

גליון הלכתי - כושלתן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים | מיסודו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א | אדר תשפ"ג • גליון 5

מאת הרה"ג ר' משה ראזענבוים
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בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



לשכת הפוסקים

לזכרו המהור של פוסק הדור מורנא הגר"ש אלישיב זצוק"ל
מיסודו של רשכבה"ג שר התורה הגר"ח קניבסקי זיע"א
ביתר עילית

Halachos That Apply to the Month of Adar

✧ The Month of Adar ✧

1. From the beginning of *Adar*, one is to increase in happiness. Some are of the opinion that the obligation begins from the reading of *Parshas Shekalim* since happiness was derived from donating to the *Mishkan*. It is proper to increase happiness and joy to others during these days, or at least to eliminate depression and sadness from one owns hearts.
2. Some have the custom to hang in their home a sign or picture of משנכנס אדר מרבים בשמחה.
3. The *seforim* write that based on how much one prepares themselves for *Purim*, through learning and davening with happiness and joy, he will be *zoche* to achieve and reap the benefits of the holiness of *Purim*.
4. One is expected to attain happiness during the month of *Adar* for the duration of the whole month, not merely before *Purim*, as it says in the *megillah* that the whole month of *Adar* was overturned from anxiety to joyfulness.
5. The *mazal* of *Adar* is more empowered than in the other months. Therefore, if one has a court case, he should seek to schedule it during the month of *Adar*. Furthermore, if one needs medical treatment, they should try to do so during the month of *Adar*. (Obviously, subject to there being no compromise to their medical needs).
6. The *Shabbos* preceding *Rosh Chodesh Adar* we read the *parsha* of *shekalim*. We remove 2 *Sifrei Torah* from the *Aron*, the one with *Parshas Hashavua* and *Parshas Ki Sisa*. The reason we read *Parshas Shekalim* is to fulfill the *mitzvah* of *machatzis hashekel* through reading it in the *Torah* and remembering it, (ונשלמה פרים שפתינו). The reading of *Parshas Shekalim* is not a *Torah* commandment.
7. The *Shabbos* before we read *Parshas Hachodesh*, we read *Parshas Parah*. We read *Parshas Parah* since through the burning of the *parah adumah* one becomes purified from any impurity/*tumah*. We read it before the month of *Nisan* when one must be pure to fulfill the *mitzvah* of *korban pesach*. Some are of the opinion that the obligation to read *Parshas Parah* is a *Torah* commandment. [Some suggest for this reason, women should participate in this as well].
8. The *Shabbos* preceding *Rosh Chodesh Nisan* we read *Parshas Hachodesh*, as it includes the *mitzvos* of *Pesach* and the *mitzvah* of *kiddush hachodesh*. (This reading is not a *Torah* commandment).
9. On all these *Shabbosim* we do not recite נשמות זכרון, however, we do recite the *tefillah* of צדקתן. The custom is not to recite the *tefillah* of אב הרחמים on these *Shabbosim*.

✧ Parshas Zachor ✧

10. We are commanded to remember the obligation to obliterate *Amalek*, once a year. *Chazal* set the appropriate time to do so on the *Shabbos* before *Purim* when we celebrate the annihilation of *Haman* who was from *Amalek's* offspring. We read *Parshas Ki Seitzei* which commands us to remember the actions of *Amalek* and to obliterate them. According to most opinions, the obligation to read *Parshas Zachor* is a *Torah* commandment.
11. One must have in mind to fulfill the *mitzvah* by its reading, though what one must have in mind depends on each person.
 - A. Each person is obligated to have in mind to fulfill the *mitzvah* of remembering the actions of *Amalek* and obliterating them.
 - B. The *Baal Koreh* must have in mind the above in addition to having in mind to be *motzei* the public their obligation through reading the *Parsha* of *Amalek*.
 - C. The one who receives the *aliyah*, ideally should have in mind to be *motzei* the public with his *brachos*.
 - D. The public should have in mind to be *yotzeh* the *brachos* and the reading from the *Baal Koreh* and from the one who gets the *aliyah*.
12. One must have in mind the definition of the words of *Parshas Zachor* or at least the meaning of the topic, concept.

