

קונטרס  
חזקת פורים

הלכות פורים



A practical guide  
to the Halachos of Adar,  
Purim and Purim Meshulash

Written by: Chezky Green



לע"נ  
ד' נפתלי בן הרב רפאל ז"ל

To obtain a copy  
of this publication,  
please call:  
Chezky Green  
718-300-3615



**Machon Aleh Zayis**

publish@alehzayis.com | 732.513.3466  
FAX: 732.865.7002 | 732.387.7841

Simcha Bunim Cohen

Rav K'hal Ateres Yeshaya

Lakewood, New Jersey

שמחה בונם קאהן

רב קהל עטרת ישעי'

לעקוואד, ניו דזערסי

ז' אבד אשכנז

בנב גא אשנ היחור האשור חרד יאצקאי גוין אשכנז  
ודיבו קונטרס האמת אל ימי סודי. וההאבות נכתבו  
גלשון צמ וקל אהין. ויביב תואר גבוה למי שחלה  
איבד ציקר ההאבות

ומתן ממת הכנאי לן היה לי זמן אדור אל כח  
הקונטרס אדל ממתל שראית גוה כגד ההאבות  
שכדד אה שכר נכתבו הגבוהי המוסקיים

ועזי דאמי אל התמים

יביצק האהין ומדק אונג  
ומצבה שבעד יוזב קונטרסי  
שמחה קונתי קאהן

שמואל קמנצקי  
Rabbi S. Kamenetsky

2018 Upland Way  
Philadelphia, PA 19131



Home: 215-473-2798  
Study: 215-473-1212

דעם טאג איז געווען  
אמאלץ פאר א גוטן טאג  
יחזיקת ארץ זמן זיך האט הקדוש  
אל תעלה בארץ זמן זיך האט הקדוש  
המבורך. קטן איך שיהיה גאון  
אשר שמעתי וקטן איך שיהיה זמן זיך האט הקדוש  
יקר מבורך.

שלום היקר  
למאת קמנצקי





 תוכן הענינים 

Adar.....	9
Parshas Zachor.....	14
Taanis Esther.....	20
Machatzis Hashekel.....	25
Eating Before Megillah.....	29
Megillah Purim Night.....	32
Megillah Purim Day.....	53
Melacha On Purim.....	57
Al Hanissim.....	59
Costumes.....	63
Matanos L'evyonim.....	65
Mishloach Manos.....	73
Purim Seudah.....	84
Drinking.....	90
Davening.....	94
Purim On Sunday.....	97
Purim On Friday.....	99
Traveling in Eretz Yisroel.....	101
Purim Meshulash.....	103
Avel on Purim.....	108





## ❧ Adar ❧

- In the month of Adar, we increase our joy and happiness (“*Mishenichnas Adar Marbim Bi’Simcha.*”)<sup>1</sup>
- We increase our joy the entire month of Adar, not only until Purim.<sup>2</sup>
  - ◆ Some say increasing joy means doing anything that brings one happiness.<sup>3</sup>
  - ◆ Some say joy means removing all of our worries and fears.<sup>4</sup>
  - ◆ Some say joy is brought by eating and drinking specifically.<sup>5</sup>
- If one has a court case with a non-Jew, they should schedule it in Adar.<sup>6</sup>

### Leap Year

- In a leap year, some say we only increase joy in Adar Beis.<sup>7</sup>

---

1. Mishnah Berurah 686:8 and Taanis 29a our *mazel* increases.

2. Hagoas Chasam Sofer on Shulchan Aruch 551:2

3. Rav Chaim Kanievsky in Toras Hamoadim 686:1

4. Rav Shlomo Zalman Auerbach in Halichos Shlomo Purim 18: #36

5. Ragachover Goan in Tzafnas Paneiach vol 2, 23

6. Mishnah Berurah 686:8

7. Halichos Shlomo Purim 18 #35

- Others say that we do increase our joy in Adar Alef slightly.<sup>8</sup>
- In a leap year, the 14th and 15th of Adar Alef are referred to as Purim Katan.
- *Tachanun* is not said by *mincha* the day before.<sup>9</sup>
- If Purim Katan is on Sunday, then “צדיקתך” is not said by *mincha* on the Shabbos before.<sup>10</sup>
- An *avel* can daven for the *amud* on Purim Katan.<sup>11</sup>
- *Tachanun* and eulogies are not said on Purim Katan.<sup>12</sup>
- One may go to a cemetery on Purim Katan without saying eulogies.<sup>13</sup>
- Al Hanissim is not said on Purim Katan. However, if one accidentally did say Al Hanissim, they do not repeat Shemoneh Esrei or *bentching*.<sup>14</sup>
- We do not say “למנצח” after “אשרי” by *shacharis* on Purim Katan.<sup>15</sup>

---

8. Rav Shmuel Vosner in Shevet Halevi vol 10, 105:3 and Chasam Sofer C.M. 20

9. Mishnah Berurah 131:33 and Nitei Gavriel Purim 16:6

10. Nitei Gavriel Purim 16:6

11. Nitei Gavriel Purim 16:8 and see Mishnah Berurah 581:7, 671:44, 683:1, and the Steipler in Chashukei Chemed Megillah 6b

12. Shulchan Aruch 697:1

13. Tzitz Eliezer vol 18, 43 and Piskei Teshuvos 697 #3

14. Mishnah Berurah 697:1

15. Mishnah Berurah 697:1

- One who accidentally started to say "למנוצה" should stop right away.<sup>16</sup>
- If Purim Katan is on a Monday or Thursday, we do not say "keil erech apayim" by *krias hatorah*.<sup>17</sup>
- If Purim Katan is on Shabbos, we do not say "אב הרחמים" by *shacharis* or "צדקתך" by *mincha*.<sup>18</sup>
- One should add foods to their meal in honor of Purim Katan.<sup>19</sup>
  - ◆ Some eat meat on Purim Katan.<sup>20</sup>
  - ◆ Some say to add to your meal on the 15th of Adar Alef too.<sup>21</sup>
  - ◆ Some say one should add to their meal on the 15th of Adar Alef only in Yerushalayim.<sup>22</sup>
- A chosson and kallah do not fast on their wedding day on the 14th of Adar Alef.<sup>23</sup>
  - ◆ Some say even on the 15th of Adar Alef they do not fast.<sup>24</sup>

---

16. Rav Shlomo Zalman Auerbach in Kovetz Mivakshe Torah vol 3, pg 250

17. Mishnah Berurah 697:2

18. Mishnah Berurah 697:2 and Nitei Gavriel Purim 16:6

19. Rama 697:1

20. Nitei Gavriel Purim 16:12

21. Nitei Gavriel Purim 16:13

22. Piskei Teshuvos 697 #7 However, see Mishnah Berurah 697:4

23. Piskei Teshuvos 697 #1 and see Magen Avraham 573:1

24. Piskei Teshuvos 697 #2 based on Mishnah Berurah 573:7

- A chosson not fasting on Purim Katan can still say *vidui* by *mincha*.<sup>25</sup>
- *Panim chadashos* is needed in order to say *sheva brachos* on the 14th and 15th of Adar Alef.<sup>26</sup>

## Yurtzeits

- If someone passed away in a leap year, one would commemorate their *yurtzeit* in the month they passed away (e.g. Adar Alef in Adar Alef).<sup>27</sup>
- If they passed away in a non-leap year:
  - ◆ Many say to commemorate their *yurtzeit* in Adar Alef.<sup>28</sup>
  - ◆ Others say the *yurtzeit* is commemorated in Adar Beis.<sup>29</sup>
- Ideally, one should daven for the *amud*, say *kaddish*, and light a *yurzeit* candle in both Adar Alef and Adar Beis.<sup>30</sup>
- It is proper to learn *mishnayos* for the one who passed away in both months of Adar.<sup>31</sup>
- If they passed away in a leap year on the 30th of Adar Alef (Rosh Chodesh Adar Beis), then in a regular

---

25. Nitei Gavriel Purim 16:5

26. Nitei Gavriel Purim 16:14

27. Nitei Gavriel Purim 14:1

28. Rama 568:7 and Aruch Hashulchan 686:7

29. Shulchan Aruch 568:7 and Chasam Sofer O.C. 163

30. Nitei Gavriel Purim 14:2

31. Nitei Gavriel Purim 14:5

year, one should commemorate the *yurtzeit* on Rosh Chodesh Adar (30th Shevat), not on the 29th of Adar (the last day in Adar).<sup>32</sup>

- If they passed away in a regular year on Rosh Chodesh Adar (30th Shevat), then in a leap year, the *yurtzeit* is on the 30th of Shevat (Rosh Chodesh Adar Aleph).<sup>33</sup>
- Some say a *bar* or *bas mitzvah* would be in Adar Beis.<sup>34</sup>
- The 7th of Adar is Moshe Rabbeinu's *yurtzeit*.<sup>35</sup>
  - ◆ Some do not say *tachanun* on the 7th of Adar.<sup>36</sup>
  - ◆ Some do not say *Kiddush Levana* on the 7th of Adar.<sup>37</sup>
- Some shuls do not say *tachanun* from the 11th of Adar through Shushan Purim.<sup>38</sup>
- Some add to their meal on the 16th of Nissan as a remembrance of Esther's meal with Haman and Achashveirosh, which led to Haman's downfall. This is a good thing to do.<sup>39</sup>




---

32. Nitei Gavriel Purim 14:3

33. Nitei Gavriel Purim 14:4

34. Rama 55:10 However, see Aruch Hashulchan 686:7 that it is in Adar Alef.

35. Kedushin 38a

36. Nitei Gavriel Purim 15:1

37. Nitei Gavriel Purim 15:4

38. Piskei Teshuvos 688:19 However, one should not be lenient unless this is your *minhag*.

39. Mishnah Berurah 490:2

## ❧ Parshas Zachor ❧

- On the second Shabbos of the Month of Adar, we take out two *sifrei torah* and read the *parsha* of the week from the first one and Parshas Zachor from the second.<sup>40</sup>
- One should not make *kiddush* and eat before hearing Parshas Zachor.<sup>41</sup>
- Women can eat before Parshas Zachor.<sup>42</sup>
- One who davened *shacharis* and *musaf* but did not hear Parshas Zachor can still eat the Shabbos *seudah*.<sup>43</sup>
- In a place without a *minyan*, they should read Parshas Zachor from a *sefer torah* without a bracha.<sup>44</sup>
- If one does not have a *sefer torah*, they should read it from a *chumash*, and then be *yotzei* on Purim by *krias hatorah*.<sup>45</sup>
- Some say women are obligated in Parshas Zachor.<sup>46</sup>

---

40. Shulchan Aruch 685:2

41. Nitei Gavriel Purim 19:9 since it is *de'oraisa*.

42. Nitei Gavriel Purim 20:3

43. Kovetz Halachos Purim 1:2

44. Nitei Gavriel Purim 16:12

45. Nitei Gavriel Purim 19:12

46. Minchas Chinuch 603, Binyin Tzion vol 2, 8 quoting Rav Nosson Adler, Minchas Elazar vol 2, 1 #5

- Some say women are exempt from Parshas Zachor.<sup>47</sup>
- Therefore, many poskim say that a woman can read Parshas Zachor from a *chumash* to be *yotzei*.<sup>48</sup>
- There is a *minhag* to have a separate reading of Parshas Zachor for women later in the day when it is easier for them to go to shul.<sup>49</sup>
- Some say to try to have 10 men by the women's Parshas Zachor reading.<sup>50</sup>
- A woman who goes to Parshas Zachor every year and wants to stop, needs *hataras nedarim*. However, if she is an *ones* this year (e.g. sick) but will continue next year, she does not need to do *hataras nedarim*.<sup>51</sup>
- A woman in a place that does not have an established *minhag* as to whether women go to shul for Parshas Zachor or not should follow what her mother did.<sup>52</sup>

---

47. Sefer HaChinuch 603, Anvei Nezer o.c. 409, Marcheshes vol 1, 22, Hanhagos Chazon Ish pg 212, Kovetz Halachos Purim 1:9 and Shmaysa D'moshe 685: #2

48. Rav Moshe Sternbuch in Teshuvos Vihanhagos vol 2, 344, Nitei Gavriel Purim 20:2, and Kovetz Halachos Purim 1:9

49. Minchas Yitzchok vol 9, 68 and see Kovetz Halachos Purim 1:9 and 1:11 Ideally not to, however, if this is the *minhag*, she should go.

50. Rav Elyashiv in Halichos Bas Yisroel 22:3

51. Nitei Gavriel Purim 20:4 and see Ashrei Ha'ish If she did *hataras nedarim* on Erev Rosh Hashanah then there is no need to do it again.

52. Nitei Gavriel Purim 20:5 quoting Rav Shlomo Zalman Auerbach

- There is a *mitzvah* of *chinuch* to bring your son to Parshas Zachor.<sup>53</sup>
- Ideally, one should not hear Parshas Zachor in a different pronunciation than the listener normally reads (e.g. Ashkenazi reading for a Sefardi). However, after the fact, you are *yotzei*.<sup>54</sup>
- The one reading and the one listening both need to have the intent to fulfill their obligation of "זכירת מחיית עמלק."<sup>55</sup>
- Some say to have the intent to be *yotzei* with the brachos made before and after the *aliyah* of Parshas Zachor (and Parshas Parah).<sup>56</sup>
- However, some say this is not necessary.<sup>57</sup>
- The one getting the *aliyah* should have intent to be *motzi* the *tzibbur* with his brachos.
- If one missed a few words of Parshas Zachor, but still heard the main parts (e.g. *timche es zecher Amaleik*), they are *yotzei*.<sup>58</sup>

---

53. Nitei Gavriel Purim 20:8 and some also bring their daughters.

54. Halichos Shlomo Purim 18:1 and Nitei Gavriel Purim 21:4 and see Teshuvos Vihanhagos vol 1, 154 and Rav Ovadia Yosef in Yabia Omer vol 6, 11

55. see Shulchan Aruch 685:2, Mishnah Berurah 685:14 and Kovetz Halachos Purim 1:2

56. Teshuvos Vihanhagos 2, 87 and Piskei Teshuvos 685 #22

57. Kovetz Halachos Purim 1:6 and the Steipler in Orchos Rabbeinu vol 3, 3

58. Kovetz Halachos Purim 1:8 and Halichos Shlomo Purim 18:2 and Rav Moshe Feinstein in Shmaysa D'Moshe 685:6

- One should not say Parshas Zachor along with the *baal korei*.<sup>59</sup>
- Ideally, one should understand the translation of Parshas Zachor. However, if one understands the general idea of “מחיית עמלק,” they are *yotzei*.<sup>60</sup>
- Many poskim say that Parshas Zachor can be made up on Purim day by hearing *krias hatorah* read by *shacharis*.<sup>61</sup>
- The *baal korei* on Purim day needs to have intent to be *motzi* everyone for Parshas Zachor. Therefore, one who missed Parshas Zachor and is being *yotzei* on Purim day must inform the *baal korei*. (note: they announce this in many shuls, in which case an individual does not need to inform the *baal korei* specifically).<sup>62</sup>
- A man who missed Parshas Zachor and can hear it either by a reading for women or on Purim day by *shacharis* should do the latter.<sup>63</sup>

---

59. Piskei Teshuvos 685 #24 quoting Rav Ovadia Yosef in Yechaveh Da'as vol 3, 53 and the Netziv in Meishiv Davar O.C. 47

60. Kovetz Halachos Purim 1:7

61. Magen Avraham 687:7, Be'er Heitiv 685:2, Pri Megadim in Mishbetzos Zahav 685:12, Kaf Hachaim 685:28, Minchas Elazar vol 2, 1, Piskei Teshuvos 685 #26 and Kovetz Halachos Purim 1:3

62. Kovetz Halachos Purim 1:5 and see Halichos Shlomo Purim vol 1, 12:6 #5

63. Kovetz Halachos Purim 1:4

- In a leap year, some say to have Parshas Zachor in mind by *krias hatorah* of *parshas Ki Seitzeih*.<sup>64</sup>
- However, many are not particular about this.<sup>65</sup>

## Zecher vs Zaicher

- There is a discussion if the proper pronunciation of the word זכר is “zaicher” with a *tzeireh* or “zecher” with a *segole*. Most shuls have a minhag to read the word both ways to cover both opinions. Practically, the primary pronunciation is “zaicher,” and if one is in a shul that only read it that way, they have fulfilled their obligation.
- Some say not to immediately say the other version of “zecher”/“zaichar” but rather finish the *posuk* and then repeat it, so it doesn't appear as fixing a mistake.<sup>66</sup>
- However, some are not particular about this and repeat the word right away or after the phrase.<sup>67</sup>
- We are not particular about saying “zecher” or “zaichar” before the other.<sup>68</sup>

---

64. Maharam Shick mitzvah #605, Piskei Teshuvos 685 #29

65. Piskei Teshuvos 685 #30, Rav Moshe Sternbuch in Moadim U'zmanim vol 2, 166

66. Piskei Teshuvos 685 # 32 quoting Moadim U'zmanim vol 2, 166

67. Piskei Teshuvos 685 #33 quoting Ketzos Hashulchan 84:22

68. Ashrei Ha'ish vol 3, 41:11

- A 13-year-old boy without clear signs of maturity (e.g. beard) should not read Parshas Zachor.<sup>69</sup>
- However, he can get the *aliyah* for Parshas Zachor.<sup>70</sup>
- Many have the *minhag* to give the *aliyah* for Parshas Zachor to an important person (e.g. Rabbi).<sup>71</sup>
- Some are strict and say that Parshas Parah is also *de'oraisa*.<sup>72</sup>
- However, many say that Parshas Parah, Shekalim, and Chodesh are not *de'oraisa*; rather, they are like *krias hatorah* every Shabbos. Therefore if one misses it, there is no need to make it up or go to another shul to hear it.<sup>73</sup>
- Even those who say Parshas Parah is *de'oraisa* agree that women are not obligated.<sup>74</sup>
- One does not need to read Parshas Zachor, Parah, Shekalim, and Chodesh when being *mavir sedrah* for that week.<sup>75</sup>



69. Piskei Teshuvos 685 #45 and see Pri Megadim Mishbetzos Zahav 282:7

70. Piskei Teshuvos 685 #46

71. Piskei Teshuvos 685 #47

72. Moadim U'zmanim vol 2, 168 and Aruch Hashulchan 685:7

73. Kovetz Halachos Purim 1:14 and see Mishnah Berurah 146:13 and 685:15

74. Moadim U'zmanim vol 2, 168

75. Nitei Gavriel Purim 17:5 and see Shulchan Aruch 285:7

## ❧ Taanis Esther ❧

- We fast on the 13th of Adar. This fast is called Taanis Esther and commemorates the three days of fasting that *Klal Yisroel* did during the month of Nissan when Esther went to speak to Achashveirosh. Since fasting is not allowed in the month of Nissan, it was moved to Purim time.<sup>76</sup>
- When Purim is on Sunday, we fast on the Thursday before.<sup>77</sup>
- We do not move the fast to Friday since that would cause us to go into Shabbos extremely hungry, which is not proper respect for Shabbos.<sup>78</sup>
- The fast starts at *alos* (dawn) and finishes at *tzeis hakochovim* (nightfall).
- If one plans on waking up early to eat before the fast, they must make a stipulation in their mind (תנאי) before going to sleep that they are not accepting the fast upon themselves. Going to sleep without a stipulation, is considered as if you are accepting the fast.

