

**אדר תשע"ב — FEB.-MAR. '12**

תמוז

כריתות

דף היומי	דגים		
ט י	24 25	Fri. Sat.	ב' דר"ח אדר פ' תרומה הפטרה וד' נתן חכמה
יא יב יג יד טו טז יז	26 27 28 29 1 2 3	Sun. Mon. Tue. Wed. Thu. Fri. Sat.	MARCH  פ' תצוה, פרשת זכור הפטרה כה אמר ה'
יח יט כ כא כב כג כד	4 5 6 7 8 9 10	Sun. Mon. Tue. Wed. Thu. Fri. Sat.	Fast Day  תענית אסתר פורים מגילת אסתר שושן פורים פ' כי תשא הפטרה ויהי ימים רבים
כה כו כז כח כט ל לא	11 12 13 14 15 16 17	Sun. Mon. Tue. Wed. Thu. Fri. Sat.	Move Clock Ahead at 2 A.M.  פ' ויקהל-פקודי, פרשת פרה, מבה"ח הפטרה ויהי דבר ה'
לב לג לד ב ג ד	18 19 20 21 22 23	Sun. Mon. Tue. Wed. Thu. Fri.	י"כ קטן מוקדם ערב ר"ח

מולד אדר: מיטוואך אינדערפרי 49 מינוט מיט 1 חלק נאך 8

ב' דראש חדש  
**SECOND DAY ROSH  
CHODESH**

FRIDAY, FEB. 24, 1 ADAR

We conduct services exactly as on the first day of Rosh Chodesh.

שבת פרשת תרומה  
**SHABBOS  
PARSHAS TERUMAH**

FEB. 25, 2 ADAR

The Haftorah is read from Kings I, 5:26–6:13. Customary Mincha; three Aliyahs in Parshas Tetzaveh.

שבת פרשת תצוה  
**SHABBOS PARSHAS  
TETZAVEH**

פרשת זכור  
**PARSHAS ZACHOR**

MAR. 3, 9 ADAR

We recite the regular Shabbos service (many say the *יוצרות* for **Parshas Zachor**). We take out two Sifrei Torah; seven Aliyahs in first from the weekly Sidrah — Tetzaveh; Half-Kaddish; The Maftir reads from Parshas Ki Seitzei (Deut. 25:17-19) from "זכור" until the end of the Parsha. It is a Mitzvah of the Torah to read **Parshas**

**Zachor.** The Haftorah for **Parshas Zachor** is from Samuel I 15:2-34; we do not say "א-ל מלא" or "אב הרחמים".

**מנחה / MINCHA**

Three Aliyahs in Parshas Ki Sisah. We say צדקתך צדק.

**תענית אסתר**

**TAANIS ESTHER**

**WEDNESDAY MORNING**

**MAR. 7, 13 ADAR**

Public Fast Day. (It is not a Scriptural obligation as are the other four public fast days).

**שחרית / SHACHRIS**

The Chazzan says גואל עננו between רפאנו and Selichos; אבינו מלכנו; Tachanun; Half-Kaddish; Torah Reading for fast days — 3 Aliyahs in "ויחל" (Parshas Ki Sisah: (32:11-14, 34:1-10); Half-Kaddish.

יהללו; אשרי; למנצח; ובא לציון Kaddish Tiskabel; עלינו; Psalm of the Day; Mourner's Kaddish.

**מנחה / MINCHA**

Half-Kaddish; אשרי; we take out a Sefer Torah and read "ויחל" as in the morning. No Half-Kaddish after the Torah is read; the third Aliyah is the Maftir. The Haftorah "דרשו" Isaiah: 55:6-56:8 (until "אקבץ עליו" "לנקבציו") is the usual one for the afternoons of Public Fasts; Brachos after the Haftorah until "יהללו"; מגן דוד; Half-Kaddish;

Shemonah Esrei including שמע " עננו in " שים שלום קולנו"; During the Chazzan's Repetition, the Chazzan says עננו between שים שלום and רפאנו; ברכת כהנים and גואל (No אבינו מלכנו and no Tachanun), Kaddish Tiskabel; עלינו; Mourner's Kaddish.

Before Mincha everyone should give three half-dollar coins to Tzedakah. This money is in commemoration of the Half Shekel (מחצית השקל) that was given at this time of year to the Beis HaMikdash for the purchase of new animal offerings, beginning with the coming month of Nisan. (One should remember that the obligation of "מחצית השקל", as well as those of Matanos LaEvyonim on Purim, and Maos Chitim before Pesach can all be fulfilled through donations to **Ezras Torah**.)

(Today, 13 Adar, is the Yahrzeit of **HaGaon HaRav Moshe ben HaGaon HaRav Dovid Feinstein**, זצ"ל, who served as Honorary President of **Ezras Torah** for many years.)

פורים

**PURIM**

WEDNESDAY NIGHT, MAR. 7,

14 ADAR

מעריב / **MAARIV**

Shemonah Esrei with ועל הנסים. If one forgot to say ועל הנסים, and first recalled his

omission only after he had already completed the Bracha that follows it, he does not begin the Shemonah Esrei again (the same holds true for ועל הנסים in the Blessing after Meals [Birkas Hamazon]). After Shemonah Esrei, Kaddish Tiskabel. The person who will read the Megillah for the entire congregation folds it like a letter, being careful that he does not damage any of the letters in the Megillah. The reader recites the following three Brachos on behalf of the entire congregation: "שעשה", "על מקרא מגילה", "שהחיינו" and "נסים".

