

CANDLE LIGHTING: 5:38 PM

SHABBOS ENDS: 6:38 PM

# COMMUNITY

TORAH PORTION VAYAKHEL | ויקהל

28 ADAR-1 5784 - FRIDAY, MARCH 8, 2024

## ANNOUNCEMENTS

### SHABBOS SCHEDULE

#### FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 5:40 PM

#### SATURDAY - SHABBOS DAY

TEHILLIM READING .... 8:00 AM

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....5:20PM

FARBRENGEN.....5:40PM

MAARIV.....6:38 PM

#### KIDS PROGRAM

.....10:30 AM

#### CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

### PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

This month's Shabbos Mevorchim Tehillim is dedicated to the Refuah shleimah of Yakov Ben Malia Feyga.

## SHABBOS KIDDUSH

THIS WEEK'S

### KIDDUSH

IS SPONSORED BY

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Mazel Tov! May she bring much  
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RABBI YUDI AND CHANA EISENBACH

## WEEKDAY DAVENING SCHEDULE

#### SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

## THANK YOU

Anshei Lubavitch extends its  
**gratitude** to our dedicated **Ba'al  
Korei, R' Yossi Nigri.**

**Special thanks** to the **security team**  
led by **Yury Zimavilin** who help  
keep us secure while we daven.

**Yasher koach** to the kiddush  
volunteers, **Marnin Rand,**  
**Mordechai Hirsch Korn** and **Serge  
Zenou** who work tirelessly to bring  
us a wholesome kiddush each  
week!

## SECURITY TEAM

Please volunteer

Contact Yury Zimavilin

**TO SPONSOR A DAY OF MITZVOS AND  
TORAH LEARNING, VISIT:**  
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## KIDS AND TEENS

### CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN  
PUBLIC SCHOOL:

WEDNESDAY.....3:45 PM

### CTEENU

MONDAY.....7:30 PM

### CTEEN EVENTS

STAY TUNED FOR GREAT EVENTS!

## ADULT EDUCATION

#### SUNDAY

LIFE ADVICE FROM REBBE (JLI)

FEB 10TH..... 7:15-8:45 PM

#### MONDAY

TORAH STUDIES.....7:30-8:30 PM

#### TUESDAY

TALMUD STUDY.....8:15-9:00 PM

#### WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

#### THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

**FIVE-MINUTE KOLLEL - FOLLOWS  
MAARIV WEEKDAYS**

## PARNES HAYOM

THIS WEEK'S PARNESEI HAYOM

**Miriam and Judah Dubin, Ilana and Adam  
Stock** in honor of the 3rd yahtzeit of  
**Aiden Noah Finkelstein**  
הילד עדן נח ז"ל בן יבלחט"א נתנאל בנימין  
ישראל יצחק שי

Joel and Corinne Seltzer

in commemoration of the yahtzeit of  
**Mrs. Eva Brier מרת חוה ב"ר משה ע"ה**

Ronald and Susan Moskovich

in honor of their grandchildren  
**Gavi, Kaylie and Ziva Moskovich**

Irina and Igor Bass

in the merit of a refuah shleima for  
**'יצחק בן נחמה שי'**



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SHABBOS MEVORCHIM

## TEHILLIM



MARCH 9, 2024 8:00 AM

DEDICATED FOR THE REFUAH SH'LAIMA OF  
CHAYA YIDIS BAS ZIESEL SHOSHANA



### SHABBOS, MAR 9, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS..... 5:21 AM  
LATEST MORNING SHEMA..... 9:10 AM  
EARLIEST MINCHA (GEDOLA)..... 12:37 PM  
PLAG HAMINCHA..... 4:48 PM  
EARLIEST EVENING SHEMA..... 6:25 PM

# PARSHAH IN A NUTSHELL

PARSHAS VAYAKHEL

### Exodus 35:1-38:20

Moses assembles the people of Israel and reiterates to them the commandment to observe the Shabbat. He then conveys G-d's instructions regarding the making of the Mishkan (Tabernacle). The people donate the required materials in abundance, bringing gold, silver and copper; blue-, purple- and red-dyed wool; goat hair, spun linen, animal skins, wood, olive oil, herbs and precious stones. Moses has to tell them to stop giving.