---

76. Shulchan Aruch 686:2 and Mishnah Berurah 686:2

77. Shulchan Aruch 686:2 and Mishnah Berurah 686:3

78. Aruch Hashulchan 686:3

- If one forgot to make a stipulation, they are allowed to drink but not eat.<sup>79</sup>
- It would be reasonable for anyone with young children to make a stipulation, as they may find themselves awake before *alos*.
- One may not start a meal from half an hour before *alos*. Therefore, one can only eat up to a *k'beitza* of bread or *mezonos* foods (e.g. cake and cookies). However, foods that are not *hamotzi* or *mezonos* may be eaten in large quantities.<sup>80</sup>
  - ◆ This applies to women as well.<sup>81</sup>
- Men and women over *bar* or *bas mitzvah* are required to fast.
- Rav Shlomo Zalman Auerbach says there is no source for fasting three fasts before becoming *bar* or *bas mitzvah*.<sup>82</sup>
- Taanis Esther is more lenient than other minor fast days. Therefore, the following leniencies should not be applied to other fast days.<sup>83</sup>
- One who is sick enough to require bed rest, even if

---

79. Nitei Gavriel Purim 24:5, Rama 564:1, and Mishnah Berurah 564:6

80. Kovetz Halachos Purim 2:9

81. Kovetz Halachos Purim 2:10

82. Halichos Shlomo Tanios 13:11

83. Rama 686:2 since Taanis Esther is not related to the destruction of the *Beis Hamikdash*.

not actually in bed, is exempt from fasting (e.g. fever, flu, or migraine).<sup>84</sup>

- One may take any medication that does not have a taste. If one must take medicine that has a taste, they should ask their Rabbi. If the only way to swallow the pill is with a bit of water, and it is necessary to take the medication, one can drink a bit of water to swallow the pill.<sup>85</sup>
- A pregnant or nursing woman is exempt from fasting.<sup>86</sup>
- Some say even if a woman has stopped nursing but is within 24 months of giving birth, she is exempt from fasting on Taanis Esther.<sup>87</sup>
- One who is exempt from fasting does not have to make up the fast on a later day. <sup>88</sup>
- One who is exempt from fasting can eat regularly. There is no need to delay eating in the morning or minimize the amount of food. <sup>89</sup>

---

84. Rama 686:2, Mishnah Berurah 686:5, and see Mishnah Berurah 550:4 not to be strict.

85. Rav Shlomo Zalman Auerbach in Nishmas Avraham, vol. 5, pg. 46, and see Nitei Gavriel Bein Hametzarim vol 1, 3:4 #8 and Teshuvos Vihanhagos vol 3, 156

86. Rama 686:2, Aruch Hashulchan 686:4, and Mishnah Berurah 686:4 even if she is feeling well, and Nitei Gavriel Purim 25:1

87. Nitei Gavriel Purim 25:1 and Piskei Teshuvos 686 #10

88. see Nitei Gavriel Purim 25:4

89. Kovetz Halachos Purim 2:4

- However, one should not eat special treats.<sup>90</sup>
- Some say that those who are exempt from fasting should not eat meat unless necessary.<sup>91</sup>
- A chosson and kallah during *sheva brachos* are exempt from fasting.<sup>92</sup>
- One who is weak and will be sick on Purim if they fast should ask their Rabbi, as there may be leniencies.<sup>93</sup>
  - ◆ This does not apply to someone celebrating Purim on the 15th of Adar or when Taanis Esther is moved up to Thursday.
- The father, mohel, and sandek by a *bris* can eat on a regular Taanis Esther and do not need to make up the fast.<sup>94</sup>
- When Taanis Esther is moved up to Thursday, all attending the *bris* can eat (and continue eating the rest of the day); however, they need to make up the fast on Friday.<sup>95</sup>

---

90. Kovetz Halachos Purim 2:4 and see Chayei Adam 133:6

91. Nitei Gavriel Purim 25:8 quoting Rav Moshe Feinstein

92. Sharei Teshuvah 686:1, Nitei Gavriel Purim 25:7, and the Steipler in Orchos Rabbeinu vol 3, pg 34 However, see Rivivos Ephraim vol 4, 174:2 # 4 that Rav Moshe Feinstein is strict and see Kovetz Halachos Purim 2:3

93. Rav Elyashiv in Piskei Shemuos Purim pg 49 and Piskei Teshuvos 686: #11

94. Aruch Hashulchan 686:5

95. Rama 686:2 and Mishnah Berurah 686:7 However, see Aruch Hashulchan 686:5

- ◆ The father, mohel, and sandek can eat without making up the fast on Friday.<sup>96</sup>
- One may not attend a random *bris* in order to eat.<sup>97</sup>
- One who is uncomfortable can brush their teeth or use mouthwash. But they should keep their heads bent down and not gargle.<sup>98</sup>
- Hot showers are permitted even if one is strict on other minor fast days to not shower in hot water.<sup>99</sup>
- Haircuts are permitted.<sup>100</sup>
- Listening to music is permitted.<sup>101</sup>
- Some go to the mikvah and dress in Shabbos clothes before *mincha* on Taanis Esther, while others wear Shabbos clothing to maariv before Megillah.<sup>102</sup>
- One should wear their Shabbos clothing on Purim night and day and have their house prepared like it is Shabbos with a set table (and candles lit).<sup>103</sup>




---

96. Nitei Gavriel Purim 25:5 and Chayei Adam 155:3

97. See Aruch Hashulchan 686:5

98. Kovetz Halachos Purim 2:7, Aruch Hashulchan 567:3, Mishnah Berurah 567:11, and Chayei Adam 132:20

99. Halichos Shlomo Purim 18:6 and Rav Chaim Kanievsky in Yismach Yisroel 4:40 and see Shar Hatzion 550:8

100. Rivivos Ephraim vol 2, 189:3 quoting Rav Rav Chaim Kanievsky

101. Rav Chaim Kanievsky in Yismach Yisroel pg 21 and Piskei Teshuvos 696: #6  
However, see Ashrei Ha'ish vol 3, 41:20

102. Nitei Gavriel Purim 24:12

103. Rama 695:1 and Mishnah Berurah 695:3

## ❧ Machatzis Hashekel ❧

- On Taanis Esther we give three coins that are one half of the local currency (e.g. half-dollar in the United States) to *tzedakah* as a remembrance to the *machatzis hashekel* given in the times of the *Beis Hamikdash*.<sup>104</sup>
- One may give *machatzis hashekel* before or after *mincha*.<sup>105</sup>
- In Yerushalayim, many give *machatzis hashekel* on the 14th of Adar towards the end of the day before Megillah.<sup>106</sup>
- Some say to give it on Taanis Esther even in Yerushalayim.<sup>107</sup>
- Men over the age of 13 are required to give *machatzis hashekel*.<sup>108</sup>
- Women are not required to give *machatzis hashekel*.<sup>109</sup>

---

104. Rama 694:1 and see Mishnah Berurah 694:4

105. Kovetz Halachos Purim 3:13, Rama says before *mincha* and see Chayei Adam 155:4 who says before Purim and Kitzur Shulchan Aruch 141:5 before Megillah.

106. Halichos Shlomo Purim 18:9 and Ashrei Ha'ish. vol 3, 42:2

107. Kaf Hachaim 694:25

108. Mishnah Berurah 694:5 and Kovetz Halachos Purim 3:8 However, Rama 694:1 says 20 years old.

109. Kovetz Halachos Purim 3:8 and see Magen Avraham 694:3

- Some have the *minhag* to give for their wives and daughters as well.<sup>110</sup>
- Some have the *minhag* also to give *machatzis hashekel* for their minor children.<sup>111</sup>
- Some pregnant women give *machatzis hashekel* for their unborn child.<sup>112</sup>
- One who started to give *machatzis hashekel* for their minor son must continue giving for him until he is 13 years old (then he is required to give himself).<sup>113</sup>
- If a father gives *machatzis hashekel* for his child as a one-time thing, he can stop giving.<sup>114</sup>
- A husband can stop giving for his wife.<sup>115</sup>
- One who gave *machatzis hashekel* for their unborn child does not need to continue giving for them.<sup>116</sup>
- A father who thought he was required to give for his minor son and finds out he is not obligated can stop giving.<sup>117</sup>

---

110. Ashrei Ha'ish vol 3, 42:3, Shevet Halevi vol 7, 183 and Halichos Shlomo Purim 18:9 #13

111. Mishnah Berurah 694:5

112. Mishnah Berurah 694:5

113. Mishnah Berurah 694:5

114. Nitei Gavriel Purim 27:4

115. Kovetz Halachos Purim 3:10

116. Rav Elyashiv in Birchas Rafael 7:2

117. Kovetz Halachos Purim 3:11 and see Shulchan Aruch Y.D. 214:1 and Shmaysa D'moshe 694:6

- One should not use *maaser* money for *machatzis hashekel*.<sup>118</sup>
- However, one may use *maaser* money if they are giving for their wife or minor children.<sup>119</sup>
- Many shuls have half coins that one can buy and then donate back to *tzedakah* as *machatzis hashekel*.<sup>120</sup>
- One who is in a place that does not have a half coin as currency can use a foreign currency with a half coin, as long as the banks accept the foreign currency.<sup>121</sup>
- If one does not have any half coins, they can give three whole coins with a stipulation that half of each coin is given as *machatzis hashekel*, and the other half is given as regular *tzedakah*.<sup>122</sup>
- Another option is to give the value of three half coins (e.g. \$1.50 in the United States). However, they should specifically use coins and not bills.<sup>123</sup>
- Two people should not give one whole coin as half a coin each. Rather they should each give their own half coin.<sup>124</sup>

---

118. Be'er Heitiv 694:2

119. Kovetz Halachos Purim 3:15

120. Piskei Teshuvos 694:4 #23

121. Halichos Shlomo Purim 18: #25 and Kovetz Halachos Purim 3:5

122. Da'as Torah 694:1

123. Kovetz Halachos Purim 3:1 and 3:6

124. Kovetz Halachos Purim 3:2

- The coins do not need to be silver; one may give any half coin.<sup>125</sup>
- One is permitted to say “*zaicher li’machatzis hashekel.*”<sup>126</sup>
- One can give the *machatzis hashekel* to any *tzedakah*.<sup>127</sup>
- One who gives *machatzis hashekel* on Purim day to needy people can be *yotzei Matanos L’vyonim*.<sup>128</sup>
- One who did not give *machatzis hashekel* before Purim can give it the whole month of Adar.<sup>129</sup>
- A boy who is turning 13 years old in Adar but after Purim is not obligated in *machatzis hashekel*. However, if his father usually gives for him, it is better for his father not to give for him this year and for the boy to give in Adar after turning 13.<sup>130</sup>




---

125. Kovetz Halachos Purim 3:4 However, see Orchos Rabbeinu vol 3, pg 51 #69 and Halichos Shlomo Purim 18:9 #29

126. Piskei Teshuvos 694 #27 and Kovetz Halachos Purim 3:3

127. Kovetz Halachos Purim 3:12 and Aruch Hashulchan 694:8

128. Nitei Gavriel Purim 26:10

129. Rav Chaim Kanievsky in Yismach Yisroel 5:8 and Kovetz Halachos Purim 3:14

130. Kovetz Halachos Purim 3:16

## ❧ Eating Before Megillah ❧

- It is generally forbidden to start a meal when the time to perform a *mitzvah* has arrived.<sup>131</sup>
- Therefore, from a half hour before the time for reading the Megillah by night and by day, it is forbidden to start a meal or take a nap.<sup>132</sup>
- One may learn half an hour before the time for reading the Megillah if it is not in-depth.<sup>133</sup>
- This applies to women as well. However, if they appoint their husbands to remind them to hear the Megillah, then these activities are permitted.<sup>134</sup>
- Some say that anyone can appoint a person to remind them to hear the Megillah (a *shomer*), and then these activities (e.g eating a meal) are permitted.<sup>135</sup>

---

131. See Mishnah Berurah 70:2 about *tefillin*, Shulchan Aruch 232:2 about *mincha*, Shulchan Aruch 235:2 about *maariv*, Shulchan Aruch 286:3 about *musuf*, Shulchan Aruch 431:2 about *bedikas chometz*, Shulchan Aruch 489:4 about *sefiras ha'omer*, Shulchan Aruch 652:2 about *lulav*, Magen Avraham 672:5 about Chanukah, Sharei Teshuvah 584:3 and Magen Avraham 692:7 about *shofar*.

132. Rama 692:4 and Mishnah Berurah 692:15 and Kovetz Halachos Purim 7:1

133. Piskei Teshuvos 687:1 quoting Magen Avraham 692:7 and see Kovetz Halachos Purim 7:1

134. Kovetz Halachos Purim 7:5

135. Kovetz Halachos Purim 7:4

- If needed, a snack or drink is permitted before Megillah, even without a *shomer* (e.g. very weak from fasting).<sup>136</sup>
- It is better to eat a snack before Megillah and read it after *tzeis hakochavim* than to read Megillah before *tzeis hakochavim* without eating anything before.<sup>137</sup>
- A snack is defined as any non-*mezonos* or non-bread food, regardless of the quantity.<sup>138</sup>
- All non-alcoholic drinks are considered snacks.<sup>139</sup>
- In a case of great need, one can eat a meal with bread and *mezonos*. However, they should appoint a person to remind them to hear the Megillah (e.g. one who is very sick from fasting or one who will not be hearing the Megillah until later at night).<sup>140</sup>
- In a case of great need, one can read Megillah slightly before *tzeis hakochavim* (e.g. very sick or elderly).<sup>141</sup>
- If one is waiting (in shul) for Megillah to begin due to a delay (e.g. *baal korei* is late or there is no kosher Megillah), many allow one who is weak to eat even

---

136. Mishnah Berurah 692:14 and see Chayei Adam 155:5 and Kovetz Halachos Purim 7:3 about drinking (even coffee) before Megillah if one will not be able to concentrate on the Megillah

137. Mishnah Berurah 692:14

138. Mishnah Berurah 692:14 and see Mishnah Berurah 232:34

139. Mishnah Berurah. 692:14 and see Mishnah Berurah 232:34

140. Mishnah Berurah 692:16 and Shar Hatzion 692:29

141. Biur Halacha 692:4 “*mi’plag*” and see Mishnah Berurah 692:14

*mezonos* since the one bringing the Megillah or the *baal korei* will remind them to do the mitzvah.<sup>142</sup>

- We pause all *mitzvos*, including learning, to hear Megillah.<sup>143</sup>
- One should be careful not to touch their Megillah with unclean hands. However, the *minhag* is that people are not careful about this.<sup>144</sup>



---

142. Rav Chaim Kanievsky in Toras Hamoadim 692:1 and Mishnah Berurah 652:7 by *lulav* and Shar Hatzion 652:7 says even if one is not weak, Shalmas Chaim 368 says to appoint a *shomer* if not weak, Rav Elyashiv in Ashrei Ha'ish vol 3, 43:1 is strict unless it is a case of great need.

