for a fast day, and we say Aneinu in Shemoneh Esrei in Shema Koleinu. We don't say tachnun and Avinu Malkeinu.

PURIM

Adar 14/March 20-21
Wednesday night/ Thursday

All men and women are obligated in the five major Mitzvos:

1. Listen To The Reading Of The Megilah

Men and women are obligated to hear the Megilah twice, once at night and once by day.

It's preferable to hear the Megilah in Shul.

It's customary to bring even small children to Shul to hear the Megilah reading (if they

won't disturb).

The Ba'al Koreh should be well versed in the laws of Megilah.

Before reading the Megilah, the Ba'al Koreh (and listeners with Kosher Megilahs) fold the Megilah into thirds.

The Ba'al Koreh says three Brochos for us. We stand for the Brochos.

Don't answer "Baruch Hu U'Varuch Shemo." Do say Amen after each Brochah.

The Ba'al Koreh says the Brochos with the intention that he's saying the Brochos and reading the Megilah for all listeners. When hearing the Brochos and the reading of the Megillah **we** have in mind that we're fulfilling the Mitzvah through him.

To fulfill the Mitzvah, you must hear **every** word of the Megilah. You can't speak from the first Brochah before the Megilah reading until after the Brochah afterward.

If you have a Kosher Megilah you may read with the Ba'al Koreah (quietly so that others can hear the Ba'al Koreh).

If you are following a printed text don't read aloud.

The congregation says the four Pesukim of Geulah and those of Haman's ten sons out loud; the Ba'al Koreh reads them only after the congregation finishes.

The Chabad custom is to make noise at Haman's name only when he's mentioned with a title. The Ba'al Koreh should wait for silence before continuing.

When the Ba'al Koreh reads the words "Igeres HaZos" [9:26] and "Igeres HaPurim HaZos HaSheinis" [9:29], he (and those with Kosher Megilahs) shake the Megilah.

After the Megilah reading if there's a Minyan, we say the Brochah "HaRav Es Riveinu." We say "Shoshanas Yaakov" and roll up the Megilah.

If you read for others after you have already fulfilled the Mitzvah:

It's better that one of the listeners make the Brochos. If you're reading for women only, **they** should say the Brochah "Leshmoah Megilah" instead of "Al Mikrah Megilah." Say the Brochah after the Megilah only if there's a Minyan.

2. Say Al HaNisim

We add Al HaNisim in Shemoneh Esrei and Birchas HaMazon to thank Hashem for the miracle of Purim.

In Shemoneh Esrei:

Say Al HaNisim in the Brochah of Modim.

If you didn't say Al HaNisim and remember it before saying Hashem's name in the Brochah "HaTov Shimchah U'Lichah Naeh L'Hodos," say Al HaNisim and continue from "Ve'al Kulam..."

If you already said Hashem's name, finish the Brochah and don't say Al HaNisim.

In Birchas HaMazon:

Say Al HaNisim in Nodeh, the second Brochah of Birchas HaMazon.

If you didn't say Al HaNisim and haven't said Hashem's name at the end of the Brochah, you can say Al HaNisim at that point.

If you've gone further, continue to "Harachamon Hu Yizakeinu L'Yemos HaMoshiach," and add: "Harachamon Hu Yaseh Lonu Nisim Kemo Sheosah L'Avoseinu Beyomin Haheim B'Zeman HaZeh" and begin Al HaNisim from "B'Yemei Mordechai" [See Siddur].

3. Send Mishloach Manos

On Purim Day, send a gift of at least two kinds of food that can be eaten without preparation (cakes, fruits, drinks, cooked fish or meat, etc.) to at least one friend. This demonstrates friendship and brotherhood among the Jewish people. A man sends to a man, and a woman sends to a woman, boys send to boys and girls send to girls. Children should be encouraged to send

Mishloach Manos.

A mourner must send Mishloach Manos, but we don't send to him. You may send to other members of his family.

4. Give Matonos L'Evyonim

On Purim Day, give charity of at least a nominal sum to two poor people. If you can't find a poor person, set the money aside until you find one, or put it in a Pushka (charity box).

You can give to any poor person, man or woman or a child (who understands), or a mourner. There is **no** requirement for a man to give only to a man, or a woman to a woman, etc. 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 Matonos L'Evyonim, and send Mishloach Manos to her friends.

Children should be encouraged to fulfill this Mitzvah. On Purim, whoever stretches out his hand and asks should be given Tzedakah.

