

אדר ב'

ADAR II

דף היומי		דגים	MAR.-APR. '16 — אדר ב' תשע"ז				
ג י ט ז ו ה ד ג ב א	פ ט	11 12	Fri. Sat.	ב' דר"ח אדר ב' פ' פקודי הפטרה ותשלום כל המלאכה		א ב	פרייטאג שבת
	ב	13 14	Sun. Mon.			Move Clock Ahead at 2 A.M.	ג ד
	ג	15	Tue.	ה	דינסטאג		
	ד	16	Wed.	ו	מיטוואך		
	ה	17	Thu.	ז	דאנערש.		
	ו	18	Fri.	ח	פרייטאג		
	ז	19	Sat.	ט	שבת		
			פ' ויקרא, פרשת זכור הפטרה כה אמר ה'				
	ט	20 21	Sun. Mon.	תענית אסתר פורים מגילת אסתר שושן פורים פ' צו הפטרה כה אמר ה'			י יא
	י	22	Tue.			יב	דינסטאג
יא	23	Wed.	יג			מיטוואך	
יב	24	Thu.	יד			דאנערש.	
יג	25	Fri.	טו			פרייטאג	
יד	26	Sat.	טז			שבת	
טז	27 28	Sun. Mon.	APRIL		יז יח	זונטאג מאנטאג	
יז	29	Tue.			יט	דינסטאג	
יח	30	Wed.			כ	מיטוואך	
יט	31	Thu.			כא	דאנערש.	
כ	1	Fri.			כב	פרייטאג	
כא	2	Sat.	פ' שמיני, פרשת פרה מבה"ח הפטרה ויחי דבר ה'		כג	שבת	
כז	3 4	Sun. Mon.	י"ב קטן מוקדם, תקופת ניסן; בשעה 12:00 חצות היום ערב ר"ח		כד כה	זונטאג מאנטאג	
כד	5	Tue.			כו	דינסטאג	
כו	6	Wed.			כז	מיטוואך	
כז	7	Thu.			כח	דאנערש.	
כז	8	Fri.			כט	פרייטאג	
כח							

מולד אדר ב': דינסטאג ביינאכט 31 מינוט מיט 15 חלקים נאך 9

א' דראש חדש אדר ב'
FIRST DAY ROSH CHODESH
THURSDAY, MAR. 10, 30 ADAR I

The usual service for *Rosh Chodesh*:
in *Shemonah Esrei*; Half-Hallel;
Torah Reading; *Mussaf* for *Rosh Chodesh*,
etc.

ב' דראש חדש
SECOND DAY ROSH
CHODESH

FRIDAY, MAR. 11, 1 ADAR II

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

שבת פרשת פקודי
SHABBOS PARSHAS
PEKUDEI

MAR. 12, 2 ADAR II

The *Haftorah* is read from Kings I
7:51-8:21. Customary *Mincha*; three
Aliyahs in *Parshas Vayikra*.

שבת פרשת ויקרא
SHABBOS PARSHAS
VAYIKRA

פרשת זכור
PARSHAS ZACHOR
MAR. 19, 9 ADAR II

We recite the regular *Shabbos* service **יוצרות**. We take out two *Sifrei Torah*; seven *Aliyahs* first from the weekly *Sidrah* — *Vayikra*; 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 Tzav*. We say **צדקתך צדק**.

תענית אסתר TAANIS ESTHER

WEDNESDAY MORNING
MAR. 23, 13 ADAR II

Public Fast Day. (It is not a Scriptural obligation as are the other four public fast days, look at *Shulchon Aruch siman* 656).

שחרית / SHACHRIS

The *Chazzan* says **ענונו** between **גואל** and **רפאנו**; *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; *Kaddish Tiskabel*; **עלינו**; Psalm of the Day; Mourner's *Kaddish*.

מנחה / MINCHA

אשרי; Half-Kaddish; 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 "מגן דוד"; יהללו; Half-Kaddish; Shemonah Esrei including ענו in "שמע קולנו"; שים שלום. During the Chazzan's Repetition, the Chazzan says ענו between שים שלום and רפאנו; רפאנו and גואל. (No Tachanun), Kaddish Tiskabel; עליו; 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. 23,
14 ADAR II

מעריב / MAARIV

Shemonah Esrei with ועל הנסים. If one forgot to say ועל הנסים, and first recalled his omission only after he had already said the Shem of 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: "על מקרא מגילה", "שעשה נסים", and "שהחיינו".

[*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. 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 את ריבנו". We then say "אשר הניא" and "שושנת יעקב" followed by "ואתה קדוש" and *Kaddish Tiskabel* without עלינו; 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.

When we arrive home we make somewhat of a festive meal, eaten on a nicely set table with candles lit.

The final time for the sanctification of the New Moon of *Adar II* is the entire night following Tuesday, March 22, (13 *Adar II*).

THURSDAY MORNING, MAR. 24

שחרית / SHACHRIS

ועל הנסים in *Shemonah Esrei*; in the

Chazzan's Repetition, we say special *Piyutim* known as the *Krovetz L'Purim*; no *Tachanun*; יהי רצון no א-ל ארך אפים no 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*: "שעשה נסים", "על מקרא מגילה" and "שהחיינו" (it should be announced that as the *Bracha* "שהחיינו" is made we should intend that it also applies 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 "שושנת" (no); "ובא לציון" "אשרי" ("אשר הניא" no); "יעקב" (no); *Kaddish Tiskabel*; 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 וְעַל הַנְּסִים 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. 25, 15 ADAR II

No *Tachanun* and **למנוחה**; we should rejoice somewhat on this day, too.

שבת פרשת צו

SHABBOS PARSHAS TZAV

MAR. 26, 16 ADAR II

The *Haftorah* is read from Jeremiah 7:21-8:3 and 9:22-23.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Shemini*. We say **צדקתך צדק**.

שבת פרשת שמיני

SHABBOS PARSHAS

SHEMINI

פרשת פרה

PARSHAS PARAH

APR. 2, 23 ADAR II

שחרית / SHACHRIS

Usual *Shabbos* service; **יוצרות**; we take

out two *Sifrei Torah*; in the first, we have seven *Aliyahs* in the weekly *Sidrah*, *Parshas Shemini*; 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 "א-ל מלא" or "אב הרחמים".

מוסף / MUSSAF

Shemonah Esrei of *Mussaf* for *Shabbos*.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Tazria*. We say צדקתך צדק.

THURSDAY, APR. 7, 28 ADAR II

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