143. Shulchan Aruch 687:2

144. Kovetz Halachos Purim 4:1 and see Mishnah Berurah 147:4

## ❧ Megillah Purim Night ❧

- Men and women are obligated to read Megillas Esther twice on Purim, once at night and once again during the day. Every individual must either read the Megillah themselves or fulfill the *mitzvah* by hearing it from another person.<sup>145</sup>
- Children of *chinuch* age, both boys and girls, are also obligated in Megillah.<sup>146</sup>
  - ◆ Ideally, parents should bring them to shul to hear Megillah.<sup>147</sup>
- Women should also go to shul to hear Megillah and not hear it privately at home.<sup>148</sup>
- Do not bring children who will disturb the Megillah reading to shul.<sup>149</sup>
- The age of *chinuch* is approximately six years old.<sup>150</sup>

---

145. Shulchan Aruch 689:1 and 689:2

146. Shulchan Aruch 689:1 and see Mishnah Berurah 343:2

147. Shulchan Aruch 689:6 and Biur Halacha 689:6 "*minhag*"

148. Rav Chaim Kanievsky in Piskei Shemuos Purim pg 84, Chayei Adam 155:7, Kaf Hachaim 687:12 and see Mishnah Berurah. 689:1

149. Mishnah Berurah 689:17

150. See Mishnah Berurah 269:1 for *kiddush* and 70:6 for *shema* age 6 or 7, and Shulchan Aruch 640:2 for *sukkah* age 5 or 6.

- Some say the age of *chinuch* is dependent on each child as to when they are able to listen to the entire Megillah in shul.<sup>151</sup>
- Some say that even if the child cannot listen to the entire Megillah, there is still a *mitzvah* of *chinuch* to have them hear some of it.<sup>152</sup>
- If one can only hear Megillah either by night or by day, they should hear it by day.<sup>153</sup>
- One should hear the Megillah in shul with many people.<sup>154</sup>
- One who regularly davens in a smaller shul may hear Megillah there and does not need to go to a bigger shul.<sup>155</sup>
- One who has a private *minyan* in their house should not read Megillah there, but rather they should go to shul with more people.<sup>156</sup>
- If it is extremely noisy in shul and one will not be able to hear the Megillah properly, they can make a private *minyan* in their house.<sup>157</sup>

---

151. Ashrei Ha'ish vol 3, 43:33

152. Rav Chaim Kanievsky in Toras Hamoadim 689:2 and see Mishnah Berurah 187:4 about children partially *bentching* and Shulchan Aruch 616:2 about children partially fasting on Yom Kippur.

153. Kovetz Halachos Purim 8:1

154. Mishnah Berurah 687:7 and 690:62 “*b'rov am hadres Melech*”

155. Mishnah Berurah 687:7 and see Shar Hatzion 687:10 and Kovetz Halachos Purim 9:1

156. Shar Hatzion 687:10

157. Kovetz Halachos Purim 9:2 and Aruch Hashulchan 690:28

- One who can either hear Megillah in shul with many people or help make a *minyan* for a sick or elderly person should do the latter.<sup>158</sup>
- A large shul should not split up into numerous *minyanim* for Megillah.<sup>159</sup>
- One who can either hear Megillah with more people at a later *minyan* or daven *neitz* and hear Megillah with fewer people should do the latter.<sup>160</sup>
- A man, who plans to read Megillah for an individual, should first hear Megillah in shul with a *minyan* or have in mind when reading for the individuals not to be *yotzei* with that reading.<sup>161</sup>
- If the choice is whether to have a mother go to shul and a boy above the age of *chinuch* will hear Megillah later without a *minyan* or to have the boy go to shul for Megillah and the mother will hear Megillah later without a *minyan*, they should do the latter.<sup>162</sup>
- One who does not understand the translation of the Megillah is still *yotzei*.<sup>163</sup>

---

158. Rav Elyashiv in Piskei Shemuos Purim pg 54

159. Shevet Halevi vol 5, 84

160. Rav Chaim Kanievsky in Piskei Shemuos Purim pg 54

161. Shulchan Aruch 692:11

162. Kovetz Halachos Purim 12:10 especially if the mother will hear it with 10 women. The reason is that it is ideal for the son to go to shul with his father.

163. Mishnah Berurah 690:26

- There is no point in reading less than the whole Megillah for anyone, even for a sick or elderly person.<sup>164</sup>
- One who is hard of hearing or far from the *baal korei* should have a Megillah or *chumash* with them in order to say the words they might miss right away.<sup>165</sup>
- One should try to read the Megillah as soon as possible.<sup>166</sup>
- The acceptable time frame for reading the Megillah at night is from *tzeis hakochovim* (nightfall) until *alos* (dawn).<sup>167</sup>
- In Yerushalayim, *tzeis hakochovim* is approximately 22 minutes after *shkiya* (sunset).<sup>168</sup>
- In America, *tzeis hakochovim* is approximately 50 minutes after *shkiya*.<sup>169</sup>
- Many say that one is not *yotzei* if they start reading Megillah before *tzeis hakochovim*, even if most of it is read after *tzeis hakochovim*.<sup>170</sup>

---

164. Ashrei Ha'ish vol 3, 43:13

165. Mishnah Berurah 689:5

166. Aruch Hashulchan 687:4

167. Mishnah Berurah 687:1

168. Rav Tucechinsky in Sefer Bein Hashmashos pg 49 and see Ketzos Hashulchan 93:2

169. Rav Moshe Feinstein in Igros Moshe O.C. vol 4, 62 even according to Rabbeinu Tam.

170. Chayei Adam 155:5

- In a case of great need, one can read the Megillah slightly before *tzeis hakochavim* (e.g. sick or elderly).<sup>171</sup>
- In a case of great need, some *poskim* allow one to read the Megillah in Yerushalayim after plag on the 14th before *tzeis* of the 15th of Adar.<sup>172</sup>
- The *baal korei* wears a *tallis* by night and day. The *baal korei* is also surrounded by a man on his right and a man on his left.<sup>173</sup>

## Who can read

- A 13-year-old boy, without clear signs of maturity (e.g. beard), should not read the Megillah.<sup>174</sup> However, some allow him to read for women.<sup>175</sup>
- If the only one who knows how to read is a boy under 13, some allow him to read for adults.<sup>176</sup>
- Women should not read the Megillah for men.<sup>177</sup>
- Ideally, a woman should not read the Megillah for herself; rather, she should hear it from a man.<sup>178</sup>

---

171. Biur Halacha 692:4 “*mi’plag*” and see Mishnah Berurah 692:14

172. Mikrae Kodesh Purim 15

173. Piskei Teshuvos 690 #4 and Kaf Hachaim 692:1

174. Kovetz Halachos Purim 10:1 However, Rav Forsheimer questions this, and see Toras Hamoadim 689:3 that Rav Elyashiv was lenient

175. Piskei Teshuvos 689 #19 and see Toras Hamoadim 689:3

176. Mishnah Berurah 689:6

177. Mishnah Berurah 689:7 and Kovetz Halachos Purim 12:5

178. Mishnah Berurah 689:8 quoting Magen Avraham and Kovetz Halachos Purim 12:5

- While it is not proper, a woman can technically read the Megillah for herself or for a child who is above the age of chinuch.<sup>179</sup>
- A woman should definitely not read the Megillah for a large group of women.<sup>180</sup>
- One can read or hear Megillah standing or sitting. However, when reading in shul, the *baal korei* should stand.<sup>181</sup>
- One who is reading for individuals, even 10 women, can sit while reading.<sup>182</sup>
- Both the one reading and the one listening need to have intent to fulfill the *mitzvah* of Megillah.<sup>183</sup>
- One who is in shul for Megillah is considered to have intent to fulfill their obligation.<sup>184</sup>
- The same applies to the *baal korei* reading in shul.<sup>185</sup>
- One who says or listens to the brachos shows intent to fulfill the *mitzvah*.<sup>186</sup>

---

179. Kovetz Halachos Purim 12:9

180. Shar Hatzion 689:15

181. Shulchan Aruch 690:1 out of respect.

182. Kovetz Halachos Purim 12:3

183. Shulchan Aruch 690:14

184. Mishnah Berurah 690:49

185. Shulchan Aruch 690:14 and Kovetz Halachos Purim 8:2

186. Igros Moshe O.C. vol 1, 192 and see Biur Halacha 60:64 “vichein”

- The brachos should be said while standing in shul and in a private reading.<sup>187</sup>
- The one listening to the brachos should also stand.<sup>188</sup>
- Three brachos are said before reading the Megillah, and one bracha is said after, both by night and by day.<sup>189</sup>
  1. על מקרא מגילה
  2. שעשה ניסים
  3. שהחיינו (again by day)
    - ◆ The bracha after Megillah is “הרב את ריבינו.”
- After Megillah, we say "אשר הניא" and "שושנת יעקב."
- We say "אשר הניא" at night but not by day.<sup>190</sup>
- In the bracha of שהחיינו the minhag is to say *lah-zman hazeh*. However some say *lih-zman hazeh*.<sup>191</sup>
- In the bracha of שעשה ניסים, we say *bazman hazeh* without a vav "ו" (not U'bazman hazeh). Some say *bah-zman hazeh* and some *bih-zman hazeh*.<sup>192</sup>

---

187. Mishnah Berurah 690:1

188. Shar Hatzion 690:1

189. Rama 692:1

190. Kovetz Halachos Purim 11:8

191. Kovetz Halachos Purim 11:2

192. Kovetz Halachos Purim 11:3 Rav Forsheimer says the *minhag* is *bah-zman*. Aruch Hashulchan 676:3 says *bih-zman* and Orchos Rabbeinu vol 3, Chanuka 55 the Steipler said *bih-zman*.

- When reading for women, one should change the first bracha to "לשמוע מגילה" and not "על מקרא מגילה." However, after the fact, she is *yotzei*.<sup>193</sup>
  - ◆ However, many are not particular about the wording of the bracha we make when reading the Megillah for women.<sup>194</sup>
- If one did not make or hear the brachos, they are still *yotzei* the Megillah.<sup>195</sup>
- If one misses the brachos, it is preferable to say the brachos right away and read from a *chumash* until they are caught up to the *baal korei* (up to half the Megillah from a *chumash* or by heart is acceptable).<sup>196</sup>
  - ◆ If this is not possible, one can say the brachos when the *baal korei* pauses, such as when people bang and make noise by "Haman,"<sup>197</sup> or if there is the time between chapters.<sup>198</sup>
- One should not say "*baruch hu u'varuch shemo*" in the middle of the brachos.<sup>199</sup>

---

193. Rama 689:2 and Kovetz Halachos Purim 12:6

194. Piskei Teshuvos 689 #22, Tzitz Eliezer vol 19, 67, Shalmas Chaim vol 1, 99 and Pri Chodosh 689:2, Gra 689:5 and Maseh Rav #246, Kaf Hachaim 689:19 and see Shar Hatzion 689:16

195. Shulchan Aruch 692:1

196. Kovetz Halachos Purim 11:5

197. Rav Elyashiv in Ashrei Ha'ish vol 3, 43:27 and see Shar Hatzion 690:43 that anything related to Megillah is not a *hefsek*.

198. Mishnah Berurah 692:6

199. See Mishnah Berurah 124:21. However, see Maharam Shick O.C. 51

- ◆ If one did accidentally say "*baruch hu u'varuch shemo*," they still fulfilled their obligation to hear the Megillah with brachos.<sup>200</sup>
- If one spoke in between the brachos and the start of the Megillah, they only need to repeat the bracha of "*Al Mikra Megillah*," not "*she'asah nissim*" or "*shehecheyanu*."<sup>201</sup>
- One who has already read or heard the Megillah can both read the Megillah and say all of the brachos for someone who has not yet heard it.<sup>202</sup>
- An *avel* can say the bracha of "*shehecheyanu*" if he is reading the Megillah in shul (and for sure if he is reading privately).<sup>203</sup>
- When a man is reading Megillah for a large group of women, one of the women can make the brachos for all of them. However, the *minhag* is for each woman to say the brachos herself.<sup>204</sup>
- One must read the Megillah in order. Therefore, if one accidentally skips a word or a *pasuk*, they must

---

200. Kovetz Halachos Purim 11:6

201. Ashrei Ha'ish vol 3, 43:28 and see Mishnah Berurah 692:9

202. Igros Moshe O.C. vol 1, 190 including women, and Mishnah Berurah 692:10 and see Mishnah Berurah 271:5, Shar Hatzion 271:9 and Minchas Yitzchok vol 8, 64 including the bracha of "*shehecheyanu*."

203. Halichos Shlomo Purim 19:11, Ashrei Ha'ish vol 3, 43:26 and Kovetz Halachos Purim 11:1

204. Rav Elyashiv in Baleilu Hahu pg 8 and Rav Moshe Feinstein in Nitei Gavriel Purim 34:12 this would be "*b'rov am hadres Melech*" if one says it for all.

go back to that place and continue reading from the skipped word or *pasuk*, repeating everything in order.<sup>205</sup>

- One who follows along in a *chumash* or Megillah but does not concentrate on the words (but hears them) is *yotzei*.<sup>206</sup>
- One should hear Megillah with the same pronunciation as they normally use. However, after the fact, one is *yotzei* (e.g. Sefardi for an Ashkenazi).<sup>207</sup>
- One can only read the Megillah from a kosher Megillah scroll and not from a *chumash*.<sup>208</sup>
- The majority of the words need to be said from a kosher Megillah scroll, while the other words can be said from a *chumash* or by heart if necessary (e.g. missed a word).<sup>209</sup>
- One should not say the Megillah along with the *baal korei* from a *chumash*<sup>210</sup> or kosher Megillah scroll.<sup>211</sup>
- One who says all of the words from a kosher Megillah along with the *baal korei* is considered to have heard the Megillah with a *minyan*.<sup>212</sup>

---

205. Mishnah Berurah 690:21

206. Rav Elyashiv in Baleila Hahu pg 9

207. Rav Shlomo Zalman Auerbach in Shalmei Moed pg 271 and Rav Elyashiv in Baleilu Hahu pg 10

208. Shulchan Aruch 690:3

209. Mishnah Berurah 690:7

210. Mishnah Berurah 690:13

211. Shar Hatzion 690:11

212. Chazon Ish 155:2 and Ashrei Ha'ish 49:2

- Some say that the Brisker Rav disagreed and held that you are *yotzei* Megillah, but not with a *minyan*.<sup>213</sup>
- Some say that even the Brisker Rav would agree that if one says word for word along with the *baal korei*, then it would be considered that you have fulfilled Megillah with a *minyan*.<sup>214</sup>
- Therefore, some say that on Purim Meshulash, when hearing the Megillah with a *minyan* is necessary and not just ideal, one must be careful not to say it along with the *baal korei*.<sup>215</sup>
- Ideally, the Megillah should be read with 10 men.<sup>216</sup>
- If this is not possible, then a woman should try to hear the Megillah with 10 other women as this is considered a *minyan* for women for Megillah.<sup>217</sup>
- If this isn't possible, then there is a benefit to having 10 people total (men and women) for Megillah reading, as some say they are combined to make a *minyan* for Megillah.<sup>218</sup>

---

213. Teshuvos Vihanhagos vol 2, 349

214. Rav Diblitzsky in Sefer Purim Meshulash 2:26 and Rav Shteinman in Kovetz Keemu Vi'kiblu pg 75 that the Brisker Rav would do this.

215. Piskei Teshuvos 690:10 quoting Teshuvos Vihanhagos vol 2, 349 However, see Ashrei Ha'ish 49:2

216. Shulchan Aruch 690:18

217. Chazon Ish 155:2 and Rav Shlomo Zalman Auerbach in Shalmei Moed pg 274 and Rav Elyashiv in Halichos Vihanhagos pg 12 and Pri Megadim Eishel Avraham 690:24 However, a man should be the one to read the Megillah, see Shar Hatzion 689:15

218. Chazon Ish 155:2 (like Ramban and Ohr Zerua) owever see Rama 690:18

- Therefore, since on Purim Meshulash a *minyan* is necessary, 10 women should join together to hear Megillah from a man.<sup>219</sup>
- Women hearing Megillah in the ladies' section (less than 10 women) are considered to have heard Megillah with a *minyan* when 10 men are in the main shul.<sup>220</sup>
- A sleeping person is not counted towards a *minyan* for Megillah.<sup>221</sup>
- 10 children are not considered a *minyan* for Megillah.<sup>222</sup>
- One does not need 10 people who have not yet heard Megillah to be considered a *minyan*. Even if nine people have already heard the Megillah and one did not, it is still considered that the individual has heard Megillah with a *minyan*.<sup>223</sup>
- On Purim Meshulash, even without a *minyan*, we still say the brachos on Megillah.<sup>224</sup>

---

219. Chazon Ish 155:2 and see Shar Hatzion 689:15

220. Piskei Teshuvos 690 #47 this does not apply to a man in a different room than the main minyan.

221. Mishnah Berurah 55:33 since the purpose of Megillah reading is for *pursumei nisa*, unlike by davening where a sleeping person is counted.

