

אדר

ADAR

משנכנס אדר מרבין בשמחה

When Adar arrives we rejoice exceedingly

דף היומ	דגים	אדר תשפ"א – FEB.-MAR. '21	
פד	13 Sat.	פ' משפטים, פ' שקלים, ב' דר"ח אדר הפטרה כן שכע שנים	א שבת
פה	14 Sun.		ב זונטאג
פו	15 Mon.		ג מאנטאג
פז	16 Tue.		ד דינסטאג
פח	17 Wed.		ה מיטוואך
פט	18 Thu.		ו דאנערש.
צ	19 Fri.		ז פרייטאג
צא	20 Sat.	פ' תרומה, פ' זכור הפטרה כה אמר ה'	ח שבת
צב	21 Sun.		ט זונטאג
צג	22 Mon.		י מאנטאג
צד	23 Tue.		יא דינסטאג
צה	24 Wed.		יב מיטוואך
צו	25 Thu.	תענית אסתר פורים	יג דאנערש.
צז	26 Fri.		יד פרייטאג
צח	27 Sat.	פ' תצוה, שושן פורים הפטרה אתה כן אדם	טו שבת
צט	28 Sun.		טז זונטאג
ק	1 Mon.	MARCH	יז מאנטאג
קא	2 Tue.		יח דינסטאג
קב	3 Wed.		יט מיטוואך
קג	4 Thu.		כ דאנערש.
קד	5 Fri.		כא פרייטאג
קה	6 Sat.	פ' כי תשא, פרשת פרה הפטרה ויחי דבר ה'	כב שבת
קו	7 Sun.		כג זונטאג
קז	8 Mon.		כד מאנטאג
קח	9 Tue.		כה דינסטאג
קט	10 Wed.		כו מיטוואך
קי	11 Thu.	י"ב קטן מוקדם	כז דאנערש.
קיא	12 Fri.		כח פרייטאג
קיב	13 Sat.	פ' ויקהל-פקודי, פ' החדש מבה"ח, ערב ר"ח הפטרה כל העם הארץ	כט שבת

מולד אדר : פרייטאג צופרי, 19 מינוט מיט 4 חלקים נאך 6

Molad Adar: Friday, Feb. 12, 6:19 AM and 4 Chalokim

א' דראש חודש

FIRST DAY ROSH CHODESH

FRIDAY, FEB. 12, 30 SHEVAT

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

ב' דראש חודש

SECOND DAY ROSH CHODESH

פרשת משפטים

PARSHAS MISHPATIM

1 ADAR

פרשת שקלים

PARSHAS SHEKOLIM

קבלת שבת

WELCOMING THE SHABBOS

FRIDAY EVENING, FEB. 12

ערבית / MAARIV

יבא *in Shemonah Esrei* for *Shabbos*.

SHABBOS MORNING, FEB. 13

שחרית / SHACHRIS

יבא *in Shemonah Esrei*; the
Chazzan's Repetition (those who say
יוצרות [*Piyutim* for special occasions],

say the *ויצרות* for *Parshas Shekolim*); Half *Hallel*; *Kaddish Tiskabel*; Torah Reading: we take out three *Sifrei Torah*; six *Aliyahs* in first *Sefer Torah* from the weekly *Sidrah, Mishpatim*. The second *Sefer Torah* is placed on the table. The first *Sefer Torah* is lifted off the table, rolled up, and covered; the second *Sefer Torah* is read, with the *Aliyah* in *Parshas Pinchas* – (Numbers 28:9-15) the two paragraphs "וביום השבת" and "ובראשי חדשיכם"; the third *Sefer Torah* is placed next to the second *Sefer Torah*, Recite Half *Kaddish* on 2nd and 3rd תורה, which is then lifted and closed; the *Maftir* reads in the third *Sefer Torah* from *Parshas Ki Sisah*, *Parshas Shekolim* (Exodus 30:11-16). The *Haftorah* for *Parshas Shekolim* is read from Kings II 12:1-17. We do not permit a child to read the *Haftorah* for the congregation on any of the four special *Shabbosos*: *Shekolim*, *Zochor*, *Parah*, and *HaChodesh*. We do not say "א-ל מלא" or "אב הרחמים".

The foremost Rabbis of past generations instituted a wonderful practice whereby, on *Shabbos Shekolim Shuls* all over America conducted appeals for **Ezras Torah**, which was a holy bastion of relief and succor for thousands of families of Torah scholars, including *Gedolim*, *Tzaddikim*, widows, and children, whose poverty was relieved, to some degree, by the work of **Ezras Torah**. This practice must be maintained

through the present, because these appeals have become a major source of income for **Ezras Torah**. Heaven forbid that this practice be changed or replaced.

מוסף / MUSSAF

Half-Kaddish; in *Shemonah Esrei* of *Mussaf* for *Shabbos* and *Rosh Chodesh* we say אתה יצרת; *Chazzan's* Repetition (those who say יוצרות [*Piyutim* for special occasions], say the יוצרות for *Parshas Shekolim*); *Kaddish Tiskabel*; אין כאלקינו; עלינו; אנעים זמירות Psalm of the Day); אדון עולם Mourner's *Kaddish*; ברכי נפשי.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Terumah*; יעלה *ויבא* in *Shemonah Esrei* for *Shabbos Mincha*. (We do not say צדקתך צדק.)

