



Purim 5779 - 2019
Schedule, Events
& Laws



Purim 5779 • 2019

Wednesday, March 20 • Ta'anis Esther

Fast Begins.....	6:29am
Shacharis, DS/K/DS (<i>selichos recited</i>).....	6:40/7:30/8:00am
Early Mincha, Kollel.....	2:30pm
Mincha, Main Shul.....	7:20pm
Fast Ends.....	8:25pm
Maariv followed by Megillah Reading, Main Shul [<i>read by Rabbi Moshe Hiller</i>].....	8:10pm
Maariv followed by Groggerless* Megillah, Daily Shul [<i>read by Josh Gottlieb</i>].....	8:10pm
Maariv followed by Megillah, Kollel [<i>read by Rabbi Doniel Pransky</i>].....	8:20pm
Ice Cream Party, Heritage Hall.....	<i>following Megillah reading</i>
Additional Megillah Reading, Main Shul [<i>read by Rabbi Ely Landman</i>].....	10:00pm

Thursday, March 21 • Purim

Early Shacharis, Daily Shul (<i>tallis/tefillin 6:50pm</i>).....	6:40am
<i>Groggerless* Megillah read by Rabbi Yoel Spotts at approx. 7:20am</i>	
<i>Ideally one should hear Megillah after sunrise (7:40am). If one is unable, he is permitted to hear it before sunrise.</i>	
Sunrise Shacharis, Main Shul (<i>sunrise 7:40am</i>).....	7:15am
<i>Groggerless* Megillah read by Rabbi Moshe Hiller at approx. 7:55am</i>	
Shacharis, Kollel.....	8:00am
<i>Megillah read by Rabbi Doniel Pransky at approx. 8:40am</i>	
Shacharis, Conference Room.....	8:30am
<i>Megillah read by Rabbi Moshe Shkarofsky at approx. 9:10am</i>	
Graiser Bar Mitzvah Shacharis, Daily Shul.....	9:15am
<i>Megillah read by Shlomo Graiser at approx. 10:00am</i>	
Additional Megillah Reading, Main Shul [<i>read by Rabbi Yoel Spotts</i>].....	10:00am
Feldman Purim Pancake House, 1582 Beechcliff Drive.....	11:00am - 1:00pm
Children's Megillah, Main Shul.....	12:00pm
Yeshivas Mordechai HaTzadik (Boys' Learning), Kollel.....	12:00 - 12:45pm
Purim Shiur <i>Rabbi Pransky</i> , Kollel - "Hanging in Halachah".....	1:30-2:13pm
Mincha, Kollel.....	2:15pm
Mincha, Daily Shul.....	3:30/4:30/5:30/7:30pm
Last Megillah Reading, Daily Shul [<i>read by Dr. Aharon Karon</i>].....	4:45pm
BJ Purim Seudah, Heritage Hall (by reservation only).....	5:30pm
Live Music & Community Dancing, Heritage Hall (open to all).....	7:00 - 9:00pm
Maariv, Daily Shul.....	9:00pm
Maariv, Kollel.....	9:45pm

To arrange Megillah reading for the homebound, contact Rabbi Dov Foxbrunner, rdv@bethjacobatlanta.org, or 908.399.8238.

*Groggerless Megillah readings will have noisemaking (banging, booing, stomping, cowhorns, groggers, cymbals, bullhorns, etc...) at the first and last Haman only.



Laws of Purim

Revised by Rabbi Dov Foxbrunner

I. The Half Shekel

There is a custom to give three half-dollars to charity at the Mincha services on Ta'anis Esther (March 20). This is to commemorate the half-shekel collected during the times the Temple stood. The Torah uses the word *terumah* three times in describing this obligation, hinting at three different collections that were undertaken. We therefore give three coins that are half of the local denomination (half dollars). If one was not able to fulfill this before Purim, one should do so on Purim day, or at some point in the month of Adar. Money set aside for charity (*Ma'aser*) should not be used to fulfill this custom.