✧ Parshas Zachor From a Sefer Torah and With Minyan ✧

13. The obligation of reading *Parshas Zachor* is to read it from a kosher *Sefer Torah* with a *Minyan*.
14. One who cannot make it to *Shul*, should at least read the *Parsha* from a *Chumash* at home and on *Purim* should have in mind to fulfill their obligation during the *Purim* *Torah* reading of *Parshas Bshalach*, (which also includes the topic of *Amalek*).
15. The *Baal Koreh* on *Purim* should have in mind to be *motzei* those who haven't fulfilled their obligation of the *mitzvah* on *Parshas Zachor*.
16. There is a disagreement amongst the *Poskim* regarding the obligation of women in the *mitzvah*. It is therefore proper for women to make an effort to come to *Shul* on *Shabbos Zachor* to hear the reading of the *Tora*. However, if it is of great difficulty, they can fulfill it on *Purim* with *Parshas Bshalach* or with a *Chumash* at home. [Our custom is' women do participate in the reading of *Parshas Zachor*].

✧ Hearing the Reading of the Torah ✧

17. One must be very careful to hear every word of the *Parsha*. If one missed hearing a word or isn't sure if he missed hearing a word, should rehear the *Parsha* again.
18. The *Poskim* have a discussion regarding reading along with the *Baal Koreh*. Our custom follows the opinion not to read along as to be certain to hear every word from the *Baal Koreh*. (Additionally, not to potentially disturb others from hearing directly from the *Baal Koreh*).
19. The *Poskim* discuss how to read the word 'זָכַר', if it's read 'zecher' or 'zeicher', to fulfill all opinions we read it twice. The essence of the law is to read it 'zeicher', therefore, if one only heard 'zeicher' he fulfills his obligation of the *mitzvah*.
20. One should hear the word with the expression and pronunciation that they are accustomed to (one of *Ashkenazi* origin, must hear it with an *Ashkenazi* pronunciation, and one of *Sefaradi* origin must hear it with a *Sefaradi* pronunciation). However, if one heard the words with another pronunciation, he fulfills his obligation.
21. The *Baal Koreh* must be a proper Adult (gadol), aside for being over 13 years old to be *motzei* others the *mitzvah* as per other *Torah* commandments.

✧ Machatzis Hashekel ✧

22. During the times of the *Beis Hamikdash*, they collected the money for all *korbanos* at one time. On *Rosh Chodesh Adar* they would announce to remember to donate half of a *shekel* (*Machatzis Hashekel*) to fulfill the *mitzvah* of donating *Machatzis Hashekel*, and the *Yidden* would bring it along with them when they arrived in *Yerushalayim* during the month of *Nissan*. To remember the *mitzvah* that applied during that time, one is obligated to give this sum to *tzedakah* (in this manor), as a remembrance to the *Machatzis Hashekel*.
23. The obligation applies to every adult (over 13 years old) male.
24. Regarding the obligation of women, there are many customs. The custom for a married woman is that her husband should do it on her behalf, as well as on the behalf of the rest of his family members. One should follow their custom on the matter.
25. If one accustomed themselves to donating (for the aforementioned) and wishes to stop, they must make a התרת נדרים.
26. The proper time to fulfill the obligation is during the month of *Adar*, although the custom today is to perform it on *Taanis Ester* before *Mincha*. However, if the month went by, one cannot perform the *mitzvah* any longer.
27. It says three times the word 'תרומה' in the *Parsha* of *Shekalim*. Therefore, the custom is to give three half a dollar/shekel coin.
28. The obligation to give a *Machatzis Hashekel* is fulfilled using the currency where one is located (in the USA one should use an American half-a-dollar coin, in *Eretz Yisrael*, a half-a-shekel and in Canada, a Canadian half-a-dollar). If one cannot find the coins in the right currency, he may use another currency to fulfill the *mitzvah* if the other currency is also accepted at his location.