222. Mishnah Berurah 690:63

223. Piskei Teshuvos 690 #49 and Chazon Ish 155:2 and Kovetz Halachos Purim 9:6

224. Halichos Shlomo Purim 21:4, Chazon Ish 155:2, Yabia Omer vol 6, 46 and Shalmas Chaim 102

- Without a *minyan*, one can still read the Megillah for themselves.<sup>225</sup>
- Without a *minyan*, one can read the Megillah for others even if they know how to read the Megillah properly themselves.<sup>226</sup>
- One can *lichatchila* read the Megillah by themselves in a place where there was already a Megillah reading with a *minyan*.<sup>227</sup>
- If one loses concentration (e.g. spaces out) while listening to the Megillah (without following along inside), they are not *yotzei*.<sup>228</sup>
- One may not talk during the Megillah. If one did talk but still heard every word, they are *yotzei*.<sup>229</sup>
- If the *baal korei* talks in the middle of the Megillah or takes a long break without talking, he continues from where he stopped and does not need to start over or repeat anything.<sup>230</sup>
- The *minhag* is to fold the Megillah before reading it in shul.<sup>231</sup>

---

225. Shulchan Aruch 690:18

226. Chayei Adam 155:13, Aruch Hashulchan 689:7, Mishnah Berurah 689:15 and Kovetz Halachos Purim 9:3

227. Chazon Ish 155:2 and Aruch Hashulchan 690:25 agreeing with Rama.

228. Kovetz Halachos Purim 8:2

229. Kovetz Halachos Purim 8:4 and see Mishnah Berurah 690:19 and 692:9

230. Mishnah Berurah 690:19

231. Shulchan Aruch 690:17 and Mishnah Berurah 690:55

- One should be careful that the Megillah does not hang from the table or *bimah*, or touch the floor.<sup>232</sup>
- Those who are following along from a kosher Megillah do not need to fold their Megillah.<sup>233</sup>
- One who is reading for individuals or in a private *minyan* does not need to fold his Megillah.<sup>234</sup>
- If needed, the *baal korei* can lean on something during Megillah.<sup>235</sup>
- There are certain words in the Megillah that we repeat in a different way in order to make sure we are *yotzei*.
  - ◆ Some say to repeat the whole phrase.<sup>236</sup>
  - ◆ Some say to repeat just the word itself.<sup>237</sup>
  - ◆ Some say to repeat the whole *posuk*.<sup>238</sup>
  - ◆ One should follow the *minhag* of the shul they are in.

---

232. Mishnah Berurah 690:56

233. Rav Shlomo Zalman Auerbach in Shalmei Moed pg 271 and the Steipler in Orchos Rabbeinu vol 3, pg 43

234. Rav Shlomo Zalman Auerbach in Shalmei Moed 271

235. Biur Halacha 690:1 "*aval lo*" and Mishnah Berurah 690:2 and see Biur Halacha 422:7 "*me'umad*" and Shar Hatzion 585:2 and Mishnah Berurah 585:2 about lightly leaning.

236. Igros Moshe O.C. vol 5, 20:32 and Halichos Shlomo Purim 19:5 Rav Shlomo Zalman Auerbach says you can repeat the whole *posuk* if you want

237. Orchos Rabbeinu vol 3, pg 42 and Rav Shteinman in Kovetz Keemu Vi'kiblu pg 71 that more than this is *tircha d'tzibur*.

238. Chasam Sofer quoted by Shevet Sofer 27

- Each person says four *pesukim* from the Megillah out loud, which the *baal korei* then repeats:<sup>239</sup>
  - ◆ 1) איש יהודי
  - ◆ 2) ומרדכי יצא
  - ◆ 3) ליהודים היתה אורה
  - ◆ 4) כי מרדכי היהודי
- The *baal korei* raises his voice by "בלילה ההוא" even when reading for an individual.<sup>240</sup>
- The *minhag* is for each person to say the "ten sons of Haman" in one breath, and then hear it from the *baalkorei*.<sup>241</sup>
- Ideally, each person should say the "ten sons of Haman" in one breath from "חמש מאות איש".<sup>242</sup>
- However, one who will not be able to say it from there in one breath should say it from "ואת פרשנדתא".<sup>243</sup>
  - ◆ A reason given for this *minhag* is that since the *baal korei* may swallow some words while

---

239. Rama 690:17 and Mishnah Berurah 690:58, this is to show our joy. See Mishnah Berurah 689:16, this is done in order to keep the children awake.

240. Kovetz Halachos Purim 8:11

241. Aruch Hashulchan 690:3 and Piskei Teshuvos 690 #29 However, see Mishnah Berurah 690:52 not to.

242. Shulchan Aruch and Rama 690:15 and Kovetz Halachos Purim 8:13

243. Mishnah Berurah 690:54

attempting to say it all in one breath, the listener will not be *yotzei*.<sup>244</sup>

- ◆ An additional reason is that it is a main part of the miracle, similar to the other *pesukim* we say outloud.<sup>245</sup>
- The *baal korei* should be careful to say the word "וַאֲחֵי" in between the names of the “ten sons of Haman” from inside the Megillah and not by heart.<sup>246</sup>
- Some poskim say that one accomplishes the *inyan* of “one breath” by the “ten sons of Haman” through listening to the *baal korei* saying it in one breath (*shomeah k'oneh*).<sup>247</sup>
- The *minhag* is to bang and make noise when the word "Haman" is read.<sup>248</sup>
- Noise making and banging by Haman should not be the main point of the Megillah for the children.<sup>249</sup>
- One can fulfill the *minhag* to make noise when “Haman” is read by banging once. Therefore, if the

---

244. Teshuvos Vihanhagos vol 2, 358

245. Aruch Hashulchan 690:23

246. Piskei Teshuvos 690 #31 quoting Kaf Hachaim 690:97

247. Rav Chaim Kanievsky and Chazon Ish in Toras Hamoadim 690:14

248. Rama 690:17, Mishnah Berurah 690:59 and see Orchos Rabbeinu vol 3, pg 43, Toldos Chofetz Chaim vol 3, pg 927 and Piskei Teshuvos 690:9 #37 and #38

249. Mishnah Berurah 689:18

shul or yeshivah wants to make this the *minhag*, they may do so.<sup>250</sup>

- One who missed a word (or many words) from the Megillah must say those words right away and catch up to where the *baal korei* is reading.<sup>251</sup>
- One should say the words loud enough to hear it themselves but not loud enough that others around them hear it, as that will disturb their listening.<sup>252</sup>
- If one thinks that the *baal korei* mispronounced a word, however, the *baal korei* and the other listeners say it was said correctly, you are *yotzei*.<sup>253</sup>
- One who is unsure if they heard Megillah or missed a word, whether by day or night, needs to hear the Megillah again.<sup>254</sup>
  - ◆ One should not be overly nervous that they missed a word. If one felt they focused on the reading and followed along, it is safe to assume they fulfilled the *mitzvah* properly.
- If the *baal korei* finished reading the Megillah and then realized that he made a mistake:<sup>255</sup>

---

250. Kovetz Halachos Purim 8:14

251. Mishnah Berurah 689:5

252. Piskei Teshuvos 689 #28

253. Kovetz Halachos Purim 8:5, since you heard the correct word and then afterwards thought it was wrong.

254. Kovetz Halachos Purim 8:6 and we do not say *safek derbabunun li'kula* since it is *divrei kabalah*. However, see Aruch Hashulchan 687:4

255. Kovetz Halachos Purim 8:7

- ◆ If he mispronounced words that are insignificant, meaning the change in the words do not effect the meaning of the story, and he did not correct it, everyone fulfilled their obligation.
- ◆ If the mispronunciation of the words is significant, he should ideally go back and read again, but if it is not possible to do so (e.g. everyone left shul), everyone has fulfilled their obligation.
- ◆ However, if he omitted a word, even if the word is insignificant, he must read from the skipped word again. However, no new bracha is said.
- ◆ If he omitted a significant word, he must read from the skipped word again, with a new bracha.
- One should not mistakenly say *kaddish* at the end of Megillah before the final bracha.<sup>256</sup>
- We roll up the Megillah before making the final bracha of "הרב את ריבנו." However, the Megillah should be kept out (rolled up) on the *bimah* and not be put away.<sup>257</sup>
- Individuals in shul who folded their Megillah should make the final bracha of "הרב את ריבנו" before rolling it up.<sup>258</sup>
- One should stand for the final bracha of "הרב את ריבנו."<sup>259</sup>

---

256. Mishnah Berurah 693:11

257. Mishnah Berurah 690:57

258. Piskei Teshuvos 690 #35

259. Ashrei Ha'ish vol 3, 43:24 and Kaf Hachaim 690:2

- One can only say the final bracha of "הרב את ריבנו" with a *minyan*.<sup>260</sup>
- If there aren't 10 men who are currently being *yotzei* with this Megillah reading, then we do not say the final bracha of "הרב את ריבנו."<sup>261</sup>
- Some *poskim* say not to say the final bracha of "הרב את ריבנו" in a *minyan* of only women.<sup>262</sup>
- Many have the *minhag* for each person to say the final bracha individually.<sup>263</sup>
- Before the final bracha, the *baal korei* needs to roll up the Megillah; however, if he started to say "ברוך אתה" without Hashem's name, then the *poskim* say to pause and roll up the Megillah and then start a new bracha.<sup>264</sup>
- Since one is required to say "ארור המן ברוך מרדכי" etc., we say "שושנת יעקב" which includes all of these words, by night and by day.<sup>265</sup>

---

260. Kovetz Halachos Purim 11:8

261. Ashrei Ha'ish vol 3, 43:24 and Halichos Shlomo Purim 19:6. However, see Kovetz Halachos Purim 11:10

262. Rav Elyashiv in Baleilu Hahu pg 8 and Kovetz Halachos Purim 12:4. However, see Piskei Teshuvos 692 #13

263. Rav Moshe Feinstein in Harirei Kedem vol 1, 194:2 and see Tzitz Eliezer vol 11, 48

264. Kovetz Halachos Purim 11:9, Rav Shmuel Kamenetsky asks on this, that it is better to finish saying the bracha and then roll it up versus having to re-say the bracha. Nevertheless, he agrees that we rely on those *poskim*.

265. Kovetz Halachos Purim 11:11 and see Shulchan Aruch 690:16 and Aruch Hashulchan 692:5

- ◆ This is said even when reading for individuals or women.
- ◆ Some *siddurim* don't have the phrase "ארורים כל" הרשעים." However, one should be careful to say this anyways.
- If one spoke after the Megillah reading, before the final bracha, they can still say the bracha.<sup>266</sup>
- One who had to leave in the middle of the Megillah reading due to an *ones* (e.g. Hatzalah call or needing the bathroom) needs to hear the rest of the Megillah from where they left off and does not need to repeat any earlier part of the Megillah. However, a new bracha of “*Al mikrah Megillah*” is said.<sup>267</sup>
- If the *baal korei* needs to stop reading during the Megillah (e.g. loses his voice or Hatzalah call), the replacement *baal korei* continues from where they were up to and does not repeat anything. No new bracha is made.<sup>268</sup>
- When a new bracha is needed, only “*Al mikrah Megillah*” is repeated.<sup>269</sup>
- Hearing aids:
  - ◆ If one can hear without hearing aids, but it helps them hear better, they should try to remove them

---

266. Kovetz Halachos Purim 11:13 and see Aruch Hashulchan 690:10 and Shar Hatzion 692:12 However, see Tzitz Eliezer vol 11, 48 to listen to the *baal korei* say it.

267. Rav Elyashiv in Chashukei Chemed Megillah pg 230

268. Mishnah Berurah 692:2 as repeating would be *tircha d'tzibur*.

269. Rav Elyashiv in Ashrei Ha'ish vol 3, 43:28

for Megillah. However, if this is not possible, they are *yotzei*.<sup>270</sup>

- One may not hear Megillah over the phone.<sup>271</sup>
- Two people can read the Megillah out loud in unison, and the listeners are *yotzei* if they hear the words clearly.<sup>272</sup>
- In a case of great need, a person celebrating the other day of Purim can read the Megillah (e.g. one who celebrated on the 14th of Adar can read for someone celebrating on the 15th).<sup>273</sup>
- One can leave in the middle of Megillah reading if they want to, and it is not similar to *krias hatorah*, where it is forbidden to do so while they are reading.<sup>274</sup>
- One who is unable to hear the Megillah from a kosher Megillah scroll, does not need to read it from a *chumash*.<sup>275</sup>




---

270. Kovetz Halachos Purim 8:8 and Rav Elyashiv in Halichos Vihanagos Purim pg 14. However, see Minchas Shlomo vol 1, 9:1

271. Kovetz Halachos Purim 8:9

272. Shulchan Aruch 690:2 and Mishnah Berurah 690:4

273. Kovetz Halachos Purim 10:3 and Mikrae Kodosh 55:18

274. Kovetz Halachos Purim 8:15 and see Shulchan Aruch 146:1

275. Kovetz Halachos Purim 8:17 see Magen Avraham 691:10

## ❧ Megillah Purim Day ❧

- One should wake up earlier than usual on Purim.<sup>276</sup>
- One who missed Megillah on Purim night cannot make it up on Purim day by hearing the Megillah twice.<sup>277</sup>
- The acceptable time frame for reading the Megillah by day is from *neitz* (sunrise) until *shkiya* (sunset).<sup>278</sup>
- One who is a slight *ones* can read Megillah from *alos* (e.g. one who needs to travel or has an important appointment).<sup>279</sup>
- One who can either hear Megillah with more people or daven at *neitz* should do the latter.<sup>280</sup>
- It is better to hear Megillah without a *minyan* after *neitz* than with a *minyan* before *neitz* (after *alos*).<sup>281</sup>
- One can make a bracha on Megillah after *alos*.<sup>282</sup>
- If it is after *shkiya*, but before *tzeis hakochavim* on

---

276. Mishnah Berurah 693:6 since there are many *mitzvos* to do.

277. Kovetz Halachos Purim 7:9

278. Shulchan Aruch 687:1

279. Mishnah Berurah 687:6

280. Rav Chaim Kanievsky in Piskei Shemuos Purim pg 54

281. Kovetz Halachos Purim 7:6

282. Kovetz Halachos Purim 7:7

Purim day, one can read the Megillah without a bracha.<sup>283</sup>

- By the bracha of *shehecheyanu* on Purim day, one should also have in mind the other *mitzvos* of the day. (Mishloach Manos, Matanos L'evyonim, and Purim *seudah*).<sup>284</sup>
- On Purim Meshulash, one should have in mind the *mitzvos* of Friday, Shabbos, and Sunday by the bracha of *shehecheyanu* by the Megillah reading on Friday.<sup>285</sup>
- If one does not hear or say the *shehecheyanu* by Megillah, they do not say it for the other *mitzvos* of the day.<sup>286</sup>
- A Sefardi who is listening to an Ashkenazi read Megillah on Purim day can say *amein* to the *shehecheyanu*.<sup>287</sup>
- We do not say “אשר הניא” on Purim day.<sup>288</sup>
- By *shacharis* of Purim day, we return the *sefer torah* to the *aron kodesh* before Megillah reading, so the

---

283. Mishnah Berurah 687:5

284. Mishnah Berurah 692:1

285. Ashrei Ha'ish 49:17 and Piskei Teshuvos 692 #23

286. Mishnah Berurah 692:1

287. Rav Chaim Kanievsky in Igeres HaPurim vol 3, 50 and Rav Nissim Karelitz in Shalmei Todah Purim pg 210. However, Rav Elyashiv in Baleilu Hahu 7 says not to answer *amein*.