A team of wise-hearted artisans make the Mishkan and its furnishings (as detailed in the previous Torah readings of Terumah, Tetzaveh and Ki Tisa): three layers of roof coverings; 48 gold-plated wall panels, and 100 silver foundation sockets; the parochet (veil) that separates between the Sanctuary's two chambers, and the masach (screen) that fronts it; the ark, and its cover with

the cherubim; the table and its showbread; the seven-branched menorah with its specially prepared oil; the golden altar and the incense burned on it; the anointing oil; the outdoor altar for burnt offerings and all its implements; the hangings, posts and foundation sockets for the courtyard; and the basin and its pedestal, made out of copper mirrors.. ❖

*G-d wanted man to feel at home in His dwelling, so He left its construction to man. He could have built it Himself. But then we would have felt like guests, unneeded and therefore somewhat superfluous. G-d didn't want that to happen. He wanted us to feel like — and actually to be — His partners. Therefore He left the job of making the world His dwelling to us.*

-- The Rebbe



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# PARSHAS SHEKALIM

When the Holy Temple stood in Jerusalem, each Jew contributed an annual half-shekel to the Temple.

The funds raised were primarily used to purchase cattle for the communal sacrifices. The leftover monies were used for a variety of communal purposes, including providing salaries for the judges and maintenance of the Temple, its vessels, and the city walls.

This annual tax, known as the machatzit hashekel, was due on the 1st of Nissan. One month earlier, on the 1st of Adar, the courts began posting reminders about this Biblical obligation. In commemoration, the Torah reading of the Shabbat that falls on or before Adar is supplemented with the verses ([Exodus 30:11-16](#)) that relate G-d's commandment to Moses regarding the first giving of the half-shekel.

The [Shekalim haftorah](#) ([II Kings 11:17-12:17](#)) continues on the same theme, discussing the efforts of King Jehoash (9th century BCE) to earmark communal funds for the upkeep of the first Holy Temple.

(We too give a commemorative half shekel to charity—on the Fast of Esther. [Click here](#) for more about this practice.)

"Parshat Shekalim" is the first of four special readings added during or immediately before the month of Adar (the other three being [Zachor](#), [Parah](#) and [Hachodesh](#)).

The [Shekalim](#) reading is also related to the upcoming holiday of Purim. According to the Talmud, Haman's decree was averted in merit of the mitzvah of machatzit hashekel.

## Shekalim Torah Reading

**30:11** The Lord spoke to Moses, saying:

**30:12** When you take the sum of the children of Israel according to their numbers, let each one give to the Lord an atonement for his soul when they are counted; then there will be no plague among them when they are counted.

**30:13** This they shall give, everyone who goes through the counting: half a shekel according to the holy shekel. Twenty gerahs equal one shekel; half of [such] a shekel shall be an offering to the Lord.

**30:14** Everyone who goes through the counting, from the age of twenty and upward, shall give an offering to the Lord.

**30:15** The rich shall give no more, and the poor shall give no less than half a shekel, with which to give the offering to the Lord, to atone for your souls.

**30:16** You shall take the silver of the atonements from the children of Israel and use it for the work of the Tent of Meeting; it shall be a remembrance for the children of Israel before the Lord, to atone for your souls." ❖



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# Enlightening Wisdom From the CHASSIDIC MASTERS

## Passive Labor

Based on the teachings of  
the Lubavitcher Rebbe.

One of the greatest paradoxes of a life of faith concerns the need to work for a living. If G-d is the source of all blessings, why toil to earn a livelihood? And if we do work, how can we avoid the thought that it is our labor alone that produces material results? We seem torn between absolute passivity and the denial of G-d's involvement in the world.

Thus the believer engages in what can be termed "passive labor." In the opening verses of Vayak'hel, Moses instructs the people of Israel:

*Six days shall work be done;  
but on the seventh day there  
shall be to you a holy day, a  
sabbath of sabbaths to G-d . . .*

Not "six days shall you work," but "six days shall work be done." The passive form suggests that even during the week's six workdays, when the Jew is permitted and obligated to work, he should be occupied with, but not preoccupied by, his material endeavors.

This is how chassidic teaching interprets the verse, "If you will eat the labor of your hands, you will be happy and it will be well with you." What King David is implying, say the chassidic masters, is that the labor in which a person engages for his material needs (so that "you will eat") should be only "of your hands"—an activity of the outer man, not an inward involvement. One's "hands" and "feet" should attend to one's material endeavors, while one's thoughts and feelings remain bound up with G-dly things. This is the same concept as that implied by the verse, "Six days shall work be done." One does not do the work; it is "done," as if of its own accord. The heart and mind are elsewhere, and only the person's practical faculties are engaged in the work.