It's better to increase in Matonos L'Evyonim than in Mishloach Manos and Seudas Purim. Machatzis HaShekel and (the minimum amount of) Matanos L'Evyonim may not be from Ma'aser money.

5. Eat The Festive Purim Meal

During the day of Purim we eat a special meal to rejoice in the Purim spirit.

Purim night - Wednesday night

Add Al HaNisim in Shemoneh Esrei in Maariv.

After Shemoneh Esrei, we say Kaddish with Tiskabel, then read the Megillah.

After the Megillah, we say Shoshanas Yaakov, V'Atah Kadosh, Kaddish (without tiskabel) and Aleinu.

You may read the Megillah all night until dawn.

We eat Seudah on the night of Purim. It's correct to set the table with a tablecloth and candles to emphasize the festive nature of the meal.

Purim Day - Thursday

It's proper to wear Shabbos clothes on Purim.

The Mitzvos of Purim Day may be done from sunrise to sunset.

We don't say Tachnun. After Shemoneh Esrei we read the Torah [YaVo Amalek]. If you didn't hear Parshas Zachor, have in mind the Mitzvah of remembering Amalek.

After the Torah reading, we read the Megilah.

If you still need to give Machatzis HaShekel, do so before the Megilah reading.

We wear Rashi Tefilin during the reading.

When the Ba'al Koreh says the Brochah of Shehechyanu before the Megilah, have in mind the Mitzvos of Purim: Mishloach Manos, Matanos L'Evyonim and Seudas Purim.

Purim is an excellent opportunity to do Mivtzoim. You can provide people in old age homes, neighbors, and business associates with Mishloach Manos and Matanos L'Evyonim for them to give out.

Children should fulfill the Mitzvos of listening to the Megilah, Mishloach Manos, (boy to boy etc), Matonos L'Evyonim, Seudas Purim, as well as Mivtzoim.

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Purim Leningrad

Mesiras Nefesh



Following are excerpts of the Purim Farbrengen in Leningrad 5687 /1927 . Much of this material was recorded by R. Chaim Althaus. This is a continuation of our article from last month which speaks about the Friediker Rebbe's work to keep Yiddishkeit alive in Russia.

A few months after the following Purim Farbrengen, the Friediker Rebbe was arrested and given a death sentence, which was later overturned.

(The Rebbe Rayatz spoke directly to many individuals in the course of the Farbbrengen that night.)

This Purim was utterly different from previous years. The Rebbe spoke openly, sharply and intensely. He wept, his face reddened with emotion, and in his voice was anger before this time, unknown. We witnessed an actual "outpouring of the soul."

The Rebbe Rayatz said to Mr. Chaim Amstitslavsky, "My father looked at you, and he did good for you and for your children, and your whole family. The gaze of a Tzaddik can cause a great effect. In the city of Kremenchug there are many like you, and in other cities, your only advantage is that my father looked at you. You supported the Yeshiva in Kremenchug for a long time." The Rebbe blessed him with a big brochah for gashmius, and said, "We have to have our own cheder and it has to be your cheder."

About midnight, during the Purim Seudah, the Rebbe abruptly stood up, pulled aside his shirt to reveal his heart, and pounded hard with his fist on his bare chest. He called, "Elya Chaim (Althaus)!" and he hastened to draw closer. Then the Rebbe said, "I told you to write harshly last year, but you did not listen, and of course you have been suffering all year. Now I tell you to write immediately to every city and village with these words: "The Rebbe left us his son to guide us (what type of a soul this is people do not know, he would not come to

me without first going to the mikvah), and the son has instructed us to write in his name that anyone handing his son over to the Yevseksia (the schools run by the rabid anti-religious section of the Communist Party) will be severely punished by Heaven. I give a guarantee that Jews who have their children learn (Torah) will have a good year, the one who doesn't do it..." You agree to write this Elya Chaim?!"

The Rebbe repeated his exact words many times, pounding upon his heart. He called me again, and with a radiant, courageously smiling countenance, declared, "Have no feelings of pity - I accept upon myself all four death penalties - when you see the body consumed, concern yourself solely with protecting the head."

The Chassidim were greatly frightened by the Rebbe's open defiance of the Yevseksia. One of the elderly Chassidim, Reb Meir Simcha Chein of Nevel was distraught and unable to control himself. He cried out, "Rebbe, we cannot stand to hear such words. We need a Rebbe of flesh and blood."

The Rebbe answered, "I asked my father, "Like Nikolai?" and my father answered, "Like Nikolai."