288. Rav Chaim Kanievsky in Igeres HaPurim pg 21 #38 and Kovetz Halachos Purim 11:8

person who would normally hold the *sefer torah* can properly concentrate on the Megillah.<sup>289</sup>

- When there is a *bris* on Purim, we do the *bris* before Megillah.<sup>290</sup>
- Some say one can do the *bris* before or after Megillah.<sup>291</sup>
- All agree that if a *bris* is being done in a different location than the Megillah reading, the *bris* can be done after Megillah.<sup>292</sup>
- Some shuls have a *minhag* to say "*kroivitz*" ("קרויב"ץ") in *chazaras hashatz* in *shacharis* on Purim.<sup>293</sup>
- *Tefillin* are not taken off until after Megillah.<sup>294</sup>
- Those who wear Rabbeinu Tam *tefillin*:
  - ◆ Some say to keep Rashi *tefillin* on for Megillah.<sup>295</sup>
  - ◆ Others say to wear Rabbeinu Tam *tefillin* for Megillah.<sup>296</sup>
- Some have a *minhag* to touch their *tefillin* during the Megillah reading by the word "ויקר" in the pasuk of

289. Biur Halacha 693:4 "motzien"

290. Rama 693:4, Aruch Hashulchan 693:5 and Mishnah Berurah 687:9

291. Kovetz Halachos Purim 6:10 and Ashrei Ha'ish vol 3, 48:10

292. Aruch Hashulchan 693:5 and see Mishnah Berurah 584:11

293. Piskei Teshuvos 693 #12 quoting many *poskim*, however, see Maseh Rav #247 the Gra did not say it.

294. Mishnah Berurah 693:6

295. Piskei Teshuvos 693 #17 this is the *minhag* of Lubavitch and Belz.

296. Piskei Teshuvos 693 #17

“ליהודים היתה אורה.”<sup>297</sup>

- Ideally, one who is not celebrating Purim that day should not get an *aliyah* in shul. However, if he does, he can accept it (e.g. an outsider in Yerushalayim on the 15th).<sup>298</sup>
- If the reading of the Megillah will continue into *bein hashmashos*, even if started by day, no bracha is said.<sup>299</sup>
- One who was unable to hear the Megillah on the 14th, should hear it on the 15th without a bracha.<sup>300</sup>
- One who heard Megillah on Purim night and then missed Megillah by day, should still hear the Megillah on the 15th without a bracha.<sup>301</sup>
- One who will be having surgery on Purim and will not be able to hear the Megillah should hear it on the 11th, 12th, or 13th of Adar, once by night and once by day.<sup>302</sup>




---

297. Kaf Hachaim 690:90

298. Piskei Teshuvos 693 #22 quoting Mikrae Kodesh 36 and see Kovetz Halachos Purim 6:9 and Sharei Teshuvah 693:4

299. Kovetz Halachos Purim 7:8 and see Mishnah Berurah 688:23

300. Kovetz Halachos Purim 7:10 and Mishnah Berurah 688:23

301. Kovetz Halachos Purim 7:11 and see Mishnah Berurah 688:20

302. Kovetz Halachos Purim 7:13 and see Shulchan Aruch 688:7

## ❧ Melacha On Purim ❧

- The *minhag* is not to do any time-consuming *melacha* on Purim day (e.g. lawn mowing or house painting). However, one may ask a non-Jew to do any *melacha*.<sup>303</sup>
- Any *melacha* that does not take too much concentration or time is permitted. Such as:
  - ◆ Writing down reminders or writing a friendly letter.<sup>304</sup>
  - ◆ Doing laundry by washing machine.<sup>305</sup>
  - ◆ Haircuts and shaving.<sup>306</sup>
  - ◆ Cutting nails.<sup>307</sup>
- Doing business with merchandise (e.g. grocery or clothing store) is permitted.<sup>308</sup>
- One may do any *melacha* to prevent a monetary loss (e.g. fixing a broken pipe).<sup>309</sup>

---

303. Rama 696:1, Mishnah Berurah 696:2, and Kovetz Halachos Purim 5:1

304. Mishnah Berurah 696:6

305. Kovetz Halachos Purim 5:3 and see Magen Avraham 696:4

306. Ashrei Ha'ish vol 3, 48:4 and Kovetz Halachos Purim 5:3 and see Magen Avraham 696:4

307. Kovetz Halachos Purim 5:3

308. Mishnah Berurah 696:3

309. Shar Hatzion 696:3

- Any *melacha* for a *mitzvah* or a Purim need is permitted (e.g. cooking or sewing part of a costume).<sup>310</sup>
- Even if the *melacha* could have been done before Purim, it can still be done on Purim.<sup>311</sup>
- On Shushan Purim (15th of Adar), outside of Yerushalayim, or on the 14th of Adar in Yerushalayim, all *melacha* is permitted.<sup>312</sup>
- One who performs *melacha* that was not permitted on Purim will never see any bracha from it.<sup>313</sup>
- One should not go to a cemetery on Purim.<sup>314</sup>



---

310. Rama 696:1

311. Aruch Hashulchan 696:2

312. Mishnah Berurah 696:7 and Shar Hatzion 696:7-there is no need to be strict.

313. Shulchan Aruch 696:1 and see Mishnah Berurah 696:4

314. Piskei Teshuvos 696 #16 quoting Be'er Hagolah Y.D 344:28

## Al Hanissim

- On the day one celebrates Purim, they add Al Hanissim to Shemoneh Esrei in the bracha of “*modim*”<sup>315</sup> and to Birchas Hamazon in the bracha of “*nodeh licha*.”<sup>316</sup>
- Some say Al Hanissim with a “vav” "ו" (“Vi'al Hanissim”).<sup>317</sup>
- Others say to say only Vi'al Hanissim in *bentching* but to say Al Hanissim in Shemoneh Esrei.<sup>318</sup>
- We announce before Shemoneh Esrei to say Al Hanissim.<sup>319</sup>
- If one forgets to say Al Hanissim, they do not repeat Shemoneh Esrei.<sup>320</sup>
- If one realizes they forgot Al Hanissim before saying Hashem's name at the end of “*modim*,” they should go back and say Al Hanissim and continue from there (repeating the end of “*modim*”).<sup>321</sup>

---

315. Shulchan Aruch 693:2

316. Shulchan Aruch 695:3

317. Mishnah Berurah 682:1

318. Kovetz Halachos Purim 6:1

319. Nitei Gavriel Purim 29:7

320. Rama 693:2

321. Kovetz Halachos Purim 6:2 even though you said "*hakeil yeshuasi*."

- If one realizes that they forgot to say Al Hanissim after the bracha of “*modim*,” they should say it before the “*yehi ratzon*” at the end of the final bracha in Shemoneh Esrei.<sup>322</sup>
- One should not skip or hasten Al Hanissim in order to say *kedusha* with the *tzibbur*. Rather, they should pause and listen when *kedusha* is being said.<sup>323</sup>
- If one starts to repeat Shemoneh Esrei (because they forgot Al Hanissim) and then remembers or is informed that they were not supposed to, they should stop davening immediately, even mid-bracha.<sup>324</sup>
- One who was up to "שים שלום" and then accidentally went back to say Al Hanissim and is then informed they weren't supposed to should stop immediately, even mid-bracha, and continue from the place they left off in “שים שלום.”<sup>325</sup>
- If one forgets to say Al Hanissim, they do not repeat *bentching*.<sup>326</sup>
- If one did not finish *bentching* yet, they can add the “הרחמן” of “יעשה לנו ניסים”.<sup>327</sup>

---

322. Kovetz Halachos Purim 6:3

323. Nitei Gavriel Purim 75:5 and Shulchan Aruch 109:3

324. Kovetz Halachos Purim 6:5 and see Sharei Teshuvah 682:1

325. Kovetz Halachos Purim 6:6

326. Mishnah Berurah 695:15

327. Mishnah Berurah 695:15

- If one accidentally says “בימי מתתיהו” in Al Hanissim and finishes the bracha, they do not repeat anything.<sup>328</sup>
- If one starts their meal while it is still Purim day and continues into the night, they say Al Hanissim in *bentching*.<sup>329</sup>
- One should *bentch* before davening *maariv* so there is no *safek* if they should say Al Hanissim in *bentching* after *maariv*. If they did daven *maariv*, they do not say Al Hanissim in *bentching*.<sup>330</sup>
- One may continue rejoicing and eating after davening *maariv* on the 15th of Adar.<sup>331</sup>
- When Purim is on Friday, and one extends their Purim *seudah* into Friday night, they do not say Al Hanissim in *bentching*, only “*ritzeih*.” This is even if they did not daven *maariv* yet.<sup>332</sup>
- When Purim is on Sunday, one can extend their *seudas shelishis* into the night. However, they do not say Al Hanissim in *bentching* and only say “*ritzeih*.” This is true even if one ate bread after nightfall.<sup>333</sup>

---

328. Kovetz Halachos Purim 6:7 and see Shulchan Aruch 108:12 and Mishnah Berurah 108:38 and Shar Hatzion 108:60

329. Rama 695:3

330. Mishnah Berurah 695:16

331. Mishnah Berurah 695:16 since we also rejoice slightly on the 15th.

332. Mishnah Berurah 695:15

333. Kovetz Halachos Purim 17:3 and see Chayei Adam 47:24 and Nitei Gavriel Purim 28:3

- If one said Al Hanissim on the 15th of Adar outside of Yerushalayim, they do not repeat *bentching* or Shemoneh Esrei.<sup>334</sup>
  - ◆ On Motzei Shushan Purim in Yerushalayim, they do not repeat *bentching* or Shemoneh Esrei.<sup>335</sup>
- One who accidentally says Al Hanissim on Friday of Purim Meshulash does not repeat *bentching* or Shemoneh Esrei.<sup>336</sup>
- One who celebrated Purim on the 14th of Adar and is in Yerushalayim on the 15th, visiting and not celebrating, does not say Al Hanissim. However, if they did say it, they do not repeat *bentching* or Shemoneh Esrei.<sup>337</sup>
- Al Hanissim is not said on Purim Katan. However, if one accidentally did say Al Hanissim, they do not repeat Shemoneh Esrei or *bentching*.<sup>338</sup>
- If *maariv* is davened after *plag* on the day before Purim is celebrated, one should say Al Hanissim.<sup>339</sup>




---

334. Mishnah Berurah 693:6

335. Kovetz Halachos Purim 6:8 and see Aruch Hashulchan 693:4

336. Mishnah Berurah 688:17

337. Rav Elyashiv in Hilchos Purim pg 9 and see Piskei Teshuvos 693 #7 and Mikrae Kodesh Purim 37 who allow saying Al Hanissim.

338. Mishnah Berurah 697:1

339. Nitei Gavriel Purim 29:9

## ❧ Costumes ❧

- Everyone should wear Shabbos clothing on Purim, by night and by day.<sup>340</sup>
- Some go to the *mikvah* and dress in Shabbos clothing before *mincha* on Taanis Esther. Others wear Shabbos clothing to *maariv* before Megillah.<sup>341</sup>
- The *minhag* is to wear costumes on Purim.<sup>342</sup>
- On Purim Meshulash, the *minhag* is to wear costumes on Sunday.<sup>343</sup>
- Some permit one to dress up in the clothing of the opposite gender for Purim joy.<sup>344</sup>
- However, many *poskim* say not to do this.<sup>345</sup>
- Wearing one article of clothing of the opposite gender, while still looking like your gender, is permitted (e.g. a woman wearing a *yarmulka* or a man wearing a hair bow).<sup>346</sup>

---

340. Rama 695:1 and Nitei Gavriel Purim 69:4

341. Nitei Gavriel Purim 24:12

342. Rama 696:8

343. Piskei Teshuvos 696 #79 quoting Sefer Purim Meshulash 2 #88

344. Rama 696:8

345. Mishnah Berurah 696:30 quoting Bach and Taz Y.D. 182:4 and Kovetz Halachos Purim 18:1

346. Mishnah Berurah 696:30

- Many *poskim* allow a child under the age of *chinuch*, who does not fully understand gender differences, to dress up in the clothing of the opposite gender as a Purim costume.<sup>347</sup>
- Wearing a costume that non-Jews wear on their holidays (e.g. pirate or clown costume) is permitted.<sup>348</sup>
- One may not dress up as a priest, as it has to do with *avodah zarah*.<sup>349</sup>



---

347. Orchos Rabbeinu vol 3, #105 and see Kovetz Halachos Purim 18:1

348. Orchos Rabbeinu vol 3, pg 60 #104 as they took the idea from us.

349. Ashrei Ha'ish vol 3, 48:6

## ❧ Matanos L'evyonim ❧

- Men and women are required to give two "gifts" to two needy people (one gift each) on Purim day. This is called Matanos L'evyonim.<sup>350</sup>
- One may give money or food as a "gift."<sup>351</sup>
- One may use a check for Matanos L'evyonim. This is even if the banks are closed on Purim.<sup>352</sup>
- If needed, one may use a credit card for Matanos L'evyonim if the money will be given to the needy person on Purim day (e.g. by being laid out by someone). The same applies to a bank transfer (e.g. Zelle).<sup>353</sup>
- The minimum amount that is considered a gift is a *prutah* (the lowest halachic currency).<sup>354</sup>
- One should give more than the minimum of a *prutah*:<sup>355</sup>

---

350. Shulchan Aruch 694:1 and Aruch Hashulchan 694:1

351. Mishnah Berurah 694:2

352. Halichos Shlomo Purim 19:23 and Kovetz Halachos Purim 14:7

353. Shevet Halevi vol 11, 167 and B'orach Tzedaka pg 363 quoting Rav Vosner, and Piskei Shemuos pg 140 that the money needs to be processed by Purim day, or be able to be used to purchase something based on the incoming money. However, see Rav Chaim Kanievsky in Sharei Siach pg 127 and Rav Shlomo Miller in Shoshanas Yisroel 9:38 that even if the money is not laid out or processed by Purim day, you are still *yotzei*.

354. Mishnah Berurah 694:2 and see Kovetz Halachos Purim 14:6

355. Rav Chaim Kanievsky in Yismach Yisroel pg 144 says a *prutah* is the minimum, but it is praiseworthy to give more.

- ◆ The Steipler would give 50 shekel to each needy person.<sup>356</sup>
- ◆ Rav Elyashiv said a respectable amount to give each needy person and enough to bring them joy is 50 shekel (in the year 5762).<sup>357</sup>
- ◆ Rav Vosner suggests giving 10 shekel to each needy person.<sup>358</sup>
- Some say the minimum for Matanos L'evyonim is enough for a meal (approximately \$7 or 25 shekel) to each needy person.<sup>359</sup>
- The minimum amount cannot be given from *maaser* money. However, any additional monies given can be from *maaser* money.<sup>360</sup>
- One cannot use money already dedicated to *tzedakah* for the minimum amount.<sup>361</sup>
- There is an additional *mitzvah* of giving more money to more needy people. One should rather give more money to more needy people, than spend it on one's Purim *seudah* or Mishloach Manos.<sup>362</sup>

---

356. Orchos Rabbeinu vol 3, pg 46 #48

357. Ashrei Ha'ish vol 3, 46:13

358. Yismach Yisroel pg 143

359. Sharei Teshuvah 694:1, Kaf Hachaim 695:7, Teshuvos Vihanhagos vol 3, 231 and Piskei Teshuvos 694 #35

360. Mishnah Berurah 694:3 and Kovetz Halachos Purim 14:4

361. Kovetz Halachos Purim 14:5

362. Mishnah Berurah 694:3

- It is better to give less money to many needy people, than more money to a few needy people.<sup>363</sup>
- Money collected for Matanos L'evyonim cannot be used for other *tzedakah* purposes.<sup>364</sup>
- Even one who is needy and receives *tzedakah* is nevertheless required to give Matanos L'evyonim.<sup>365</sup>
- Some say there is a *mitzvah* of *chinuch* for Matanos L'evyonim.<sup>366</sup>
- However, others say there is no *mitzvah* of *chinuch* for Matanos L'evyonim.<sup>367</sup>
- Those who are over *bar* or *bas mitzvah* and living in their parents' house should give Matanos L'evyonim from their own money.<sup>368</sup>
- A father can give Matanos L'evyonim for his adult children and his wife. Ideally, he should inform them that he gave on their behalf.<sup>369</sup>

---

363. Kovetz Halachos Purim 14:12

364. Shulchan Aruch 694:2

365. Mishnah Berurah 694:1

366. Pri Megadim Eishel Avraham 695:14, Mishnah Berurah 657:3, Rav Elyashiv in Halichos Vihanhagos Purim pg 45 and Rav Nissim Karelitz in Yismach Yisroel Purim pg 155

367. Orchos Rabbeinu vol 3, pg 47 and Rav Chaim Kanievsky in Yismach Yisroel pg 147 and Kovetz Halachos Purim 14:10

368. Aruch Hashulchan 694:2 and Rav Elyashiv in Yivakshu M'pihu 1:18 and see Orchos Rabbeinu vol 3, pg 47 the Steipler would give to his son to give Matanos L'evyonim on his own but not to his daughters.