The Jew works not to "make a living," but only to fashion a keli ("vessel") to receive G-d's blessings. This is what the Torah means when it says, "And the L-rd your G-d will bless you in all that you do." Man is not sustained by his own efforts, but through G-d's blessing; it is only that G-d desires that His blessing should realize itself in and

through "all that you do." Man's work merely provides a natural channel for the divine blessing of sustenance, and man must at all times remember that it is no more than a channel. Though his hands prepare the channel, his mind and heart must remain focused on the source of the blessing.

The chassidic masters take this a step further. In truth, they say, man should really not be allowed to work at all. For of G-d it is said, "I fill the heavens and the earth" and "the whole earth is full of His glory." The proper response to the ever-present nature of G-d would be to stand in absolute passivity. To do otherwise would be to be guilty of what the Talmud calls "making gestures before the king." If a person standing in the presence of a king were to do anything other than devote his attention to the king, he would surely forfeit his life. So it is only because the Torah itself permits, indeed commands, "Six days shall work be done" and "the L-rd your G-d will bless you in all that you do," that work is permissible and desirable.

*(continued on next page)*

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But to go beyond the level of involvement sanctioned by the Torah—beyond the “passive labor” of making a “vessel” — that would be, in the first place, to show a lack of faith that human sustenance comes from G-d; and second, it would be “making gestures before the king” — an act of rebellion in the face of G-d.

### **The Double Shabbat**

This explains the phrase shabbat shabbaton—“a sabbath of sabbaths” — used by Moses in the above verse. Shabbat is not a day of rest following six days of active labor. Rather, it is a “sabbath of sabbaths,” a Shabbat following six days that are themselves “sabbaths” of sorts—days of passive labor, in which one’s work engages only one’s external self, with the true focus of one’s attention in a higher place.

Indeed, a true day of rest can only be one that follows such a week. Citing the verse, “Six days you shall labor, and do all your work,” the Sages say: “On the Shabbat, a person should regard himself as if all his work were complete.” This is true rest—rest in which one is utterly free of all workday concerns. If, however, during the six days a person had been preoccupied with material concerns, on the seventh day anxieties will invade him; even if his body ceases work, his mind will not be at rest. On the other hand, if he has given his work its proper place during the week, the light of Shabbat will illuminate him, and it will be shabbat shabbaton—a Shabbat twice over. For Shabbat will then permeate his whole week, and when the day itself arrives it will have a double sanctity.

### **The Day After Yom Kippur**

This also explains the context in which Moses addresses the above verses to the assembled congregation of Israel.

Our Sages elaborate on how the building of the Mishkan (Tabernacle) atoned for, and rectified, the sin of the Golden Calf. Ostensibly similar (both the Calf and the Mishkan were a “consecration” of physical matter, particularly gold), the Mishkan was, in truth, the very opposite of the Calf: the Golden Calf was a deification of the material, while the Mishkan was a subjugation of the material to serve the Divine. So on the day after the first Yom Kippur, immediately following G-d’s full forgiveness of Israel’s sin, Moses conveyed G-d’s instructions to the people to build Him a “dwelling-place” in their midst; that very day, the people donated their gold, silver and copper to the making of the Mishkan.

First, however, Moses gathered the people of Israel and commanded them in G-d’s name: “Six days shall work be done; but on the seventh day there shall be to you a holy day, a sabbath of sabbaths to G-d.” This implies that, like the Mishkan, this commandment is a refutation of, and atonement for, the sin of idolatry.

Maimonides traces the origins of idolatry to the fact that Divine Providence is channeled through natural forces and objects. The original idolaters recognized that the sun, moon and the stars derived their power to nourish the earth from G-d, yet they attached divine significance to them.

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Their error was to regard them as objects of worship, whereas they are no more than the instruments of G-d, like "an axe in the hands of the hewer."

In a certain sense, the excessive preoccupation with business and the material world is also a form of idolatry. For this, too, involves the error of attaching significance to what is no more than a vessel or channel of Divine blessing. The materialist's preoccupation with material things is a form of bowing the head, of misplaced worship. Only when a person sees his

workday effort for what it truly is—a way of creating a natural channel for the blessings of G-d—will his work take the passive form and the focus of his thoughts be on G-d alone.