29. If one cannot find a half-a-dollar/shekel coin, he may give the worth of the coins (\$1.50).

✧ Method of Giving the Machatzis Hashekel ✧

30. Since most Shuls provide the proper coins for the *mitzvah*, the method one should follow when doing the *mitzvah* is as follows. First, one should put in the *pushka* where the coins are, the worth of the coins (\$1.50), then remove the pair of three coins having in mind to take ownership of them. One should then say 'זָכַר לַמַּחְצִית הַשֶּׁקֶל', raise the coins and then return them to the *pushka* and have in mind to give its equivalence to *tzedakah*.

✧ Additional Halachos of Machatzis Hashekel ✧

31. If the money in the *pushka* will be distributed to poor people on *Purim*, one can fulfill the *mitzvah* of *matanos laevyonim* with the money donated.
32. Since one is obligated to fulfill this *mitzvah*, one may not use *money* of *maaser* for this *mitzvah*, even if it is his custom to do a *Machatzis Hashekel* for all his family members. However, if one wishes to add more than \$1.50 per person, he may use *maaser* money for the additional money.

✧ Taanis Ester ✧

33. To remember the three days the *Yidden* fasted when *Ester Hamalka* went to the palace of *Achashveroish* to plead for her nation, *Chazal* instituted a fast day before *Purim* as a remembrance. Although *Ester* went to *Achashveroish* in the month of *Nissan*, since we do not enact fast days in *Nissan*, it was instituted around the time of *Purim*. The fast is also to commemorate the fast that the *Yidden* took upon before heading out to war against the enemies at that time.
34. Since the fast does not necessarily have to do with the day it was instituted, there is a stringency over other fast days. If it was too hard for one to complete the fast, one must fast on another day to make it up (however, if one was exempt from fasting altogether, they are not obligated to make it up at another time).
35. On the other hand, since there is no source for this fast day in *Tanach*, *Chazal* were more lenient on *Taanis Ester* than other fast days. Therefore, a *chossan* and a *kallah* during *Sheva Brachos* may also be lenient.
36. It goes without saying, that there is no room for leniency for one that doesn't have difficulty fasting. But someone that has extreme difficulty fasting would have more leniencies than other fasts.
37. Those who are stringent on other fast days not to shower or listen to music etc., don't need to be stringent on *Taanis Ester* since the fast wasn't enacted to remember the destruction of the *Beis Hamikdash*.
38. We say *Slichos* after *Shmona Esrei*, then וְהוּא רַחוּם (on Monday and Thursday) and read וַיַּחַל as on other fast days. By *Mincha*, we follow the laws of the other fast days as well.

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Hilchos Purim and Megillah

A

✧ Purim ✧

1. The day of Purim is like a Yom Tov and should be treated as such.
2. One should wear respectable clothing for the Yom Tov.
3. One can wear a costume although it isn't necessarily respectable clothing.
4. Those who wear costumes should be careful that a man shouldn't wear a woman's clothing and a woman shouldn't wear a man's clothing.
5. One should also be careful that the costumes don't contain Shatnez.
6. It is not appropriate to daven while wearing the costume, unless the costume isn't disgraceful for davening. (Befitting to stand in front of a king).
7. One should see to it that he sets aside time on Purim for Torah learning.
8. One should be sure to do Teshuva on Purim as for the magnitude of the holiness of the day and even more so, the day should be used to strengthen oneself in affairs between him and his fellow Jew.
9. It is forbidden to fast or have a hesped on Purim, as not to diminish the happiness of the day.