369. Halichos Shlomo Purim 19:17 #27 and Kovetz Halachos Purim 14:9

- If one has the opportunity to give Matanos L'evyonim before hearing the *shehecheyanu* of Megillah by day, they should give it and then ideally give Matanos L'evyonim again after Megillah.<sup>370</sup>
- Many allow eating a meal (bread or *mezonos*) before giving Matanos L'evyonim and Mishloach Manos.<sup>371</sup>
- However, some say it is proper to do these *mitzvos* right away in the morning before eating a meal.<sup>372</sup>
- One can do Matanos L'evyonim or Mishloach Manos first.<sup>373</sup>
- Matanos L'evyonim can be given to the opposite gender.<sup>374</sup>
- One who pays for a needy person's food or grocery bill on Purim day has not fulfilled their obligation of Matanos L'evyonim.<sup>375</sup>
- A “needy person” for Matanos L'evyonim is one who does not have enough income to cover their basic expenses,<sup>376</sup> or normally receives *tzedakah*.<sup>377</sup>

---

370. Teshuvos Vihanhagos vol 1, 404

371. Rav Elyashiv in Ashrei Ha'ish vol 3, 46:18 and in Chashuke Chemed Megillah pg 104 and Kovetz Halachos Purim 14:1

372. Halichos Shlomo Purim 19:9

373. Piskei Teshuvos 694:1 and Kovetz Halachos Purim 14:2

374. Rama 695:4 unlike Mishloach Manos.

375. Rav Shlomo Zalman Auerbach and Rav Elyashiv in Moednei Shlomo pg 120 and pg 140

376. Halichos Shlomo Purim 19:10

377. Rav Nissim Karelitz in Yismach Yisroel pg 154

- One may give Matanos L'evyonim to a needy child who understands the concept of money.<sup>378</sup>
- One is *yotzei* if they gave Matanos L'evyonim to a needy person who is super intoxicated.<sup>379</sup>
- One should make sure that the recipients of Matanos L'evyonim are needy individuals.<sup>380</sup>
- We do not investigate people who ask us for money for themselves on Purim.<sup>381</sup>
- However, this does not apply to people collecting for Yeshivos or Institutions.<sup>382</sup>
- Some places also have a *minhag* to give money to non-Jews who ask. This is done to increase peace with them.<sup>383</sup>
- Those who are in one's community have precedence for Matanos L'evyonim.<sup>384</sup>
- Many say that one is not *yotzei* by giving Matanos L'evyonim to one who is not celebrating the same day of Purim as them.<sup>385</sup>

---

378. Aruch Hashulchan 694:2 and Kovetz Halachos Purim 14:15

379. Kovetz Halachos Purim 14:14

380. Rav Elyashiv and Rav Chaim Kanievsky in Yismach Yisroel pg 139 and pg 148

381. Shulchan Aruch 694:3 and see Shulchan Aruch Y.D. 251:10

382. Kovetz Halachos Purim 14:3

383. Shulchan Aruch 694:3, Mishnah Berurah 694:11 and Shar Hatzion 694:11

384. Rav Elyashiv and Rav Vosner in Yismach Yisroel pg 136 and pg 142

385. Rav Vosner in Yismach Yisroel pg 142 and Chazon Ish in Dinim Vihanagos 22:11 and Rav Chaim Kanievsky in Yismach Yisroel pg 147

- ◆ If one celebrating Purim on the 14th gave to one who will be celebrating on the 15th, if they still have it on the 15th, after the fact, they are *yotzei*.<sup>386</sup>
- ◆ However, one celebrating on the 15th and gives Matanos L'evyonim to one who already celebrated on the 14th, is not *yotzei*.<sup>387</sup>
- If the needy person does not accept your money, you are not *yotzei*.<sup>388</sup>
- It is unclear if one who gives Mishloach Manos to a needy person also fulfills their obligation of Matanos L'evyonim.<sup>389</sup>
- Some say that one is not *yotzei* by giving money to their Rav, Rebbe, or *gabbai* of their shul, as it is similar to having a debt or obligation. This is even if they are needy. However, one should still give to them.<sup>390</sup>
- The actual giving or distribution of the money to the needy people should be done on Purim day, and not be given before Purim on condition that they acquire the money on Purim day.<sup>391</sup>

---

386. Halichos Shlomo Purim 19:21 #65 and Kovetz Halachos Purim 14:19

387. Kovetz Halachos Purim 14:20 since there is no Purim *seudah* for the recipient.

388. Rav Chaim Kanievsky in Yismach Yisroel pg 146 and Rav Nissim Karelitz in Yismach Yisroel pg 155

389. Biur Halacha 695:4 "א"

390. Aruch Hashulchan 694:4

391. Rav Chaim Kanievsky in Yismach Yisroel pg 145 and Rav Vosner in Yismach Yisroel pg 143 and Kovetz Halachos Purim 14:17 however see Rav Elyashiv in Yismach Yisroel pg 136 who allows this.

- One may give the money to a third party to acquire it on behalf of the needy person, and then let the needy person know.<sup>392</sup>
- One may give money before Purim to someone to distribute to needy people on Purim day.<sup>393</sup>
- The *gabbai tzedakah* should distribute the money to needy people on Purim day. If he did not do so, many say that you are not *yotzei*.<sup>394</sup>
- If the *gabbai tzedakah* gives all of the money he collected to one needy person, you have still fulfilled your obligation of Matanos L'evyonim, as long as you gave an amount of two gifts.<sup>395</sup>
- One should not give both gifts to a husband and wife. The same applies to giving both gifts to a father and his children.<sup>396</sup>

---

392. Rav Elyashiv in Yismach Yisroel pg 136 and Rav Chaim Kanievsky in Yismach Yisroel pg 145

393. Aruch Hashulchan 694:2, Kaf Hachaim 694:15 and Kovetz Halachos Purim 14:18 and there is no need to stipulate that the needy person does not acquire the money until Purim, since they do not physically receive the money until Purim day.

394. Rav Chaim Kanievsky Toras Hamoadim 694:15:4 and Rav Nissim Karelitz in Yismach Yisroel pg 147 However, see Rav Elyashiv in Yismach Yisroel pg 141

395. Rav Elyashiv in Yismach Yisroel pg 141 and see Orchos Rabbeinu vol 3, pg 47 #52

396. Aruch Hashulchan 694:2, Rav Elyashiv in Yismach Yisroel pg 137, Kovetz Halachos Purim 14:13 However, see Mikrae Kodosh Purim 39 and Kaf Hachaim 694:2

- ◆ If one has intent to give each gift separately, there are those who say that they have fulfilled their obligation of Matanos L'evyonim.<sup>397</sup>
- One who is in America and gives money to someone to distribute in Eretz Yisroel, outside of Yerushalayim, has fulfilled their obligation of Matanos L'evyonim, even if it is still nighttime in America when it is being distributed during the day in Eretz Yisroel.<sup>398</sup>
- The recipient of the Matanos L'evyonim can use the money for anything they want.<sup>399</sup>



---

397. Kaf Hachaim 694:10

398. See Yismach Yisroel 27: #227 quoting the Steipler

399. Mishnah Berurah 694:9

## ❧ Mishloach Manos ❧

- Men and women are obligated to send two "portions" to one person on Purim day.<sup>400</sup>
- There is a *mitzvah* of *chinuch* for children to send Mishloach Manos.<sup>401</sup>
- Sending additional Mishloach Manos is a *mitzvah* and praiseworthy.<sup>402</sup>
- A "portion" is any ready-to-eat food.<sup>403</sup>
- The minimum size for Mishloach Manos is something you would serve to a guest (e.g. a nice slice of cake or a whole apple, but not a piece of an apple or a sucking candy).<sup>404</sup>
- The two foods need to be two different types of foods but not necessarily two different brachos.<sup>405</sup>
- Seltzer and water are not considered foods. However, other drinks like soda or lemonade are considered foods.<sup>406</sup>

---

400. Shulchan Aruch 695:4 and Rama 695:4

401. Pri Megadim Eishel Avraham 695:14 and Piskei Teshuvos 695 #80

402. Shulchan Aruch 695:4, Chayei Adam 155:29 and Kovetz Halachos Purim 15:1

403. Mishnah Berurah 695:20

404. Kovetz Halachos Purim 15:5 and see Aruch Hashulchan 695:18

405. Kovetz Halachos Purim 15:2

406. Kovetz Halachos Purim 15:8 and Rav Elyashiv in Yivakshu M'pihu pg 42

- Spices and condiments are not considered foods.<sup>407</sup>
- One may not use two pieces of the same dish for Mishloach Manos (e.g. two slices from the same cake or two pieces of potato kugel).<sup>408</sup>
- One may send two pieces of meat or two pieces of chicken if they were prepared differently or have different tastes (e.g. one grilled and one fried).<sup>409</sup>
- One can send ready-to-eat fruits or vegetables, even if they need to be rinsed before eating (e.g. grapes or peppers).<sup>410</sup>
- One is not *yotzei* by sending coffee beans or soup mix powder.<sup>411</sup>
- A yeshiva student may trade meals provided by the yeshiva with another student as Mishloach Manos. They may even give their meal to a person not part of the yeshiva as Mishloach Manos.<sup>412</sup>
- One may invite a person to their Purim *seudah* as Mishloach Manos.<sup>413</sup>

---

407. Kovetz Halachos Purim 15:9

408. Aruch Hashulchan 695:4 and Rav Chaim Kanievsky in Toras Hamoadim 695:9

409. Halichos Shlomo Purim 19:12 and Rav Elyashiv in Yivakshu M'pihu pg 31

410. Rav Elyashiv in Yivakshu M'pihu 1:9

411. Rav Elyashiv in Yivakshu M'pihu pg 35 and Rav Nissim Karelitz in Shalmei Todah Purim 29:5

412. Rav Elyashiv in Yivakshu M'pihu 1:15 and 1:16 as he has permission to eat it.

413. Darkei Moshe 695:7

- Some say to specifically serve the guest food and say, “this is Mishloach Manos.”<sup>414</sup>
- One who sends Mishloach Manos, which the recipient is allergic to, is *yotzei*.<sup>415</sup>
- The same applies to sending dairy foods to one who is *fleishigs* or one who is strict not to eat a specific *hechsher* (e.g. ou-d or *chalav stam*).<sup>416</sup>
- While some say it is preferable to send meal-type foods for Mishloach Manos, many have the *minhag* to send candies and chocolates. Some say this is done to enhance the children's experience with this *mitzvah*.<sup>417</sup>
- One can partake in the food they sent as Mishloach Manos, if the recipient chooses to share.<sup>418</sup>
- Two foods in one container that are distinctly separate (e.g. vegetables in different compartments but not a mixed salad) or two wrapped foods in a single basket (e.g. a bag of chips and a bag of cookies) are considered two foods for Mishloach Manos.<sup>419</sup>

---

414. Kaf Hachaim 695:42

415. Halichos Shlomo Purim 19:11 and Kovetz Halachos Purim 15:10 since it can be enjoyed by other family members and guests.

416. Piskei Teshuvos 695:20 #104

417. Piskei Teshuvos 695 #88, see Chayei Adam 155:31 and Kaf Hachaim 695:48

418. Mishnah Berurah 695:21

419. Rav Moshe Feinstein in Moedei Yeshurin pg 58, Shevet Halevi vol 3, 96:4, and Teshuvos Vihanhagos vol 2, 346

- A box with many tiny foods (e.g. candies or chocolates) is considered one food, even though individually, each piece would not be considered a food, since it is not something one would serve to a guest.<sup>420</sup>
- A cheese danish, stuffed knish, or sandwich is considered one food.<sup>421</sup>
- A food item that is only secondary to the main food is not considered a separate food (e.g. yogurt mixed with toppings or a carrot on a piece of gefilte fish).
- One should give both food items at once and not one after the other.<sup>422</sup>

## Shemitah

- *Shemitah* products cannot be used for one's first Mishloach Manos. However:
  - ◆ If there are two other foods in the Mishloach Manos, then it is allowed.<sup>423</sup>
  - ◆ As your second Mishloach Manos, it is allowed.<sup>424</sup>
  - ◆ One who was already *yotzei*, and is reciprocating

---

420. Kovetz Halachos Purim 15:6

421. Nitei Gavriel Purim 57:11

422. Kovetz Halachos Purim 15:14, Ashrei Ha'ish vol 3, 47:4 says after the fact you are *yotzei*, and see Mikrae Kodesh 38

423. Rav Elyashiv in Yivakshu M'pihu 1:34

424. Shevet Halevi vol 7, 183

a Mishloach Manos, can give them a Mishloach Manos of *shemita* products.<sup>425</sup>

- ◆ Note: the sender must inform the recipient of the *shemita* products.

## Challah

- If one is baking for Mishloach Manos, they should bake a *shiur challah*, in order to not lead to any halachic complications.<sup>426</sup>
- No bracha is made on the *hafrashah* since it is being given out.<sup>427</sup>
- The sender of Mishloach Manos with a utensil that requires *tevillah* (e.g. mason jar or glass candy platter) does not do the *tevillah*; rather, the recipient does (after the contents have been removed but before further use).<sup>428</sup>
- If the recipient declines your Mishloach Manos, you have nevertheless fulfilled your obligation.<sup>429</sup>

---

425. Halichos Shlomo Purim 19:10 and Rav Nissim Karelitz in Chut Shuni Sheviis pg 298. However, Shevet Halevi vol 7, 183 disagrees since it is like a debt.

426. Nitei Gavriel Purim 55:2 since other people's baked goods may combine to require *hafrashah* if stored together. See Shulchan Aruch Y.D 325:1 and Shach

427. Nitei Gavriel Purim 55:3, however see Kovetz Halachos Purim 15:41

428. Ashrei Ha'ish 47:9 However, see Kovetz Halachos Purim 15:40

429. Rama 695:4

- A man can include his wife in his giving of Mishloach Manos, as long as the recipient knows it is from both of them.<sup>430</sup>
- If a wife asks her husband to give for her, he should give an additional Mishloach Manos for her.<sup>431</sup>
- However, some say that a married woman should give Mishloach Manos on her own rather than through her husband's giving.<sup>432</sup>
- Many people have the *minhag* to have their children deliver the Mishloach Manos as a form of *chinuch*.<sup>433</sup>
- Those who are over *bar* or *bas mitzvah* and living in their parents' house are obligated in Mishloach Manos.<sup>434</sup>
- Women should only send Mishloach Manos to women, and men should only send to men.<sup>435</sup>
- A husband can give Mishloach Manos to his wife's friend, as his wife's messenger.<sup>436</sup>
- If one is sending to a family, they may give the Mishloach Manos to the opposite gender.<sup>437</sup>

---

430. Kovetz Halachos Purim 15:16

431. Kovetz Halachos Purim 15:16

432. Aruch Hashulchan 695:18 and Kaf Hachaim 695:56

433. Piskei Teshuvos 695 #81 quoting Kinyin Torah vol 1, 132

434. Kovetz Halachos Purim 15:18

435. Rama 695:4 and see Sharei Teshuvah 695:9

436. Rav Elyashiv in Yivakshu M'pihu 1:37

437. Rav Shlomo Zalman Auerbach in Halichos Beisah 24:55 and Rav Elyashiv in Baleilu Hahu pg 18

- A man can send Mishloach Manos to the Rebbetzin of his Rebbe after the Rebbe passed away.<sup>438</sup>
- A chosson may give Mishloach Manos to his kallah during the engagement.<sup>439</sup>
- One does not need to send Mishloach Manos through a messenger.<sup>440</sup>
- Some say it is better to send Mishloach Manos through a messenger.<sup>441</sup>
- Therefore, one should send at least one Mishloach Manos through a messenger. The messenger should confirm the recipient received it. However, if you give the messenger a small gift or small amount of money, it is unnecessary to confirm, since it is assumed that they delivered it.<sup>442</sup>
- One may use a child or a non-Jew as a messenger for Mishloach Manos.<sup>443</sup>

---

438. Kovetz Halachos Purim 15:35

439. Kovetz Halachos Purim 15:34 and Rav Elyashiv in Yivakshu M'pihu 1:37 recommends that the boy's mother give it.

440. Brisker Rav in U'vdos Vihanhagos vol 2, pg 102 and Chazon Ish in Orchos Rabbeinu vol 3, pg 53, Halichos Shlomo Purim 19: #44. However, Rav Shlomo Zalman Auerbach would send one Mishloach Manos with a messenger. see Mishnah Berurah 695:18 and Piskei Teshuvos 695 #87

441. Kovetz Halachos Purim 15:20

442. Teshuvos Vihanhagos vol 1, 407a and see Halichos Shlomo Purim 19 #44

443. Chidushei Chasam Sofer Gittin 22b "*vi'huh*" and Kovetz Halachos Purim 15:21

- One may not give Mishloach Manos anonymously.<sup>444</sup>
- If one leaves a Mishloach Manos with the sender's name, on the recipient's property (e.g. doorstep), without the recipient's knowledge, you are not *yotzei*.<sup>445</sup>
  - ◆ However, if the recipient comes home while it is still day, then you are *yotzei*.<sup>446</sup>
  - ◆ If the recipient's family accepts the Mishloach Manos, even if the recipient does not know about it on Purim day, you are still *yotzei*.<sup>447</sup>
  - ◆ If the Mishloach Manos was stolen before the person received it, many say that you are not *yotzei*.<sup>448</sup>
- If the recipient is sleeping until after Purim, you are not *yotzei*.<sup>449</sup>
- Some say if the recipient is extremely drunk, you are not *yotzei*, unless they become sober while it is still Purim.<sup>450</sup>
- One can send Mishloach Manos via a store or service if the recipient receives it on Purim day.<sup>451</sup>

---

444. Kovetz Halachos Purim 15:22, Rav Elyashiv in Yivakshu M'pihu 1:22 and Ksav Sofer O.C. 141:2

445. Aruch Hashulchan 696:3 and Mikrae Kodesh Purim 36

446. Kovetz Halachos Purim 15:24 and Nitei Gavriel Purim 54:6

447. Kovetz Halachos Purim 15:25 and Moadim U'zmanim vol 2, 186

448. Nitei Gavriel Purim 54:8

449. Nitei Gavriel Purim 56:9

450. Piskei Teshuvos 695 #59 quoting Mishnah Halachos vol 4, 91

451. Halichos Shlomo Purim 19:14 since you pay for it, and Teshuvos Vihanagos vol 1, 406

- One who sends Mishloach Manos before Purim day, and it arrives on Purim day, is *yotzei*.<sup>452</sup>
- Partners who buy one very big Mishloach Manos and send it to someone are all *yotzei*, if each person's share is enough to be a Mishloach Manos on its own.<sup>453</sup>
- The *minhag* is to reciprocate Mishloach Manos.<sup>454</sup>
- Even a sick person in the hospital is obligated in Mishloach Manos. They can trade meals with someone.<sup>455</sup>
- If one needs to give Mishloach Manos on Purim night, they should give it on condition the recipient does not take ownership of it until Purim morning.<sup>456</sup>
- One is *yotzei* Mishloach Manos by giving to:
  - ◆ Their Rebbe.<sup>457</sup>
  - ◆ A non frum Jew (even to a *mumar*).<sup>458</sup>

---

452. Kovetz Halachos Purim 15:23

453. Halichos Shlomo Purim 19:15 and Rav Elyashiv in Yivakshu M'pihu 1:25

454. Nitei Gavriel Purim 54:10 and Kovetz Halachos Purim 15:28

455. Nitei Gavriel Purim 54:3

456. Teshuvos Vihanhagos vol 1, 407

457. Rav Chaim Kanievsky in Toras Hamoadim 695:4, he is considered your "friend" for Mishloach Manos.

458. Kovetz Halachos Purim 15:31 and Piskei Teshuvos 695 #57, this is despite the fact they will not make a bracha on the food. Some recommend not to send *hamotzi* products.