This is how idolatry—whether in its overt or its more subtle forms—is atoned. Six days of passive work in the sense of mental detachment and the realization that human work is only an instrument of G-d, culminating in and inspired by a "sabbath of sabbaths" that focuses utterly on the source of our blessings—are the corrective for, and the denial of, the instincts of idolatry. ❖

# HAFTORAH IN A NUTSHELL

SHABBOS SHEKALIM

## II Kings 11:17-12:17

The Parshat Shekalim Torah reading discusses the annual obligation for every Jew to give half a shekel to the Temple coffers. The haftorah discusses the efforts of King Jehoash (9th century BCE) to earmark these communal funds for the upkeep of the first Holy Temple.

Background for this haftorah: Because of an alliance with the Northern Kingdom of Israel, idol worship had become rampant in the erstwhile righteous Davidic dynasty-controlled Southern Kingdom. When the king of the Southern Kingdom, Ahaziah, was killed, his mother Athaliah murdered the remainder of the royal family and seized the throne. During her brief reign, she actively promoted idolatry. Unbeknownst to her, one of Ahaziah's sons, a small baby, was hidden and survived. When he became seven years of age, Jehoiada the High Priest led a

successful revolt against Athaliah, and installed the child king, Jehoash, as the new King of Judea.

The haftorah begins with the new king renewing the people's covenant with G-d. They destroyed all the pagan altars and statues and appointed officers to oversee the Holy Temple. Jehoash then instructed the priests regarding all the funds that were donated to the Temple. According to his plan, all the funds would be appropriated by the priests. In return, the priests would pay for the regular maintenance of the Temple. In the 23rd year of Jehoash's reign, the priests neglected to properly maintain the Temple. Jehoash then ordered that all monies should be placed in a special box that was placed near the Temple altar, and these funds were given directly to the workers and craftsmen who maintained the Temple. ❖

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# WISDOM FROM OUR SAGES

***Pesukim (sentences) from this week's Torah portion of Vayakhel, along with stimulating commentary.***

***In the Moses assembled the entire congregation of the children of Israel, and said to them . . . a sabbath of sabbaths to G-d (Exodus 35:1-2)***

This teaches us that Moses instituted the practice of assembling on Shabbat to listen to the reading of the Torah.

(Midrash)

***Six days work shall be done; and the seventh day shall be holy. . . . Every wise-hearted man among you shall come and make all that G-d has commanded . . . (35:2, 10)***

Why does the Torah place the commandment to cease work on Shabbat next to the work of the Mishkan? To teach us that a person is guilty of violating the Shabbat only if the work he does has a counterpart in the work of making the Sanctuary: they sowed (the herbs from which to make dyes for the tapestries); you too shall not sow [on Shabbat]. They harvested [the herbs]; you too shall not harvest. They loaded the boards from the ground onto the wagons; you too shall not bring an object from a public domain into a private domain . . .

(Talmud and Rashi, Shabbat 49b)

Thus the Mishkan not only defines the type of work forbidden on Shabbat, but also the type of work the Jew is engaged in on the other six days of the week: the work of building a home for G-d out of the materials of physical life.

(Rabbi Schneur Zalman of Liadi)

***Gold, silver and copper (Exodus 35:5)***

"Gold" represents the purity and perfection of the tzaddik. "Silver" represents the great yearning of the baal teshuvah ("returnee" or penitent) for closeness to G-d—a yearning many times more powerful than that of the tzaddik, because it is a yearning from afar (kesef, the Hebrew word for silver, also means "yearning"). Copper, the lowliest of metals, represents the good deeds of the sinner. G-d's home on earth is complete only when it includes all three.

(The Lubavitcher Rebbe)

***They came, everyone whose heart stirred them . . . brought the offering to G-d (35:21)***

It is written, "That which emerges from your lips you shall observe and do" (Deuteronomy 23:24). From this we know only that if he uttered it with his lips; if he decided in his mind, how do we know that he must keep his promise? Because it says, "Everyone whose heart stirred them . . . brought the offering to G-d."

(Talmud, Shevuot 26b)

***They came, the men along with the women (Exodus 35:22)***

The women came first, and the men followed.  
(Nachmanides)

***The people were restrained from bringing (Exodus 36:7)***

When so commanded, refraining from doing a mitzvah is no less a mitzvah than doing a mitzvah.