We were puzzled. The Rebbe saw our confusion and explained quietly, "Nikolai the First was sent as a youth by his father, Czar Paul, to conduct military maneuvers to test his abilities and courage. Nikolai had been a man of arms from his childhood on and distinguished himself to the utmost in the war games, in fighting, command, and strategy. After bringing the maneuvers to a successful conclusion, exhilarated with his achievement, he sealed with his ring a decree which bestowed lavish presents on the officers and soldiers who had participated with him. He did this without consulting his father and the finance minister. When his father learned what had happened, he was gratified by his son's military talents but enraged by his expenditure of such large sums, which were out of proportion to the finances of the treasury. He summoned Nikolai to the palace and expressed his satisfaction with the intelligence and skill he had displayed during the maneuvers. However, as penalty for his excessive generosity and his failure to consult his superiors, the prince was to be banished from the capital city for two full years."

"One time someone came to the Tzemach Tzedek to bless him with children. The Rebbe sent him to his son, the Maharil, R. Yehudah Leib. The Maharil blessed the man with children, riches and many other things. The Tzemach Tzedek punished his son for a year's time. He could not come to him to hear Chassidus..

"I have the power to give (blessings) and I believe with simple faith that I have the power to give (blessings). One time someone asked Rebbe Mendel Horodok if he could bless him, and he said, "I cannot bless you but if you have pure belief in me then my blessing will be fulfilled."

"We have to entrust our children to religious Jewish teachers for this will bring the redemption closer. Those who calculate when Moshiach is supposed to come never thought that upon this, will depend the coming of Moshiach. Therefore we must, with all our might, see that children will learn Torah. Girls now must learn also, and we cannot give them into their schools!

The Rebbe turned to a Chassid from the city of Nevel. "Zalman," he said, "if they should make a big bonfire of good seasoned timber and give you the choice of yielding your child to their schools or casting yourself into the flames, do you know what should be done? Let yourself be burnt up and prevent your children from being given into their schools!

"... The revelation of the light of Moshiach will be in Petersburg as in Lubavitch. Any gentile in Lubavitch knew that the Mikvah was on Petergorodski Street, he knew that on Shabbos he could not buy salt (shops were closed), he knew that a Jew walks with a Tallis and Tefillin to daven and he knew that every Jew sends his child to a Cheder. It is the same in Petersburg - that if a non-Jew has his stall open on Shabbos, it doesn't matter, but a Jew will not keep his store open on Shabbos."

The Rebbe now spoke to a man named Pinye and inquired, "When are you going to bring your son to learn?"



Pinye replied, "After Pesach, Rebbe."

"Not after Pesach. On Sunday! You are playing with a soul! Those who don't put their children into a Cheder should not come to me. I am not taking any responsibility for them. You are allowed to learn Torah! The government permits it. Only the Yevseksia, Yemach Shemom doesn't permit! Who is this Yevseksia...?"

The Rebbe turned to someone called Itche and said, "You want to make 30 rubles? It's better that 30 children learn. Money is nothing to me; I don't need 30 or 300 or 30,000 rubles - gashmius is dust and ashes! I have the power to give you all your physical needs - just send a telegram.. (saying) 'send money for a ticket.' If you don't (have children in a Cheder) you can be a religious Jew davening and learning (Torah) an entire day, but with me you have no connection at all! I'm not afraid of anyone, nothing can separate me or break me. One who is not bound to the physical world does not conceal nor cover over!"

"In every city we should see that there is a Mikvah and in every city we should see that there are teachers, too. It is up to the rabbi and the community leaders to do everything for the upkeep of the Mikvah. No one should be ashamed to carry wood to heat up the Mikvah. If there is a caretaker, then the caretaker should take care of the Mikvah; if not, it is up to all to make sure the Mikvah is heated. Young families need a Mivkah."

The open defiance implicit in the story of Nikolai, and the direct confrontation with the agents caused much concern; the Chassidim were completely distraught. They viewed the future with much apprehension.

They were also distressed by the Rebbe's remarks to the chossid named Zalman about the care that should be taken to protect small children from the falsehoods of the Yevseksia education system.

The Rebbe spoke in this vein all night and when he finished, we were overcome with even more apprehension and fear. It was doubly difficult for us to hear such things - firstly, because of the dire events he was foretelling; and secondly, because we were acutely aware of the spies from the Yevseksia, standing directly opposite the Rebbe and taking note of every word. He faced them directly and with defiant courage, cried out: "Yemach Shemom - may their names be blotted out! I know that they are here; I am unafraid." We gazed at the in-

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We Come To You

truders, who were known to us, and their faces flushed, and this deepened our concern for the Rebbe's welfare.