II. *Parshas Zachor*

On the Shabbos before Purim (March 16), we read a special supplemental Torah portion known as *Parshas Zachor* ("Remember"), found in Deut. 25:17-19. This paragraph recounts how the nation of Amalek rose up against the children of Israel, and commands us to remember this eternally and to eradicate them. These passages are read the Shabbos before Purim in order to be as close as possible to the reading of the story of the downfall of the wicked Haman, who was a descendant of Amalek.

The reading of *Parshas Zachor* fulfills a Biblical obligation, and it must be read once a year with a *minyan*, from a kosher Torah scroll. Care should be taken to hear every word from the Torah reader, as well as the blessings before and after the reading, and to have in mind to fulfill one's obligation to read these words.

The authorities debate whether this obligation is incumbent on women as well. Though most are lenient and maintain that women have no obligation to hear it, the common custom is for women to attempt to hear it, if possible. To accommodate those who cannot make it to synagogue during the regular *Maftir*, we schedule a second reading which takes place immediately after davening ends.

III. Reading the Megillah

1. Both men and women are obligated to hear the Megillah. Children who are old enough to understand the meaning of the holiday should also hear the Megillah. The Megillah is so important that even Torah study is deferred to hear the reading. It is read twice -- first at night, and again the next day. The time for the night reading is from nightfall (*tzais hakochovim*) until dawn (*alos hashachar*). The time for the daytime reading is from sunrise (*Netz HaChamah*) to sunset. Post facto, the daytime reading may be read from daybreak (*alos hashachar*). Similarly, post facto it may also be read after sunset as long as the reading is concluded before nightfall. However, in that case, the blessings may not be recited.

2. Because of the concept of *B'rov Am Hadras Melech* ("With the multitude of the nation is the King honored", Proverbs 14:28), it is preferable to hear the Megillah at a shul with a large number of people.

3. Immediately before the blessings are recited, an announcement will be made that the reader has in mind to fulfill the congregation's obligation, and likewise they should have in mind to have their obligation fulfilled.

4. Those listening to the Megillah can sit throughout the reading. When read in public, the *Ba'al Koreh* (person reading the Megillah for the congregation) must be standing. In private, the *Ba'al Koreh* may read either standing or sitting.

5. We recite three blessings before reading:

- a. "*al mikra Megillah*"
- b. "*she'asa nissim*"
- c. "*sheb-hecheyanu*"

The blessings should be said standing (even when reading for an individual). If one accidentally omitted the blessings, or entered shul after they were recited, but before the Megillah reading began, he has still fulfilled his obligation to hear Megillah.

When the "*sheb-hecheyanu*" blessing is recited in the daytime, one should have in mind that it includes the mitzvos of *Matanos La'eyonim* (gifts to the poor), *Mishloach Manos* (gifts of food to others), and the Purim meal.

The entire Megillah must be read from a kosher scroll, written with proper ink, parchment, markings (*sirtut*), etc. One who recites the Megillah by heart has not fulfilled his obligation.

6. The custom is to make noise at the mention of Haman's name, to comply with the command to wipe out the remembrance of Amalek (Deut. 25:17-19). Parents should take care that children do not make so much noise that others are unable to properly hear the Megillah. The reader will wait for the noise to subside after reading Haman's name before continuing.
7. There are four verses of redemption, which the congregation traditionally reads aloud: "*Ish Yehudi*" (2:5), "*Mordechai yatza*" (8:15), "*laYehudim haysa ora*" (8:16), and "*ki Mordechai haYehudi*" (10:3). Since every word of the reading should be from a kosher Megillah, the reader must repeat these verses after the congregation.
8. Unless one is following along in a kosher Megillah, he may not read along with the reader, but should listen quietly and follow in a printed book. It is forbidden to speak during the reading. To fulfill one's obligation to hear the Megillah, one mustn't miss even a single word. If an individual word or phrase is not heard, one should read the missing words to oneself and catch up to the reader.
9. The Talmud says that the names of all ten sons of Haman (and the following word, "*aseres*", 9:6) should be read audibly in one breath. There is an opinion that each individual should read this verse in one breath, since the reader cannot fulfill others' requirement of "one breath." The custom is also to include the three words ("*chamesh me'os ish*") which precede the ten sons in the one breath as well, if possible.
10. When the reader reaches the verse "*Balayla habu nad'da shnas hamelech*" ("On that night, the King's sleep was interrupted", 6:1), he will raise his voice, since this is the point in the Megillah that begins the miraculous salvation.