(Alshich) ❖

## שבת שלום!

## Good Shabbos!







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# Shabbos Mevorchim Farbrenge

and Seudah Shlishis

29 ADAR I, MARCH 9

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Mincha, 5:20 pm  
Farbrenge, 5:40 pm

10-10 PLAZA RD.

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### Farbrengen

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## Schedule

### Motzaei Shabbos, March 23

7:53 PM - Shabbos ends

8:30 PM - Maariv

8:40 PM - Megillah reading (adults)

- Megilah reading (family)

- Megilah reading (Israelis)

9:10 PM - Grand Masquerade

### Sunday, March 24

8:00 AM - Shachris

1:45 PM - Mincha

5:30 PM - Royal Feast

7:30 PM - Maariv

8:00 - Farbrengen

### Megilah Readings

AM 8:15 | 11:00

PM 12:00 | 1:00 | 2:00

3:00 | 4:00 | 5:00

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# PURIM MASQUERADE

MOTZAEI SHABBOS, MARCH 23

9:10 PM

CONTEST TO BE DECIDED BY PRESIDING JUSTICES

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# PATERSON MINYAN UPDATE

FLIP YOURSELF TO A MEGILLAH READING IN PATERSON

**9:00 A.M. SATURDAY, MARCH 23 -- SHACHRIS MINYAN  
AND A READING OF PARSHAT ZACHOR**

**8:30 P.M. MEGILLAH READING -- MOTZEI SHABBAT  
BY CHACHAM "NACHUM NACHUM"  
COSTUMES WELCOME AND PLENTY OF STREET PARKING.**

**9:00 A.M. SUNDAY, MARCH 24 -- SHACHRIS MINYAN  
MEGILLAH READING BY R' ABE WEINTRAUB.**

ADDRESS: SENIORS TOWER @ PATERSON  
510 E. 27TH STREET, PATERSON, N.J.  
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MORE INFORMATION  
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## Selected Laws and Customs for Reading the Megillah on Purim

Men, women, and children must hear the Megillah on Purim night and again on Purim day. At night it should be read after tzeit hakochavim — stars appear — and in the morning after neitz hachamah — sunrise.

Preferably it should be read in a shul and in the presence of a minyan of ten men, so that it will accomplish pirsmei nisa — publicizing of the miracle — and also so that it will be in accordance with the principle "Berov am hadrat melech" — "In the multitude of people is the King's glory" (Proverbs 14:28).

Everyone should listen carefully to the berachot and not interrupt by answering "Baruch Hu ubaruch Shemo." One should simply answer "Amein" at the conclusion of each berachah.

The reader must stand while reciting the berachot and reading the Megillah in public. The listeners may sit. However, when the berachot are recited, all must stand.

It is forbidden to make an interruption until the conclusion of the blessing which is recited after the reading. If the reader or the listener misses one word, he does not fulfill his obligation, and the reader must return to the word missed.

Unless the listener is holding a kosher Megillah, he should not read along with the reader.

During the reading, when the name of Haman is mentioned, it is customary to "bang" or stamp with the feet, etc. In Chabad this is done only when his name is accompanied by a description such as "Agagi" etc. The reader should stop and not resume till absolute quiet prevails.

It is customary for the entire congregation to read four verses aloud: "Ish Yehudi" (2:5), "U'Mordechai yatza" (8:15), "LaYehudim..." (8:16), and "Ki Mordechai..." (10:3). Each time the reader repeats them afterwards.

The names of Haman's ten sons (9:7-9) should be read in one breath. This includes the preceding words, "Chameish mei'ot ish," and the following word "aseret." The Chabad custom is that this is also read by the listeners first, with one breath (see p. 169).

When the reader pronounces the phrases, "Ha'iggeret hazot" — "this letter" (9:26), and "Iggeret haPurim hazot" — "this Purim letter" (9:29) the Megillah should be shaken.

After the reading of the Megillah, the berachah, "Harav et riveinu" is recited. The Chabad custom is that the berachah is recited only by the reader. It is recited before the Megillah is rolled up and only when the Megillah is read in public (with a quorum of ten men).

Afterwards all recite "Shoshanat Yaakov."

All the details regarding the Megillah reading apply equally at night and during the day, except that when it is read during the day, during Shacharit, the Rashi tefillin are worn.

During the day when the berachah of "Shehechyanu" is recited, everyone should also have in mind the mitzvot of mishlo'ach manot — sending portions of edibles to friends — matanot le'evyonim — gifts to the poor — and the se'udah — festive meal.

**Source: Chabad.org**