✧ Prohibition of Working ✧

10. It is our custom to refrain from working on Purim.
11. It is permitted to do work that doesn't coincide with the happiness of the day. 1- for the sake of a mitzvah (to cook for the Purim meal, to sew a costume). 2- In a circumstance of great loss (e.g., fix a leak). 3- For work that doesn't take much strength and effort and doesn't cause a distraction from the element of the day (driving, writing, and laundry, etc.).
12. One who must go to work, as refraining from working would cause him a great loss, may do so discreetly.
13. Although one must go to work, one shouldn't be lax in doing so, as Chazal say that one does not see a sign of blessing from the work performed on Purim.

B

✧ Reading the Megillah ✧

14. All are obligated to hear the reading of the Megillah twice, at night and by day. If one cannot read it themselves, he may fulfill his obligation by hearing it from someone else, while

having in mind to fulfill his obligation by listening to the other reading it.

15. One who will not be able to hear the reading twice, should preferably hear the reading by day than at night.
16. One who missed hearing the megillah at night, does not need to hear the reading twice by day.
17. The time appropriate to hear the megillah is at night after nightfall (Tzeis hakochovim) until dawn (also hashachar), and by day from sunrise (hanetz hachama) until sundown (shkiyah).
18. As in all the mitzvos, מקדימים למצוות, therefore, one should do the mitzvah at the earliest possible time.

✧ Prohibition of Working Before Reading the Megillah ✧

19. Before performing any mitzvah, it is prohibited for one to start a meal for a half hour preceding the time of the mitzvah, so as not to get distracted and forget to perform the mitzvah.
20. Although for other mitzvos it is permitted to snack during this time, before the mitzvah of Megillah Chazal were more stringent not to eat anything. According to Rav Shlomo Miller Shlit"a it is permitted to drink a coffee before davening on Purim morning, if he usually does so.
21. However, in a time of need one may be lenient on the matter (e.g., if one is extremely weak from fasting, or a woman waiting for her husband to return from hearing the megillah). If one makes a guard that should be careful that he will not get distracted, there is more room for leniency.

✧ The Mitzvah of Megillah ✧

22. The obligation applies to all adult males.
23. Women are also obligated to hear the megillah, since they too were included in the miracle of Purim.
24. Children that are of the age to be educated in the mitzvos (Chinuch), are obligated to hear the megillah as well.
25. Children that are not of the age to be educated in mitzvos, are not obligated to hear the megillah and should not be brought to Shul, if they would cause disruption to the reading of the megillah. However, if the children can sit quietly, it's proper to bring them to Shul.
26. For one who is elderly or sick and cannot come to hear the megillah, it's proper to arrange for someone to read the megillah for them at their location. If this isn't possible, they should hear the megillah over the phone.

✧ To Hear the Megillah ✧

27. One should be careful to hear every word of the megillah

from the Baal Koreh. It is proper to follow along with the Baal Koreh from inside a megillah.

28. One who owns a kosher megillah, should read along with the Baal Koreh from his own megillah (yet should be careful not to disturb those near him).
29. If one does not own a kosher megillah, he should not read along with the Baal Koreh, just listen to every word from the Baal Koreh.
30. It is forbidden to talk out during the reading of the megillah.
31. It is forbidden to be occupied with other matters during the reading of the megillah, even if he is certain that he'll hear every word.
32. If one spaced out during the reading of the megillah, he cannot assume that he heard every word, unless he pointed with his finger in a Chumash/megillah along with the Baal Koreh.
33. If one is worried that he didn't hear every word, if he was following along inside a Chumash/megillah, he can assume that he heard every word.

❧ Missed Words ❧

34. One who realizes that he spaced out or missed words of the megillah, if he has a kosher megillah he should quickly read the words himself from where he missed till where the Baal Koreh is holding.
35. If he doesn't have a kosher megillah and missed hearing words, may he read from where he missed until where the Baal Koreh is holding from inside a Chumash (he may do so up to reading half of the megillah from a Chumash).
36. If one didn't recover what he has missed, if he realized right after the reading of the megillah, he should read right away without a new brachah from where he missed till the end of the megillah. However, if he missed words in the first half of the megillah, he must listen over to the whole megillah from a kosher megillah with a new brachah.
37. If he hadn't remembered right away that he missed hearing part of the megillah, a Rav should be consulted, (if he needs to relisten to the entire megillah with a brachah).