- ◆ Their child who is not living at home.<sup>459</sup>
- ◆ Any other child.<sup>460</sup>
- ◆ An enemy.<sup>461</sup>
- One may send Mishloach Manos on behalf of another person, even if they did not request that you do so. However, the sender should let the person know that they sent Mishloach Manos for them, and the receiver needs to know who it is really from.<sup>462</sup>
  - ◆ If one is on the road and their family sends Mishloach Manos on their behalf, they are *yotzei*, even if the one traveling did not request it.<sup>463</sup>
- One who gives Mishloach Manos on condition that the recipient gives them Mishloach Manos is not *yotzei*.<sup>464</sup>
- One may give the Mishloach Manos they just received, back to the person they just received it from, and be *yotzei*.<sup>465</sup>

---

459. Rav Chaim Kanievsky in Toras Hamoadim 695:4

460. Kovetz Halachos Purim 15:32

461. Rav Chaim Kanievsky in Toras Hamoadim 695:4 and Kovetz Halachos Purim 15:33 it may even be a bigger mitzvah.

462. Rav Moshe Feinstein in Moedei Yeshurin vol 2, 226 and Rav Shlomo Zalman Auerbach in Piskei Shemuos Purim pg 164

463. Kovetz Halachos Purim 15:26

464. Halichos Shlomo Purim 19: #13

465. Kovetz Halachos Purim 15:17

- A married son, who is at his parents' house for Purim, can take food to give as Mishloach Manos without permission.<sup>466</sup>
- One celebrating Purim on the 14th can send Mishloach Manos to one celebrating on the 15th or vice versa. However, if the one celebrating on the 14th sent Mishloach Manos, and it did not reach the one celebrating on the 15th until the 15th, they are probably not *yotzei*.<sup>467</sup>



---

466. Kovetz Halachos Purim 15:27

467. Kovetz Halachos Purim 15:29

## ❧ Purim Seudah ❧

- One should have a nice meal on Purim night (night of the 14th), even though one is not *yotzei* the Purim *seudah* with this meal.<sup>468</sup>
- One should drink some wine at night; however, there is no *inyan* to get drunk.<sup>469</sup>
- One may not fast on Purim.<sup>470</sup>
- One is obligated to eat one meal on Purim day.<sup>471</sup>
- One may extend their Purim *seudah*, even if one usually learns during that time.<sup>472</sup>
- Ideally, most of the Purim *seudah* should be eaten during the day. One should start after *mincha* and not start right before evening, since most of the Purim *seudah* will end up being on the 15th.<sup>473</sup>
- However, many have the *minhag* to start the Purim *seudah* later in the day, with the majority being at night.<sup>474</sup>

---

468. Rama 695:1 and Mishnah Berurah 695:2, 695:3

469. Kovetz Halachos Purim 13:2

470. Rama 695:1

471. Rama 695:1 and see Megillah 7b

472. Kaf Hachaim 695:2

473. Rama 695:2

474. Piskei Teshuvos 695 #24 and #25

- Some say to have the Purim *seudah* in the morning, and one may do so. However, most people are too busy with Matanos L'evyonim and Mishloach Manos to have a proper Purim *seudah* in the morning.<sup>475</sup>
- Some have two meals on Purim day, one in the morning (so it will be during the day) and another meal starting right before evening as the main Purim *seudah*.<sup>476</sup>
- Before starting the Purim *seudah*, one should talk in Torah a little.<sup>477</sup>
- One who already learned Torah on Purim should still talk in learning before starting the Purim *seudah*.<sup>478</sup>
- Some eat dairy foods on Purim night and Purim morning.<sup>479</sup>
- One should have the Purim *seudah* with their friends and family to increase joy.<sup>480</sup>
- It should be a joy of *divrei torah*, not silliness.<sup>481</sup>

---

475. Mishnah Berurah 695:8, 695:9

476. Nitei Gavriel Purim 70:1 and 72:1

477. Rama 695:2

478. Kovetz Halachos Purim 16:2

479. Nitei Gavriel Purim 29:12 as a *zaicher* to *Matan Torah* since we reaccepted the Torah on Purim.

480. Mishnah Berurah 695:9

481. Mishnah Berurah 695:9

- Some do not require bread for the Purim *seudah*.<sup>482</sup>
- Some do not require meat for the Purim *seudah*.<sup>483</sup>
- Chicken is considered meat for the Purim *seudah*.<sup>484</sup>
- Some say since we have electric lights to provide proper lighting, there is no need to light candles for the Purim *seudah*.<sup>485</sup>
- However, Rav Moshe Feinstein would light two candles in the Shabbos *leichter* for the Purim *seudah*.<sup>486</sup>
- Many tell stories at the Purim *seudah* of miracles that Hashem did for them.<sup>487</sup>
- One should *bentch* before davening *maariv*; however, if they davened *maariv* first, they do not say Al Hanissim in *bentching*.<sup>488</sup>
- Some say “*migdol*” in *bentching*.<sup>489</sup>
- A *panim chadashos* is not required at a *sheva brachos* on Purim.<sup>490</sup>

---

482. Magen Avraham 695:9, Sharei Teshuvah 695:1, and Kaf Hachaim 695:3

483. Magen Avraham 695:15 and see Biur Halacha 529:2 "*keitza*" and Shevet Halevi vol 10, 18:3 that meat is not required but is a *mitzvah*.

484. Rivivos Ephraim vol 1, 350 quoting Rav Moshe Feinstein

485. Rav Chaim Kanievsky in Toras Hamoadim 695:2

486. Nitei Gavriel Purim 70:4

487. Nitei Gavriel Purim 70:6

488. Kovetz Halachos Purim 16:16

489. Nitei Gavriel Purim 70:14

490. Nitei Gavriel Purim 70:11, Kaf Hachaim 696:54, and see Piskei Teshuvos 696 #70

- ◆ If the meal started on the 14th, and it is already the night of the 15th, and you cannot find a *panim chadashos*, you can still say *sheva brachos*.<sup>491</sup>
- ◆ In Yerushalayim, a *panim chadashos* is not needed on the 15th. However, if the *sheva brachos* are being said on the night of the 16th, you do need a *panim chadashos*.<sup>492</sup>
- Some have a *minhag* to eat seeds on Purim.<sup>493</sup>
- There is a *minhag* to eat triangular pastries called “*hamantaschen*” on Purim. They are sometimes filled with poppy seeds.<sup>494</sup>
- Many have the *minhag* to eat meat-filled dough on Purim called “*kreplach*”.<sup>495</sup>
- Some say not to get married on Purim.<sup>496</sup>
- However, many allow it.<sup>497</sup>
- One can celebrate a *bris*,<sup>498</sup> *pidyon haben*,<sup>499</sup> *bar*

---

491. Nitei Gavriel Purim 70:11

492. Nitei Gavriel Purim 70:11

493. Rama 695:2, Mishnah Berurah 695:11, and Aruch Hashulchan 695:8

494. Nitei Gavriel Purim 71:7 and see 71:8, 71:9

495. Nitei Gavriel Purim 71:10

496. Mishnah Berurah 696:28

497. Shulchan Aruch 696:8, Rama 696:8, Sharei Teshuvah, and Ashrei Ha'ish 48:11

498. Mishnah Berurah 696:29

499. Rama 696:8

*mitzvah*,<sup>500</sup> or an engagement<sup>501</sup> on Purim, even if it is not *bi'zmano*.<sup>502</sup>

- When celebrating another occasion on Purim (e.g. *bris*), there is no need to make a separate meal; rather, one adds a special food to their Purim *seudah* for the special occasion.<sup>503</sup>
- One should not have a *hachnasas sefer torah* on Purim.<sup>504</sup>
- If one wants to start their Purim *seudah* in their house and then finish in a different house, they should be careful to have in mind when making *hamotzi* that they will be doing so. They do not need to specifically think of which location they will be going to, only that they will not be finishing in their current location.<sup>505</sup>
- If one is going in and out of many houses eating and drinking, it is best to eat or drink the proper *shiur* (a *kezayis* or *riviysis*) to require a *bracha achrona*, and make the *bracha achrona* in each house.<sup>506</sup>

---

500. Ashrei Ha'ish vol 3, 48:11

501. Ashrei Ha'ish vol 3, 48:11

502. see Mishnah Berurah 546:11 even on a regular Yom Tov.

503. Teshuvos Vihanhagos vol 2, 348

504. Piskei Teshuvos 696 #71 quoting Betzel Hachochma vol 3, 5, since it isn't proper respect to the Torah.

505. Kovetz Halachos Purim 16:19, see Magen Avraham 178:8, and Aruch Hashulchan 178:8

506. Kovetz Halachos Purim 16:20

- Some have a *minhag* to give out money to children on Purim.<sup>507</sup>
- One is obligated to rejoice slightly on the 15th of Adar outside of Yerushalayim.<sup>508</sup>



---

507. Nitei Gavriel Purim 70:15

508. Rama 695:2

## ❧ Drinking ❧

- One is obligated to get intoxicated on Purim day to the point where they do not know the difference between "cursed is Haman" and "blessed is Mordechai."<sup>509</sup>
  - ◆ Some explain this to mean that one should be so drunk that they cannot tell the difference between the two blessings Hashem gave us: 1) the downfall of Haman and 2) Mordechai's elevation to greatness.<sup>510</sup>
- Some say that one does not need to drink that much. Rather, they should drink slightly more than they usually do and take a nap. Since they are sleeping, they do not know the difference between "cursed is Haman" and "blessed is Mordechai."<sup>511</sup>
- One who is drinking slightly more than usual and taking a nap, needs to drink first and then go to sleep.<sup>512</sup>
- All drinking should be done with proper intentions (*li'sheim shamayim*).<sup>513</sup>
- Even though drinking is generally not a good thing,

---

509. Shulchan Aruch 695:2

510. Mishnah Berurah 695:4

511. Rama 695:2 and Pri Megadim quoted by Mishnah Berurah 695:5

512. Orchos Rabbeinu vol 3, pg 57 and Mikrae Kodesh 44

513. Rama 695:2

we do so on Purim because many parts of the miracle involved alcohol.<sup>514</sup>

- If one knows that by getting drunk, they will not be able to perform *mitzvos* properly, such as *netilas yadayim*, *brachos*, *bentching*, or *maariv*, or if they will act inappropriately, it is better for them not to get drunk.<sup>515</sup>
- One who gets slightly sick (e.g. headache) from drinking alcohol, does not have to drink.<sup>516</sup>
- Women should not get drunk. However, they can drink a small amount of alcohol in honor of Purim.<sup>517</sup>
- There is no *mitzvah* of *chinuch* to give alcohol to children.<sup>518</sup>
- Ideally, one should drink wine. However, other alcoholic beverages are acceptable.<sup>519</sup>
- One is not *yotzei* by drinking grape juice.<sup>520</sup>

514. Biur Halacha 695:1 "*chayiv*"

515. Biur Halacha 695:1 "*ad*" quoting Chayei Adam

516. Nitei Gavriel Purim 73:3 and Moadim U'zmanim vol 2, 190 and see Sharei Teshuvah 695:2

517. See Kesubos 65a, Shevet Halevi vol 10, 18:2, Rav Elyashiv in Toras Hamoadim 695:36, Orchos Rabbeinu vol 3, pg 58 #97. The Steipler would give the women a little wine *li'kvod* Purim, and see Kovetz Halachos Purim 16:10

518. Moedim U'zmanim vol 2, 190, Nitei Gavriel Purim 73:4, and see Kovetz Halachos Purim 16:11

519. Orchos Rabbeinu vol 3, pg 56 #92, and Rav Nissim Karelitz in Shalmei Todah Purim pg 326

520. Shevet Halevi vol 10, 107:2 and Halichos Shlomo Purim 19 #76

- One can start to drink before the Purim *seudah* starts.<sup>521</sup>
- One who vomits their Purim *seudah* is not *yotzei* and needs to eat again.<sup>522</sup>
- One who vomits before making a *bracha achrona* does not make one.<sup>523</sup>
- One who is drunk but can daven properly, may do so.<sup>524</sup>
- If one cannot daven properly, it is forbidden to do so. If they do, they need to repeat davening when they sober up.<sup>525</sup>
  - ◆ If by the time he sobers up, it is already time for the next *tefillah*, he should daven twice.<sup>526</sup>
  - ◆ One who is very drunk is not counted towards a *minyan*.<sup>527</sup>
  - ◆ One who is very drunk is not allowed to daven or say *Shema*. However, they can make brachos and can count towards a *zimun*.<sup>528</sup>

---

521. Kovetz Halachos Purim 16:6

522. Kovetz Halachos Purim 16:12

523. Sharei Yemei HaPurim pg 77

524. See Rama 99:3 and Kovetz Halachos Purim 16:17, one should not wait to sober up if that will cause him to miss davening with a *minyan*.

525. Kovetz Halachos Purim 16:18

526. See Rama 99:3 like a *shogeg*

527. Even though a sleeping person is

528. See Rama 99:3

- It is halachically forbidden to drive a car if one drank alcohol.<sup>529</sup>
- Ideally, one should daven *maariv* before *chatzos*.<sup>530</sup>

## Damages

- One who unintentionally causes minor damage to someone or their property while rejoicing on Purim is exempt from payment (e.g. stepping on someone's foot while dancing).<sup>531</sup>
- The time frame for this is from when we read Megillah at night until after the Purim *seudah*, even if it extends into the night of the 15th.<sup>532</sup>
- One is allowed to grab something from another person on Purim if it is done in a joyous way (e.g. food on a person's plate).<sup>533</sup>
- One can make a bracha on the snatched food.<sup>534</sup>
- One must be careful not to embarrass others on Purim, especially Rabbanim.<sup>535</sup>




---

529. Nitei Gavriel Purim 73:6

530. Nitei Gavriel Purim 72:2

531. Rama 695:2, Mishnah Berurah 695:13 and see Rama C.M. 378:9

532. Mishnah Berurah 696:32

533. Rama 696:8

534. Mishnah Berurah 696:31

535. Ashrei Ha'ish 48:7 However, if they are *mochel*, like some are for a *Purim shpiel*, it is permitted.

## Davening

### Ma'ariv on the 14th

- If *maariv* is davened after *plag* on the day before Purim is celebrated, one should say Al Hanissim.<sup>536</sup>
- Some do not say "ברוך ה' לעולם" by *maariv*, however, most do.<sup>537</sup>
- We announce before Shemoneh Esrei to say Al Hanissim.<sup>538</sup>
- The order of davening on Purim night is as follows:
- After Shemoneh Esrei, *kaddish shaleim* with תתקבל is said.<sup>539</sup>
- Megillah with the brachos before and after
  - ◆ One should not mistakenly say *kaddish* at the end of Megillah, before the final bracha.<sup>540</sup>
- "אשר הניא" and "שושנת יעקב".
- ואתה קדוש similar to Motzei Shabbos.

