

Summary of the Halochos of Purim

קריאת המגילה

One is obligated to read the Megillah at night and again during the day

One should go to a shul to read the Megillah together with the **ציבור** because of **ברוב עם הדרת מלך**. The Megillah should be read before doing other Mitzvos.

Men and women as well as children who have reached the age of chinuch are obligated to hear the Megillah. Therefore, parents need to ensure that their children hear the Megillah too.

If someone cannot come to Shul to hear the Megillah, if possible he should read the Megillah for himself but if not someone else can read it for him.

One needs to read the Megillah from the text. **בדיעבד** you are **יוצא** provided the part read by heart was less than half. Therefore, if one missed a few words, one may catch up by reciting those words by heart.

One needs to hear every word of the Megillah and according to most opinions if one missed even one word one is not **יוצא**. Therefore it is vital to follow the Megillah from a **חומש** or Megillah so that if you miss a word, e.g. during the banging of **המן**, you can easily read the words you missed and catch up with the **בעל קורא**.

If you do not have a kosher Megillah you should not read the words aloud together with the **בעל קורא** but listen carefully to the **בעל קורא** while following the text from a **חומש**.

One should not speak during the reading of the Megillah. If you did speak during the reading of the Megillah, but still heard every word from the **בעל קורא** you do not need to repeat the Megillah.

If you dozed off during reading of the Megillah you need to repeat the Megillah.

It is a minhag that the **בעל קורא** folds out his Megillah like a letter in order to demonstrate the miracle and when he finishes reading the Megillah he rolls it up before making the **ברכה**, taking care not to drag it off the bima onto the floor etc.

In the daytime one should have in mind when the **בעל קורא** makes the **ברכה** of **שהיינו** to include all the mitzvos of the day i.e. **משלח מנות**, **סעודת פורים** and **מתנת לאביונים**.

משלוח מנות

Every person, men and women alike, are obligated to send two **מנות** of food or drink to a friend. The more friends you include the better. It is better to increase the amount you spend on the mitzva of **מתנת לאביונים** rather than the amount you spend on **משלח מנות** because there is no greater simcha than making a poor person happy.

According to some opinions one should send the **משלח מנות** via a **שליח** (messenger).

Children over Bar/Bas mitzva are obligated to send their own **משלח מנות**.

The food should be ready to eat.

מתנת לאביונים

Every person, men and women alike, are obligated to give a מתנה (gift) at least the value of a פרוטה to two poor people

One cannot fulfill the mitzva of מתנת לאביונים with maaseh money.

The money must be available on the day of Purim. (No post-dated cheques)

The gift may be given to a third party in order to distribute on the day of Purim.

More should be spent on gifts to the poor than on gifts to friends (unless they are also poor).

מחצית השקל

At Mincha before Purim it is the minhag to give three coins (preferable with the number $\frac{1}{2}$ on them) to צדקה in memory of the three "half-shekels" given to the mishkan.

Many have the custom to give on behalf of their children.

סעודת פורים

The ideal time for the סעודה is to eat most of the meal during the day, although the minhag is to start the סעודה after מנחה. If one ate the סעודה in the morning one has fulfilled the mitzvah.

The conversation should be focused on words of Torah.