❧ Baal Koreh That Made a Mistake ❧

38. If a Baal Koreh made a mistake in the pronunciation of a word but doesn't change the meaning of the word, he does not need to fix the mistake.
39. If the mistake changes the meaning of the word, he should correct his mistake immediately, but if he did not, he still fulfilled his obligation.
40. If the Baal Koreh skipped a word that's a central part of the story of the megillah, he must restart the megillah from the beginning.
41. If the Baal Koreh skipped a word but it didn't switch any details of the story, he should restart from the beginning without a brachah.
42. If one person is worried that the Baal Koreh missed a word, but all the others are sure they heard him say it, we can rely upon the others that he didn't miss the word (and the person who didn't hear it must read it over as above).

❧ Various Customs of Reading the Megillah ❧

43. The custom is to make noise at every mention of the word

"haman". It is not a Halacha, only a custom, but one that is entrenched in our history and shouldn't be abolished as all Jewish customs have divine meaning behind them.

44. One should be careful not to make noise while the reading of the megillah as it will disrupt others from fulfilling the mitzvah. The Baal Koreh should be careful not to continue reading until the noise quiets down.
45. Our custom is that the public reads themselves four psukim from the megillah (even if one is reading from a Chumash). But one must be careful to hear the Baal Koreh reading those psukim from the megillah (if he didn't read it from a kosher megillah).
46. We have the custom for everyone to read the names of the ten sons of Haman in one breath and then hear it again from the Baal Koreh. If one cannot do it in one breath, he still fulfills his obligation of reading the megillah.
47. When the Baal Koreh reads the words "בלילה ההוא נדדה שנת"המלך", he should raise his voice.
48. When we read the words "האגרת הזאת", the custom is for the Baal Koreh to shake the megillah.
49. If possible, one (men and women) should preferably hear the megillah with a proper minyan.
50. More so, if one can hear the megillah with a large crowd, he should do so, as the mitzvah is beautified with a large gathering (ברוב עם הדרת מלך). However, if one has a minyan that he always davens at, he can stay at his permanent minyan. If hearing the megillah in a large crowd will disrupt his concentration, it is preferable to go to a smaller minyan to hear the megillah.

❧ Baal Koreh ❧

51. Any Jewish adult male can be a Baal Koreh for the megillah, even if he already fulfilled his obligation of reading the megillah.
52. A boy that isn't 13 years old, may be the Baal Koreh only if there is no one else that can read it.
53. A woman can read the megillah for herself but not to a crowd. However, in a time of great need, a woman may read the megillah to a crowd of people.
54. Any Baal Koreh should read the megillah while standing and should prepare the reading before Purim so as not to blunder while reading. His voice should be loud and strong for all to hear clearly. He should be careful to read every word from inside the megillah and have in mind to fulfill the public's obligation of reading the megillah through his reading.
55. The megillah should be laid out in front of him as a long letter (אגרת).

❧ The Brachos on the Megillah ❧

56. Prior to reading the megillah we recite three brachos, על מקרא מגילה, שעשה ניסים, שהחיינו.
57. When reciting the brachos by day, one should have in mind during the bracha of שהחיינו for the other mitzvos of the day (Mishloach Manos, Matanos Laevyonim and the Seudah).
58. The Baal Koreh recites the brachos on everyone's behalf, even if the Baal Koreh already fulfilled his obligation to hear the megillah prior to reading it now. However, some are of the opinion that in such a scenario, the people who have yet to fulfill the mitzvah should recite the brachos themselves.
59. Women who listen to the reading of the megillah from a

- Baal Koreh that already fulfilled the mitzvah, should make the barachah themselves **לשמוע מקרא מגילה**, שעשה ניסים ושהחיינו. One woman may recite the brachos on the rest of the women's behalf.
60. After reading the megillah, if there is a minyan present, they should recite the brachah of הרב את ריבנו after rolling up the megillah. Some have the custom that everyone recites the brachah, yet our custom is that only the Baal Koreh recites it **standing**.
 61. After reading the megillah at night we say the piyyut of שושנת יעקב.