Unable to control himself, and fearful for the Rebbe's safety, R. Elya chaim Althaus hastened to the elderly Rebbetzin, the Rebbe's mother, Shterna Sarah, to ask her to influence her son. He entered her room and related all that had taken place. She hurried to the large room and the Chassidim were relieved to see her. They understood her purpose, and quickly made a path so that she could approach her son.

Before she could speak, the Rebbe turned to her and with respectful deference beseeched, "Mother, please go back to your room. Say Tehillim and weep in prayer to G-d, for that will help." As he spoke, the tears flowed upon his cheeks, and seeing this, the Rebbetzin began crying too. They stood crying together, facing each other in silence and tears. The scene moved the Chassidim deeply, and tears fell from many eyes. After these frightful moments the Rebbe spoke, "I do nothing on my own. I have asked my father."

The Rebbetzin said to her son, "Have mercy on your health. Stop speaking and go rest up in the next room." As she was speaking the Rebbe fainted. The Chassidim took him into the next room to revive him. It was eleven minutes until he awoke and then he rested for two hours.

We waited until his return for the recitation of grace after the meal. On his return he mentioned nothing of what had passed earlier.

The Four Parshios

**Parshas Shekolim
Vayakhel
Adar (1) 25 /March 2**

We read Parshas Shekalim on the Shabbos before Rosh Chodesh Adar. It talks about the Mitzvah of giving Machatzis Hashekel, the silver half-Shekel every man had to give to the Beis Hamikdash annually in Adar. The money was used to buy the communal sacrifices for the year.

**Parshas Parah
Shemini
Adar (2) 23/ March 30**

We read Parshas Parah on the next to last Shabbos before Nisan (or the Shabbos before Rosh Chodesh). It teaches the laws of the Parah Adu-mah - Red Heifer, and how it purified. Since all Jews had to purify themselves before bringing the Korban Pesach, it is read now. According to some Halachic authorities, it is a Torah obligation.

**Parshas Zachor
Vayikra
Adar (2) 9/March 16**

We read Parshas Zachor on the Shabbos before Purim. It teaches the Mitzvah to remember what Amalek did to us, and to erase their memory. We read it on the Shabbos before Purim since Haman was a descendant of Amalek. It's a Torah obligation. According to many Halachic authorities women are obligated as well as men.

**Parshas HaChodesh
Tazria
Nissan 1/April 6**

We read Parshas HaChodesh on the Shabbos before Rosh Chodesh Nisan or on Shabbos Rosh Chodesh Nisan It tells about the first commandment that HaShem gave us, how to sanctify the months, and establishing the calendar starting from Nisan, as well as the laws of Pesach.

And He Cried a Great Cry...

WE LEARN A LESSON from the story in the *Megilah* about *Mordechai* in annulling the decree: The *Megilah* tells that when *Mordechai* heard about *Haman's* decree, then —"And *Mordechai* tore his clothes and wore sackcloth and earth ... and cried a great cry." (*Esther* 4:1)

It seems not understandable - as the previous *Rebbe* asks in a *Purim Sichah*., since *Mordechai* was one of the officers of the kingdom, sitting in the gate of the king," (*Esther* 2:19) when he heard of the decree he should have put on his top hat, to go to the king's court and be involved in the necessary negotiations to annul the decree.

Instead, he puts on sackcloth and earth and cries a great cry . . . ?

We could understand if it were the *Shamash* of the *Shul*, or a *Yeshivah Bochur*, or an old Jew, in his eighties, nineties, or a hundred; maybe they're old-fashioned, *Batlanim*, they don't know what else to do, so they go to *Shul* and cry out.

But ... *Mordechai*?

Mordechai who was an officer of the king, knew all the ways of the officers and how to approach the king, should have, according to *Shulchan Aruch*, tried to annul the decree in a natural way.

Instead, he wasn't embarrassed, put on sackcloth and earth and cried out ...

The answer is, explains the previous *Rebbe*, when it involves something not directly related to him personally, and he's doing his job of helping his brothers, then he should act like a politician.

When, however, it's a question of life and or the opposite, Heaven forbid, that touches the essence of his *Neshamah*, then there's no room for thinking or calculating. The first reaction must be, "And he tore his clothes and wore sackcloth and earth . . . and cried a

great cry." And only afterwards can he begin to think about a strategy of how to proceed, naturally, etc.