שבת פרשת תרומה SHABBOS PARSHAS TERUMAH

פרשת זכור PARSHAS ZECHOR

FEB. 20 8 ADAR

We recite the regular *Shabbos* service (many say the יוצרות for *Parshas Zechor*). We take out two *Sifrei Torah*; seven *Aliyahs* in first from the weekly *Sidrah* – *Terumah*; 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 Zechor*. The *Haftorah* for *Parshas Zechor* is from Samuel I 15:2-34; we do not say "אב" or "הרחמים" or "א-ל מלא".

מנחה / MINCHA

Three *Aliyahs* in *Parshas Tetzaveh*. We do say צדקתך צדק.

תענית אסתר TAANIS ESTHER

THURSDAY MORNING

FEB. 25, 13 ADAR

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

שחרית / SHACHRIS

The *Chazzan* says עננו between גואל and רפאנו; *Selichos*; אבינו מלכנו; *Tachanun* of Monday; Half-*Kaddish* א-ל ארך אפים; Torah Reading for fast days – 3 *Aliyahs* in "ויחל" (*Parshas Ki Sisah*: (32:11-14, 34:1-10); Half-*Kaddish*; ובא לציון; למנצח; אשרי; יהללו; יהי רצון; *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 גואל and רפאנו; אבינו מלכנו before שים שלום; (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

THURSDAY NIGHT, FEB. 25,
14 ADAR

ערבית / 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 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 את ריבנו". We then say "אשר הניא" and "שושנת יעקב" followed by "ואתה קדוש" and Kaddish Tiskabel without תתקבל; 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.

The final time for the sanctification of the New Moon of Adar is the entire night of Thursday, (14 Adar) If necessary the New Moon may be sanctified Friday night, untill 12:41 a.m. [15 Adar].

FRIDAY MORNING, FEB. 26,
14 ADAR

שחרית / SHACHRIS

ועל הנסים in Shemonah Esrei; in the

Chazzan's Repetition, many say special *Piyutim* known as the *Krovetz L'Purim*; no *Tachanun*; 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" "מקרא מגילה", "שעשה נסים" 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*). 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" "ועקב" (no "אשר הניא"); "אשרי"; "ובא לציון" (no "למנצח"); *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, not of a joyful nature, e.g., plain vegetables. (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* should be eaten today before noon so as not to interfere with the usual honoring of *Shabbos*.

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

We make all of our usual preparations for *Shabbos*; candle lighting at the proper time.

מנחה / MINCHA

ועל הנסים in *Shemonah Esrei*.

שבת פרשת תצוה
SHABBOS PARSHAS
TETZAVEH

שושן פורים
SHUSHAN PURIM
FEB. 27, 15 ADAR

The *Haftorah* is read from Ezekeal 43:10-27. We do not say אב or א-ל מלא. הרחמים. At *Mincha* we do not say צדקתך צדק.

Today, 15 *Adar*, is the *Yahrzeit* of *HaGaon HaRav Menachem Gettinger*, זצ"ל, who served as President of *Ezras Torah* from 5753-5775.

שבת פרשת כי תשא
SHABBOS PARSHAS
KI SISAH

פרשת פרה
PARSHAS PARAH

MAR. 6, 22 ADAR

Usual *Shabbos* service; many say *ויצרות*; we take out two *Sifrei Torah*; in the first, we have seven *Aliyahs* in the weekly *Sidrah*, *Parshas Ki Sisah*; Half-*Kaddish*. 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 do not say "א-ל-ל מלא" or "אב הרחמים".

מוסף / MUSSAF

As usual.

מנחה / MINCHA

Three *Aliyahs* in *Parshas Vayakhel*; we say *צדקתך צדק*.

THURSDAY, MAR. 11, 27 ADAR

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

ערב ראש חודש
EREV ROSH CHODESH

שבת פרשת ויקהל-פקודי
SHABBOS PARSHAS
VAYAKHEL-PEKUDEI

פרשת החודש
PARSHAS HACHODESH

MARCH 13, 29 ADAR

The usual *Shabbos Shemonah Esrei*; the *Chazzan's Repetition* (those who say *יוצרות* [*Piyutim* for special occasions], say the *יוצרות* for *Parshas HaChodesh*); *Kaddish Tiskabel*; Torah Reading: we take out two *Sifrei Torah*; seven *Aliyahs* in first *Sefer Torah* from the weekly *Sidrah – Vayakhel-Pekudai*, Half-*Kaddish*; the *Maftir* reads in the second *Sefer Torah* from *Parshas Bo* (Exodus 12:1-20); the *Haftorah* of *Parshas HaChodesh* is read (not *מחר חודש*) in Ezekiel 45:16-46:18. We bless the month of *Nisan* (no *ל-ל מלא* or *א-ל-ל מלא*); *אשרי*; *יהללו*; Half-*Kaddish*.

מוסף / MUSSAF

As usual; (those who say *יוצרות* [*Piyutim* for special occasions], say the *יוצרות* for *Parshas HaChodesh*).

מנחה / MINCHA

We do not say *צדקתך צדק*.