C

❧ Mishloach Manos ❧

62. There is an obligation to give mishloach manos on Purim. The mitzva is to give two species of food, to at least one person.
63. The mitzvah is to be performed on the day of Purim. If one sent mishloach manos before Purim but it only arrived at his friend on Purim, he fulfills the mitzvah.
64. The reason for the mitzvah is, 1- to unite each other's hearts, (2- להרבות שלום ורעות). so to have food for the Purim meal. Accordingly, if one sent food that is not worthy for the meal, he doesn't fulfill the mitzvah (according to the second reason for the mitzvah). Furthermore, if one sends mishloach manos anonymously and it does not unite each other's hearts' he does not fulfill the mitzvah (according to the first reason for the mitzvah).
65. If one sent mishloach manos and the recipient isn't home for Purim and did not receive it on Purim, the sender does not fulfill the mitzvah.
66. The mitzvah applies to men, women, and children of educated age (chinuch, 6-7 years old).
67. A family mishloach manos (if it's written on the card 'from family'), must explicitly say that it is from the woman for her to fulfill the mitzvah with the mishloach manos.
68. One who is poor or doesn't have his own money (a bachur in Yeshivah), is obligated in the mitzvah as well, and can switch mishloach manos with his friend.
69. One can fulfill his obligation by sending mishloach manos to anyone, no matter his financial well-being (even though we know he has food for the seudah). One can also fulfill the mitzvah by giving mishloach manos to a child that appreciates the gift, according to many opinions.
70. Our custom is not send mishloach manos to one that is within a year of mourning. However, for a Rav of a community or if the mourner is the only person he can fulfill his mitzvah with, he may give them mishloach manos. One can also send to the family of a mourner if he does not explicitly say that it is for the mourner.
71. For modesty reasons, a man should give to a man and a woman to a woman. However, a chosson and kallah may give to each other. One may give mishloach manos to his Rebbes widow or from one's whole family (as it is not obvious from the man to the woman).
72. One can fulfill the mitzvah with any two species of food or drink. However, some are of the opinion that a specie of food is better than drinks.
73. Two of the same food but with different tastes (e.g., red wine and white wine), are considered two species for mishloach manos.

74. Our custom is to give two species of food from two different brachos.
75. Food that was sent raw and not ready to be consumed or food that isn't meant to be consumed by itself (e.g., black pepper and oil), are not sufficient to fulfill the mitzvah.
76. It's proper to send something of importance and worth. Therefore, one should not send a bottle of water for mishloach manos.
77. Some have the custom to fulfill the mitzvah via a messenger (the messenger can be a non-Jew or a child) since it says in the megillah "ומשלוח מנות", which literally means that it should be sent.
78. If one sends mishloach manos on a new dish, the dish does not need to be toiveled, even if the food is placed directly on the dish but should be mentioned to the recipient that the dish wasn't toiveled yet, (so that the recipient is aware that they must toivel it).
79. If one bakes challah greater than the amount that one is obligated to separate challah, but intends to give it all out to others, they do not need to separate challah, but should do so without reciting a brachah.