That is, the beginning must be in the approach of "*Lo Yada*", without any rational calculations, and only after that comes the approach of "*Yada*", rationale, logic, etc.

And since the beginning was first in the way of, "And he cried a great cry," not only was the decree annulled, but more, "And it was turned around, that the Jews controlled their enemies," as explained in *Chasidus* that it was done *through* their enemies who were converted to holiness, darkness converted to light, as it says, "And many of the nations of the land were becoming Jewish," (*Esther* 8:17), that not only were there was no opposition, but they converted.

From here we have a lesson for the entire year, since the ideas of Purim are such that, "And their commemoration does not stop;• (*Esther* 9:28); they are extended into and effect the whole year.

Certainly the Torah demands that matters of serving *HaShem* be according to logic and rationality. But first, the beginning of serving *HaShem* has to be in the way of "*Lo Yada*," beyond rationality.

Simply: when something is demanded of a person, it doesn't matter if he understands it or not, since the obligation is on him he has to do it.

And when the beginning of the service is in the way of "*Lo Yada*;" beyond rationality then the service of "*Yada*," rationality, is very different.

And more: even when there are matters that appear to oppose *Kedushah* (whether spiritually, physically, or both) and logically ("*Yada*") couldn't possibly be transformed to *Kedushah*, since the beginning was "*LO Yada*," it causes them to change in such a way that they support holiness.

[*Sichah, Purim, 5711*]

Adar 2 Calendar

CALENDAR TIMES ARE FOR LOS ANGELES

Rosh Chodesh Adar 2 Day 1
Thursday/March 7/Adar (1)30

Rosh Chodesh Adar 2 Day 2
Friday/March 8/Adar 1

Pekudei - Shabbos Chazak
Adar 2/March 9

Light Candles Friday March 8: **5:36**

Shabbos Ends: **6:39**

Last Time to Read Shema: **9:07**

Change Clocks One Hour Ahead
After Midnight

Vayikra

Parshas Zachor

Adar 9/March 16

Light Candles Friday March 15: **6:42**

Shabbos Ends: **7:45**

Last Time to Read Shema: **10:02**

Ta'anit Esther

Wednesday/ Adar 13/March 20

Fast Begins: **5:43**

Machatzis HaShekel / Minchah: **6:15**

Fast Ends: **7:35**

Purim Night

Wed/Adar 14/ March 20

1.Ma'ariv (Kol Yakov Yehuda): **7:35**

Megillah Reading **7:45**

2. Maa'riv (Kollel): **7:40**

Megillah Reading **7:50**

3. Maariv in Shul **7:40**

Megillah Reading **7:50**

Purim Day

Thursday/Adar 14/March 21

Sunrise: **6:56**

First Minyan (Shul): **6:30**

Megillah Reading: **7:00**

Second Minyan (Kollel): **7:00**

Megillah Reading: **7:30**

Third Minyan (In Shul): **8:00**

Megillah Reading: **8:30**

4th Minyan (Kollel): **8:30**

Megillah Reading: **9:00**

5th Minyan (In shul) **9:30**

Megillah Reading: **10:00**

Last time to read Shema **9:58**

Mincha 1 **4:00**

Mincha 2 **5:00**

Sunset: **7:06**

Shushan Purim

Friday/Adar 15/March 22

No Tachnun

Tzav

Adar 16/March 23

Light Candles Friday March 22: **6:48**

Shabbos Ends: **7:51**

Last Time to Read Shema: **9:57**

Shemini

Parshas Parah

Shabbos Mevarchim Nissan

Adar 23/March 30

Light Candles Friday March 29: **6:53**

Tehillim **8:15**

Shachris **10:00**

Shabbos Ends: **7:56**

Last Time to Read Shema: **9:50**

Tazria

Parshas HaChodesh

Rosh Chodesh Nissan

Nissan 1/April 6

Light Candles Friday April 5: **6:58**

Shabbos Ends: **8:01**

Last Time to Read Shema: **9:45**

Molad of Nisan

Fri/ April 5/ 1:25 (17 chalakim) AM)

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Mivtzah Purim:

We are asking everyone to help us in Mivtzah Purim: One half hour to forty five minutes Purim day, please go to old age homes, business offices or other appropriate locations to give out Shalach Manos and bring Simchah to the people there.

People love when you come with your children.

Children should fulfill the Mitzvos of listening to the Megilah, Mishloach Manos, (boy to boy etc), Matonos L'Evyonim, Seudas Purim, as well as Mivtzoim.