---

536. Nitei Gavriel Purim 29:9

537. Nitei Gavriel Purim 29:6

538. Nitei Gavriel Purim 29:7 However, some do not.

539. Mishnah Berurah 693:1 and Aruch Hashulchan 693:2

540. Mishnah Berurah 693:11

- *Kaddish shaleim* without התקבל.<sup>541</sup>
- *Aleinu*.
- *Kaddish yasom*.
- On Motzei Shabbos, we say ויהי נעם and ואתה קדוש after the Megillah.<sup>542</sup>

## Shacharis

- The order of davening on Purim day is as follows:
- After Shemoneh Esrei, half *kaddish* is said.<sup>543</sup>
- Some shuls have a *minhag* to say "*kroivitz*" ("קרויב"ץ") in *chazaras hashatz* of *shacharis* on Purim.<sup>544</sup>
- Hallel is not said.<sup>545</sup>
- *Tachanun* is not said.<sup>546</sup>
- "*Keil erech apayim*" is not said when the Torah is taken out.<sup>547</sup>
- Ideally, one who is not celebrating Purim that day should not get an *aliyah* in shul. But if he does, then

---

541. Mishnah Berurah 693:1

542. Mishnah Berurah 693:2

543. Mishnah Berurah 693:1

544. Piskei Teshuvos 693 #12 quoting many poskim. However, see Maseh Rav #247, the Gra did not say it.

545. Shulchan Aruch 693:3 and Mishnah Berurah 693:7

546. Shulchan Aruch 693:3

547. Rama 693:3

he can accept it (e.g. an outsider who celebrated Purim on the 14th in Yerushalayim on the 15th).<sup>548</sup>

- "*Yehi ratzon*" after *krias hatorah* is not said.
- *Lamnatzeach* is not said.<sup>549</sup>
- We read the Megillah with the brachos before and after.
  - ◆ One should not mistakenly say *kaddish* at the end of Megillah, before the final bracha is said.<sup>550</sup>
- We say "שושנת יעקב" but not "אשר הניא".<sup>551</sup>
- *Tefillin* are not taken off until after Megillah.<sup>552</sup>
- Those who wear Rabbeinu Tam *tefillin*:
  - ◆ Some say to keep Rashi *tefillin* on for Megillah.<sup>553</sup>
  - ◆ Others say to wear Rabbeinu Tam *tefillin* for Megillah.<sup>554</sup>
- The *minhag* is to touch and kiss your *tefillin* during the Megillah reading, by the word "ויקר" in the *pasuk* of "ליהודים היתה אורה".<sup>555</sup>




---

548. Piskei Teshuvos 693 #22 quoting Mikrae Kodesh 36 and see Kovetz Halachos Purim 6:9 and Sharei Teshuvah 693:4

549. Rama 693:3

550. Mishnah Berurah 693:11

551. Kovetz Halachos Purim 11:8

552. Mishnah Berurah 693:6

553. Piskei Teshuvos 693 #17, this is the *minhag* of Lubavitch and Belz.

554. Piskei Teshuvos 693 #17

555. Kaf Hachaim 690:90

## ❧ Purim On Sunday ❧

- On Shabbos, we do not say "אב הרחמים" by *shacharis* or "צדקתך" by *mincha*.<sup>556</sup>
- A Megillah is not *muktzah* on Shabbos, since one can learn from it. This is true even when the 15th is on Shabbos in Yerushalayim.<sup>557</sup>
- A Megillah can be used on Shabbos but cannot be brought to shul on Shabbos for Megillah reading on Motzei Shabbos<sup>558</sup> (even *bein hashmashos* or having a child bring it).<sup>559</sup>
- A *baal korei* can practice reading from a Megillah on Shabbos, even if it is obvious that he is doing so for the Motzei Shabbos Megillah reading.<sup>560</sup>
- One can extend their *seudas shelishis (lichatchila)* into the night. However, one does not say Al Hanissim in

---

556. Nitei Gavriel Purim 28:1

557. Aruch Hashulchan 688:17, Pri Megadim Eishel Avraham 688:8, Mishnah Berurah 688:18, and Kovetz Halachos Purim 17:2

558. Due to the prohibition of "*hachanah*" which is preparing for after Shabbos.

559. Nitei Gavriel Purim 28:4 However, if you use it on Shabbos in shul, some are lenient. - Kovetz Halachos Purim 17:4 better not to and see Chayei Adam 155:10 and Aruch Hashulchan 693:3

560. Rav Shlomo Zalman Auerbach in Shemiras Shabbos Kihilchasa 28 #178 and Kovetz Halachos Purim 17:1

*bentching* and only says “*ritzeih.*” This is true even if one ate bread after nightfall.<sup>561</sup>

- One should say “*baruch hamavdil bein kodesh li'chol*” before going to shul for Megillah on Motzei Shabbos.<sup>562</sup>
- One first davens *maariv*, then reads Megillah, and then says *havdalah*. But if one is reading for someone privately or at home, then *havdalah* is said before the private Megillah reading.<sup>563</sup>
- One should ensure that the timers in shul are correctly set, so that the lights do not turn off at their usual time after Shabbos, as that would cause a major disruption during the Megillah reading.<sup>564</sup>
- When Purim is on Sunday, one should have a small meal on Motzei Shabbos in honor of Purim. One can accomplish this by adding a food to their *melavah malka* in honor of Purim.<sup>565</sup>



---

561. Kovetz Halachos Purim 17:3 and see Chayei Adam 47:24 and Nitei Gavriel Purim 28:3

562. Nitei Gavriel Purim 28:7

563. Nitei Gavriel Purim 28:8

564. Nitei Gavriel Purim 28:9

565. Mishnah Berurah 695:3

## Purim on Friday

- On Friday, one who did not yet start their Purim *seudah* before the 10th hour should start their Purim *seudah*. However, they should only eat a כזית of bread, in order to still have an appetite for the Shabbos meal.<sup>566</sup>
- Some have the *minhag* to start the Purim *seudah* late on Friday and continue the meal into Shabbos, pausing to accept Shabbos, cover the bread on the table, make *kiddush* (no new bracha of *hagafen* is made), and then continue the meal, with davening *maariv* afterward.<sup>567</sup>
- One should eat another כזית of bread after accepting Shabbos (no new bracha is made).<sup>568</sup>
  - ◆ Some say to eat from *lechem mishnah*. However, this is not necessary.<sup>569</sup>
- When Purim is on Friday, and one extends their

---

566. Nitei Gavriel Purim 72:4, Piskei Teshuvos 695: #30, see Rama 529:1, Mishnah Berurah 529:8, and Rama 249:2

567. Nitei Gavriel Purim 72:5 and Piskei Teshuvos 695 #33 and see Shulchan Aruch 271:4

568. Piskei Teshuvos 695 #34 and see Mishnah Berurah 291:2, some say to always eat a כביצה on Shabbos.

569. Piskei Teshuvos 695 #34 and Ha'elef Licha Shlomo vol 1, 113

Purim *seudah* into Friday night, they do not say Al Hanissim in *bentching*; rather, they only say "*ritzeih*." This is even if they did not daven *maariv* yet.<sup>570</sup>



## The 15th of Adar is the *yurtzeit* of Hagoan Harav Chaim Kanievsky zt'l.

The following is:

לע"נ

הרב הגאון רבינו הגדול מרן ר' שמריהו יוסף חיים  
בן הרב הגאון מרן ר' יעקב ישראל קניבסקי זצוק"ל

### ❧ Traveling in Eretz Yisroel ❧

- Purim is celebrated in “walled cities” such as Yerushalayim on the 15th of Adar, while outside of Yerushalayim Purim is celebrated on the 14th of Adar. Therefore, one who is traveling to and from Yerushalayim needs to know the following halachos.
- *Alos* is when one's status takes effect.<sup>571</sup>
- A Yerushalmi, who goes outside of Yerushalayim with the intent to stay there until after *alos* of the 14th, but then returns to Yerushalayim before *alos*, has the status of a Yerushalmi.<sup>572</sup>

---

571. Kovetz Halachos Purim 19:3, Ashrei Ha'ish vol 3, 45:2, and see Magen Avraham 688:7

572. Kovetz Halachos Purim 19:2

- One who celebrated on the 14th and is in Yerushalayim at *alos* of the 15th, is obligated in all of the *mitzvos* of Purim again. However, many say they should not make the brachos on the Megillah and rather hear them from someone else.<sup>573</sup>
- In *safek* "walled cities" (e.g. Teveria, Lud, Tzfas), some are stringent and do the mitzvos of Purim on both the 14th and 15th. However, when reading the Megillah on the 15th no bracha is said.<sup>574</sup>
  - ◆ Additionally, some say to not say Al Hanissim, rather they should say it before the "yehi ratzon" at the end of the final bracha in Shemoneh Esrei, and say "הרחמן יעשה לנו ניסים" in *bentching*.<sup>575</sup>




---

573. Kovetz Halachos Purim 19:4 and see Chayei Adam 155:29 However, see Shevet Halevi vol 8, 160 and Chazon Ish 152:2 that he is not obligated again if he celebrated on the 14th.

574. Chazon Ish 153:3 and see Piskei Teshuvos 688 #33

575. Piskei Teshuvos 688 #80

## Purim Meshulash

- In Yerushalayim, when the 15th of Adar is on Shabbos, it is called Purim Meshulash, and the *mitzvos* of Purim are divided over three days, Friday, Shabbos, and Sunday.
  - ◆ On Friday (and Thursday night) we read the Megillah<sup>576</sup> and give Matanos L'evyonim.<sup>577</sup>
  - ◆ On Shabbos we say Al Hanissim and read the *krias hatorah* of Purim.<sup>578</sup>
  - ◆ On Sunday we give Mishloach Manos<sup>579</sup> and have the Purim *seudah*.<sup>580</sup>
- On Purim Meshulash, an outsider can read Megillah for a Yerushalmi and vice versa.<sup>581</sup>
- Some say that on Purim Meshulash, when hearing the Megillah with a *minyan* is necessary, and not just ideal, one must be careful not to say it along with the *baal korei*.<sup>582</sup>

---

576. Mishnah Berurah 688:15

577. Shulchan Aruch 688:6

578. Shulchan Aruch 688:6

579. Mishnah Berurah 688:18

580. Shulchan Aruch 688:6

581. Ashrei Ha'ish 49:12

582. Piskei Teshuvos 690:10 quoting Teshuvos Vihanhagos vol 2, 349 however, see Ashrei Ha'ish 49:2

- On Purim Meshulash a *minyan* is necessary for Megillah. Therefore, if a woman cannot hear the Megillah with 10 men, then 10 women should join together to hear the Megillah from a man.<sup>583</sup>
- Even without a *minyan*, on Purim Meshulash, we still say the brachos on the Megillah.<sup>584</sup>
- There are those that are strict and give Mishloach Manos to one person on Friday. This is in addition to the Mishloach Manos they will give on Sunday.<sup>585</sup>
- In Yerushalayim, some have a small meal on Friday in honor of Purim.
- If one forgot to give Matanos L'evyonim on Friday, they should give it on Sunday.<sup>586</sup>
- In Yerushalayim one can get married on the Friday of Purim Meshulash.<sup>587</sup>
- On Shabbos, one should talk about Purim and its *halachos*.<sup>588</sup>
- A Megillah is not *muktzah*, even when the 15th is on Shabbos.<sup>589</sup>

---

583. Chazon Ish 155:2 and see Shar Hatzion 689:15

584. Halichos Shlomo Purim 21:4, Chazon Ish 155:2, Yabia Omer vol 6, 46, and Shalmas Chaim 102

585. Chazon Ish 151:1

586. Kovetz Halachos Purim 20:3

587. Halichos Shlomo Purim 21:9, Rav Shlomo Zalman Auerbach got married on the Friday of Purim Meshulash since there is no Purim *seudah* on Friday.

588. Mishnah Berurah 688:16

589. Kovetz Halachos Purim 20:5

- One should add a food to their meal on Shabbos day.<sup>590</sup>
- Some say to give one Mishloach Manos on Shabbos in addition to giving on Sunday.<sup>591</sup>
- One should add a food to their *melavah malka*, as we normally have a small meal on the night before the Purim *seudah*.<sup>592</sup>
- The *minhag* is to wear costumes on the Sunday of Purim Meshulash. Shabbos clothing should be worn on Friday and Shabbos.<sup>593</sup>
- Outside of Yerushalayim, there is no *tachanun* on Sunday of Purim Meshulash.<sup>594</sup>
- Some say there is no *aveilus* in Yerushalayim on Sunday of Purim Meshulash.<sup>595</sup>
- In Yerushalayim, some eat seeds on Thursday night of Purim Meshulash.<sup>596</sup>
- On Purim Meshulash, the *minhag* is not to do *melacha* on Friday, except for Shabbos needs.<sup>597</sup>

---

590. Halichos Shlomo Purim 21:6 and Ashrei Ha'ish 49:13, Rav Elyashiv would add a kugel.

591. Halichos Shlomo Purim 21:6, Rav Shlomo Zalman Auerbach would give one Mishloach Manos on Shabbos privately. However, see Chazon Ish 155:1 that it may be *u'vdah d'chol*.

592. See Rama 695:1 and Mishnah Berurah 695:2, 695:3

593. Piskei Teshuvos 696 #79 quoting Sefer Purim Meshulash 2 #88

594. Halichos Shlomo Purim 21:8

595. Halichos Shlomo Purim 21:7

596. Piskei Teshuvos 695 # 7

597. Ashrei Ha'ish vol 3, 49:4

- Some allow *melacha* on Sunday of Purim Meshulash in Yerushalayim.<sup>598</sup>
- However, it is proper not to do *melacha* from *chatzos hayom*.<sup>599</sup>
- On Purim Meshulash, residents of Yerushalayim can give Matanos L'evyonim to residents outside of Yerushalayim, even *lichatchila*.<sup>600</sup>
- On Sunday of Purim Meshulash, a *panim chadashos* is needed in order to say *sheva brachos*.<sup>601</sup>
- Some shuls have a *minhag* to say "*kroivitz*" ("קרוב"ץ") in *chazaras hashatz* of *shacharis* on Purim.<sup>602</sup>
  - ◆ On Purim Meshulash, some say to say it on Friday.<sup>603</sup>
  - ◆ Some say to have the congregants say it on Sunday while the *baal korei* listens.<sup>604</sup>
- Fasting, eulogies, or going to a cemetery, are not permitted on Sunday of Purim Meshulash.<sup>605</sup>

---

598. Piskei Teshuvos 696 #12 and Yabia Omer vol 6, 47

599. Ashrei Ha'ish. vol 3, 49:4

600. Rav Elyashiv in Piskei Shemuos pg 148

601. Sefer Purim Meshulash 8:22

602. Piskei Teshuvos 693 #12 quoting many poskim. However, see Maseh Rav #247 Gra did not say it.

603. Piskei Teshuvos 693 #13 quoting Sefer Purim Meshulash 2:16

604. Piskei Teshuvos 693 #15 quoting Sefer Purim Meshulash 2:16 so it will not be a *hefsek*.

605. Piskei Teshuvos 696 #19

- The halachos of traveling in and out of Yerushalayim on Purim Meshulash are complicated. Therefore, one who is traveling should ask their Rabbi.<sup>606</sup>



---

606. See Halichos Shlomo Purim 21:1 and Ashrei Ha'ish Chapter 49.

## Avel on Purim

- *Aveilus* is not observed on the 14th and 15th of Adar, both in Yerushalayim and outside.<sup>607</sup>
- An *avel* can daven for the *amud* on Purim Katan.<sup>608</sup>
- An *avel* can say the bracha of *shehecheyanu* if he is reading the Megillah, in shul or in private.<sup>609</sup>
- After *shloshim*, an *avel* who plays music or sings for their livelihood, can do so on Purim.<sup>610</sup>
- An *avel* should not daven for the *amud* on Friday or Sunday of Purim Meshulash.<sup>611</sup>
- Some say there is no *aveilus* in Yerushalayim on Sunday of Purim Meshulash.<sup>612</sup>
- One can send Mishloach Manos to a Rebbe who is an *avel*, if money is included.<sup>613</sup>

---

607. Halichos Shlomo Purim 19:29

608. Nitei Gavriel Purim 16:8 and see Mishnah Berurah 581:7, 671:44, 683:1 and the Steipler in Chashukei Chemed Megillah 6b

609. Halichos Shlomo Purim 19:11, Ashrei Ha'ish vol 3, 43:26, and Kovetz Halachos Purim 11:1

610. Piskei Teshuvos 696 #36 and Kaf Hachaim 696:26

611. Piskei Teshuvos 696 # 37 quoting Sefer Purim Meshulash 2:4

612. Halichos Shlomo Purim 21:7 and Sefer Purim Meshulash 8 #44

613. Teshuvos Vihanhagos vol 1, 692

- Children can send Mishloach Manos to their parent who is an *avel*.<sup>614</sup>
- An *avel* can accept Mishloach Manos from someone who accidentally sent to them.<sup>615</sup>
- One can accept Mishloach Manos from an *avel* sitting shivah, even though some people do not take food out of a *shivah* house.<sup>616</sup>
- One may send Mishloach Manos to the spouse or family of an *avel*, even if the real intent is for the *avel* to receive it.<sup>617</sup>
- An *avel* can send as many Mishloach Manos as they normally send.<sup>618</sup>
- An *avel*, even within *shloshim*, can have a Purim *seudah* like they usually do, with guests or by going to somebody else's house.<sup>619</sup>

---

614. Piskei Teshuvos 696 #46 quoting Shevet Kahati vol 4,188 and Kovetz Halachos Purim 15:39

615. Aruch Hashulchan 696:8 and Shevet Halevi vol 10,107 and see Rama Y.D 385:3. If it is a place where they are lenient to greet an *avel* during the 12 months, one can send them Mishloach Manos after shloshim. See Mishnah Berurah 696:21

616. Geshet Chaim vol 1, 21:7 #10 and see Hagoas Rav Akiva Eiger on Shulchan Aruch Y.D. 376:4

617. Rav Elyashiv in Pnei Baruch 29:71, Rav Chaim Kanievsky in Toras Hamoadim 696:12 #2, and Kovetz Halachos Purim 15:38

618. Kovetz Halachos Purim 15:36, However, see Ashrei Ha'ish vol 3, 47:3

619. Kovetz Halachos Purim 16:13 and Ashrei Ha'ish 48:14 and see Igros Moshe Y.D vol 3, 161 about an *avel* going to a *shalom zachor*, and see Badei Hashulchan 391:29.

- If normally done, music and dancing are permitted at the Purim *seudah*.<sup>620</sup>
- A Rebbe, who makes a Purim party for his students every year, can make one when he is an *avel*.<sup>621</sup>
- A yeshiva *bochur* who is an *avel*, can be in yeshiva for Purim and stay for dancing with music.<sup>622</sup>

## Ah Freilichen Purim!



---

620. Rav Simcha Bunim Cohen in The Laws of Aveilus pg 266 quoting Rav Elyashiv in Tzionei Halacha pg 544 and see Rav Elyashiv in Toras Hamoadim 696:8 #5

621. Rav Simcha Bunim Cohen in The Laws of Aveilus pg 266 and see Piskei Teshuvos 696 #35

622. Ashrei Ha'ish 48:16