D

❧ Matanos Laevyonim ❧

80. One of the mitzvos of Purim is to give tzedakah to two poor people.
81. One can fulfill the mitzvah many times with each poor person he gives tzedakah to.
82. One should be more careful in this mitzvah more than the others (mishloach manos and the meal), as the Ramba"m writes that the primary happiness should be cheering up the poor, that they too should have happiness on this day.
83. It's better to give tzedakah to more poor people than a bigger donation to fewer people.
84. Men, women, and children that are of educated age are obligated in the mitzvah. A poor person is also obligated in the mitzvah.
85. The amount should be enough for the poor person to buy a small meal (according to Rav Moshe Feinstein Zt"l it should be the amount of a coffee and a Danish).
86. One can fulfill the mitzvah by handing over the money to a gabay tzedakah or to a Rav that distributes money to the poor.
87. One fulfills the mitzvah with a poor person even if he is not a pauper.
88. Besides the mitzvah of matanos laevyonim, it's an accepted practice on Purim of כל הפושט יד נותנים לו, one should give to whoever stretches their hand to him. For this practice, one can give even a minimal amount as well as to organizations (and not check the validity of the organization).
89. One can fulfill the mitzvah by giving tzedakah to a poor child.
90. If the recipient of the money is in a different time zone, one can only fulfill the mitzvah if the recipient receives the money when it's Purim day for both the recipient and the donator.
91. One cannot use maser money to perform the mitzvah.
92. If there are no poor people in one's city, he should send money before Purim to a place where there are poor people, and the money should be distributed on Purim.

- 93. If one gives mishloach manos to a poor person, he can fulfill the mitzvos of mishloach manos and matanos laevyonim.
- 94. One can fulfill the mitzvah of matanos laevyonim by giving a cheque, only if the poor person can cash it on Purim.

E

The Purim Seudah (meal)

- 95. The final mitzvah on Purim is to eat a feast in honor of the day of Purim. One should gather his family together to celebrate together (not alone, if possible).
- 96. The mitzvah applies to men, women, and children of educated age.
- 97. The time to eat the meal is at any time during the day. Our custom is to eat the meal after Mincha. One must be careful to eat the meal while it is still daytime.
- 98. If Purim comes out on a Friday, one must start the meal before noon (chatzos), or at least before the tenth hour of the day. If one didn't start on time, one should be careful not to eat too much, to leave room for the Shabbos meal.
- 99. There is no obligation to wash on bread for the Purim meal, however, it's proper to do so. Some are careful to eat meat at the meal.
- 100. As part of the mitzvah to eat a feast on Purim, the adult men are commanded to drink wine (some are of the opinion that any alcohol is adequate for the mitzvah of בפוריא (חייב איניש לבטומי בפוריא) on Purim until they get to the level of drunkenness that they don't know the difference between ארוך המן and ברוך מרדכי.
- 101. According to the רמ"א, the obligation is for one to drink more than he normally drinks and then take a nap. Some, however, drink more than this, and they have what to rely on.
- 102. One should be certain that his drunkenness shouldn't disrupt him from fulfilling the mitzvos of Purim, and the ability to daven and bentch. Certainly, the drunkenness should not come on the account of bothering a fellow Yid or Chilul Hashem, and surely not to danger (e.g., driving, etc.).
- 103. One who drank alcohol and wishes to daven, as long as he is fit to stand before a king he may daven. If he is too intoxicated and not fit to stand before a king, he should wait to sober up before davening, even if he'll miss davening at the right time, he should rather make up the tefillah the next morning by Shachris.
- 104. One should be careful to bentch before davening Maariv, so that he can על הניסים by bentching.
- 105. There is no obligation to make a feast on Purim eve, however, it is proper to set the table and eat something small.
- 106. Some have the custom to recite some halachos of Pesach at the meal to fulfill the obligation of learning the halachos of a Yom Tov thirty days before the arrival of the Yom Tov. It is proper to learn something prior to the meal, as it says in the megillah "ליהודים היתה אורה ושמחה" and Chazal taught us that אורה refers to Torah, and then it says שמחה which refers to the meal.

F

Order of Davening

- 107. The order of the night should be as follows, after shmoneh esrei (על הניסים) the Chazan says שלום קדיש, then we read the megillah with its brachos. After reading the megillah we

say אתה קדוש and אשר יעקב and שושנת יעקב. We then say ואתה קדוש as we say on Motzai Shabbos, followed by קדיש without בתקבל, followed by יתום and עלינו לשבח.