The following verses should be read with the tune used for the reading of Eicha (Lamentations), to signify the sad or tragic implications of these verses: 2:6, 3:15, 4:1, the last half of 4:3, and 7:4.

11. After the Megillah reading, we say the blessing "*harav es riveinu*", thanking G-d for saving us. This blessing should be said only with a minyan. (If there is no minyan, it may be said without G-d's name.) After the night reading, we continue the Maariv service with the recitations of: *Uva Li-Tzion*, *Aleynu*, Kaddish, and the liturgical poem, *Shoshanas Yaakov*.

IV. *Matanos La'evyonim* (Gifts to the Poor)

1. *Matanos La'evyonim* is fulfilled by giving money to at least two poor people on the day of Purim. It is proper for each gift to equal the value of a small meal.
2. This is not a "family" obligation, but rather each person should fulfill the mitzvah themselves. A man may give on behalf of his wife and children over bar/bas mitzvah age who are obligated.
3. Since the primary objective is to bring joy to the poor, it is preferable to give two large donations. This will bring more joy to the recipients than if one would give many insignificant donations.
4. The mitzvah should be performed on Purim during the daytime.
5. The money does not need to be given directly to a poor person, but can be given to a community representative (i.e. the Rabbi's Charity Fund) as long as the money is actually distributed to the poor on Purim day.
6. *Matanos La'evyonim* is a special mitzvah, and may not be fulfilled from the amount of money a person sets aside for charity during the rest of the year (*ma'aser*). However, *Ma'aser* money may be used for any donation beyond the minimum two gifts.
7. The Rambam writes that it is better to spend more on this mitzvah than on *Mishloach Manos* and the festive Purim meal. He explains that the greatest happiness comes when one gives happiness to those less fortunate.

The Talmud says that "All who extend their hand on Purim should be given." On Purim, we give charity to anyone who asks, without fully investigating the validity of their need (as we are obligated to do the rest of the year).

G-d treats us as we treat others. On Purim, if we give others the "benefit of the doubt" and don't check their worthiness, then God doesn't "check us for worthiness" either. Purim is therefore an auspicious time to "extend our hand" in prayer and ask G-d to bestow gifts upon us, as well.

V. *Mishloach Manos* (Gifts of Food)

1. *Mishloach Manos* is fulfilled by sending two types of ready-to-eat food to one friend. This mitzvah should be performed on Purim day itself. It is not necessary for the items to require different *brachos* (blessings).

2. There is a custom to send *Mishloach Manos* through a third-party messenger, since the word *Mishloach* literally means 'to send'.
3. It is particularly meritorious to send a gift to someone you need to make up with.
4. An *avel* may not receive *Mishloach Manos*.

VI. The Purim Seudah (Festive Meal)

1. The Purim *Seudah* is held during the daytime. Some have the custom to extend the meal until after dark. Even if the meal finishes after dark, we still include the paragraph of *Al HaNissim* in bentsching.
2. One is obligated to drink until he can no longer distinguish between *Arur Haman* (cursed is Haman) and *Baruch Mordechai* (Blessed is Mordechai). The Rama rules that this can be done by drinking more than usual and taking a nap. However, many follow the custom to fulfil this obligation literally by become drunk in celebration of G-d's miracles and blessings. However, one should not become so drunk that he will be negligent in performing mitzvos -- e.g. *Netilas Yadayim* (washing hands before bread), saying the blessings of "HaMotzi" and bentsching, and praying Mincha and Ma'ariv. It is improper to recite bentsching or pray if a person is so drunk that he is "unfit to stand before the King."