[Rav Henkin noted that the Reading of the Megillah, both at night as well as in the morning, is an obligation incumbent upon every man and woman. Therefore, the reader must have a powerful voice that can be heard by everyone. He must read very precisely, without swallowing any words or even letters. For if anyone misses hearing even one word, he does not fulfill his obligation and must repeat the entire Megillah from that point on. Because of the noise that is made after the mention of Haman, many people do not hear the words, and thus fail to perform a Biblical (מדברי (קבלה) commandment. Those who initiated this custom of making noise at the mention of Haman's name, had the pure intentions of performing the Mitzvah in a superior fashion. But, today the interest is only in wanton levity and unruly conduct that is always prohibited. The Sefardim have a

custom of making noise only at the mention of Haman during the singing of Shoshanas Yaakov, after the Reading of the Megillah is already over. This is a fitting custom that should be universally adopted. However, during the reading of the Megillah, we should tolerate no noise-making.]

After the reading and rewinding of the Megillah, the Reader makes the Bracha "הרב שושנת" and "אשר הניא" and "את ריבנו יעקב" followed by "ואתה קדוש" and Kaddish Tiskabel without עלינו; תתקבל; Mourner's Kaddish.

A mourner during Shiva who does not have a Minyan in his own home should go to Shul for the Megillah Reading.

The final time for the sanctification of the New Moon of Adar is the night following Wednesday, March 7, until 3:11 a.m. (14 Adar).

## THURSDAY MORNING, MAR. 8

### שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei; in the Chazzan's Repetition, many say special Piyutim known as the Krovetz L'Purim; no Tachanun; no א-ל ארך אפים and יהי רצון after Torah Reading, Half-Kaddish; we take out a Sefer Torah from the Aron HaKodesh; three Aliyahs in Parshas Beshalach ("ויבא" עמלק till the end of the Parsha) Exodus 17:8-16; Half-Kaddish; יהללו; we return the

Sefer Torah to the Aron HaKodesh; we read the Megillah; before beginning the Megillah, the Reader makes the three Brachos: "על" "שעשה נסים", "מקרא מגילה", and "שהחיינו" (it should be announced that as the Bracha "שהחיינו" is made we should intend that it also apply to Mishloach Manos, Matonos LaEvyonim and the Seudas Purim [all of these Mitzvohs must be performed during the daytime]). One may not remove his Tefillin until after the Megillah is read, rewound, and the remainder of Shachris completed. After the Megillah is read, the Reader makes the Bracha "הרב את ריבנו". We say "אשר הניא"; "אשרי" "ובא" (no "שושנת יעקב" (no "למנצה"); עלינו; Psalm of the Day; Mourner's Kaddish. (If one did not yet give his "מחצית השקל", he should do so now.)

One should be very generous in his distribution of his "Gifts to the Poor." One should give to a minimum of two poor people presents of money or of food and drink. In fulfilling his obligation of "Sending Portions to his Friend," one should do this Mitzvah with food that may be eaten without further preparation, and with portions that reflect well on both the giver and the recipient.

One should not send "Mishloach Manos" to a mourner during his year of mourning. If the mourner is a poor man, one may send him money. A mourner is obligated to send "Mishloach Manos" to a

friend. (If one lives in a town where the only other Jew is a mourner, he may send him foods that are not of a joyful nature, e.g., plain vegetables).

Fasting and eulogizing are prohibited on Purim and Shushan Purim.

“It is better for a person to emphasize giving "Gifts to the Poor" in a generous and magnanimous fashion, rather than to emphasize the "Sending of Portions" or his own lavish Seudas Purim for there is no greater or more praiseworthy form of celebration than that of celebrating in a manner that gladdens the hearts of the needy, the widowed, the orphaned, and the friendless stranger.”

One who gladdens the heart of the unfortunate is compared to the Divine Presence, as it is said (Isaiah: 57:15), ‘to revive the spirit of the downtrodden, and to restore the heart of the broken.’” (Rambam in Laws of the Megillah).

The Seudas Purim must be before sunset. We say ועל הנסים in Birkas Hamazon even if the meal is completed after dark.

We begin to inquire about and expound upon the laws of Pesach thirty days before, beginning on Purim itself.

מנחה / MINCHA

ועל הנסים in Shemonah Esrei.

שושן פורים

**SHUSHAN PURIM**

FRIDAY, MAR. 9, 15 ADAR

No Tachanun and no למנצה; we should rejoice somewhat on this day, too.

שבת פרשת כי תשא

**SHABBOS PARSHAS**

**KI SISAH**

MAR. 10, 16 ADAR

The Haftorah is read from Kings I 18:1-39.

מנחה / MINCHA

Three Aliyahs in Parshas Vayakhel. We say צדקתך צדק.

שבת פרשת ויקהל-פקודי

**SHABBOS PARSHAS**

**VAYAKHEL-PEKUDAI**

פרשת פרה

**PARSHAS PARAH**

MAR. 17, 23 ADAR

שחרית / SHACHRIS

Usual Shabbos service; many say יוצרות; we take out two Sifrei Torah; in the first, we have seven Aliyahs in the weekly Sidrah, Parshas Vayakhel-Pekudei; in the second Sefer Torah the Maftir reads Parshas Parah in Chukas (Numbers 19:1-22). (Some

maintain that the obligation to read Parshas Parah is mandated by the Torah.) The Haftorah of Parshas Parah is read from Ezekiel 36:16-38. We bless the month of Nisan. We do not say "אב הרהמים" or "א-ל מלא".

**מוסף / MUSSAF**

Shemonah Esrei of Mussaf for Shabbos.

**מנחה / MINCHA**

Three Aliyahs in Parshas Vayikra. We say צדקתך צדק.

**THURSDAY, MAR. 22, 28 ADAR**

(Those who observe Yom Kippur Koton do so today.) We say Tachanun at Mincha.