- 108. During Shachris, there is a custom to insert a krovetz (like yotzros) during chazoras hashatz.
- 109. We do not recite tachnun, א-ל ארך אפים (when removing the Sifrei Torah), יהי רצון (after קריאת התורה) and למנצח (before לציון) on Purim.

G

Al Hanisim

- 110. We add in bentching and shmoneh esrei the Al Hanisim with the tefillah of ואסתר בימי מרדכי.
- 111. If one forgot to say Al Hanisim during shmoneh esrei, if he remembered before completing shmoneh esrei, he should say יהי רצון שתעשה לנו ניסים ונפלאות כשם שעשית לאבותינו" and continue ואסתר בימי מרדכי and continue בהם בזמן הזה.
- 112. As such, if one forgot to say Al Hanisim by bentching, he should do as above during the הרחמן.
- 113. We do not say Hallel on Purim. However, some are of the opinion that if one is a place where he won't be able to hear the megillah, he should say Hallel without a brachah.

H

Shushan Purim

- 114. We do not recite tachnun or למנצח.
- 115. If one by mistake said Al Hanisim, he doesn't have to repeat shmoneh esrei.

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מרכז גבוה להוראה ודיינות
לשכת הפוסקים
השבת הפוסקים

מענה הלכתי 24 שעות ביממה
02-5333-755

<p>בית דין צדק המרכזי לשבת הפוסקים לענייני ממונות רחוב רבי פנחס בן יאיר 20 בית שמש זמן פעילות: הרכב א' יום ראשון 18:00 - 20:30 (כנס מפתח האגליה) בראשות אב"ד הגד"ל ישראל בוגר שליט"א חבר הבר"ץ הגד"ל אליעזר קרנפלד שליט"א חבר הבר"ץ הגד"ל יצחק פולמוס שליט"א</p> <p>הרכב ב' יום שני ערב: בין השעות 19:30 - 21:00 בראשות אב"ד הגד"ל נאור שטיינברג שליט"א חבר הבר"ץ הגד"ל שלמה שלונגר שליט"א חבר הבר"ץ הגד"ל יעקב שרנא רוננברג שליט"א</p> <p>הרכב ג' יום שלישי 15:30 - 18:00 בראשות אב"ד הגד"ל אברהם דובנוב שליט"א חבר הבר"ץ הגד"ל אהרן בראנדסדארט שליט"א חבר הבר"ץ הגד"ל אהרן שטיינברג שליט"א</p> <p>הרכב ד' יום חמישי ערב: 19:00 - 21:30 בראשות אב"ד הגד"ל מנחם מנדל פומרינץ שליט"א חבר הבר"ץ הגד"ל שמואל יעקב לנדא שליט"א חבר הבר"ץ הגד"ל ארי"ה קרויזר שליט"א</p> <p>טלפון: 02-50-22-108 02522108@gmail.com דוא"ל</p>	<p>גבעה C רחוב חרב אלישיב 7 ימים א'-ה' ערב: 20:00 - 21:30 מוצ"ש: 21:45 - 23:00 שעות חרוף: 20:45 - 22:00</p> <p>ימי הצום צהריים: 13:00 - 14:30 ערב: 19:00 - 21:30</p>	<p>גבעה B רחוב דהבי איש 28 ימים א'-ה' צהריים: 13:00 - 15:30 כמנ"כ ישנה לפני השקיעה ערב: 19:00 - 21:30 יום ו': לפני 13:00 - 10:45 ערב שבת שעה רבע לפני הדלקת מוצ"ש: 21:45 - 23:00 (שעות חרוף): 20:45 - 22:00</p>
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 להסגרת לטופסי הסת"ם
 מוצ"ש יום חבושי
 בין השעות: 19:00-20:30

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