

## ADAR

### Be'khol Nafshekha Uv'khol Me'odekha – With all Your Being and with all Your Resources

In the biblical readings on the Mishkan, we learn of the people's willingness to donate their personal belongings for the building of the Temple. Indeed they are so generous, Moshe must tell them to stop. Clearly, when something is a priority — even more, when we are inspired — we devote our resources to bring about the desired result. Imagine what we could do if we set our minds to repairing the world.

1 <i>Rosh Hodesh Adar</i> Mon	Feb 15	16 Tue	Mar 2
2 Tue	Feb 16	17 Wed	Mar 3
3 Wed	Feb 17	18 Thu	Mar 4
4 Thu	Feb 18	19 Fri	Mar 5
5 Fri	Feb 19	20 <i>KI TISSA—Shabbat Parah</i> Sat	Mar 6
6 <i>T'RUMAH</i> Sat	Feb 20	21 Sun	Mar 7
7 Sun	Feb 21	22 Mon	Mar 8
8 Mon	Feb 22	23 Tue	Mar 9
9 Tue	Feb 23	24 Wed	Mar 10
10 Wed	Feb 24	25 Thu	Mar 11
11 <i>Ta'anit Esther – Fast Day</i> Thu	Feb 25	26 Fri	Mar 12
12 Fri	Feb 26	27 <i>VA'YAK'HEL - P'KUDEI</i> Sat <i>Mevarekhim ha'Hodesh</i>	Mar 13
13 <i>T'TZAVEH - Shabbat Zakhor</i> Sat <i>Megillah Reading (at night)</i>	Feb 27	28 Sun	Mar 14
14 <i>PURIM</i> Sun	Feb 28	29 Mon	Mar 15
15 <i>Shushan Purim</i> Mon	Mar 1		

## ADAR

**“When the Month of Adar begins, joy is increased.”**

**1 Adar**

### **ROSH HODESH**

Throughout *Rosh Hodesh*, in *Birkat ha'Mazon*, the Blessing After Meals, **ADD** *Ya'aleh ve'Yavo* (762/233) and the *Ha'Rahaman* designated for *Rosh Hodesh* (768/234).

Sunday Evening  
February 14

**MA'ARIV** for weekdays. During *Amidah* **ADD** *Ya'aleh ve'Yavo* for *Rosh Hodesh* (216/145).

Monday  
February 15

**SHAHARIT**. In the *Amidah* **ADD** *Ya'aleh ve'Yavo* (114/41). After the *Amidah* **OMIT** *Tahanun* and immediately recite the abbreviated *Hallel* (380/50), **OMITTING** those sections not recited on *Rosh Hodesh*. Continue with the full *Kaddish* (392/56) and the Torah service (138/65). We read four *aliyyot* from *Parashat Pinehas*: Numbers 28: 1-15 (1-3, 3-5, 6-10, 11-15). Recite the abbreviated *Kaddish*, *hagbahah* and *gelilah*, return the Torah to the ark (150/76) and recite *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Ps. 20) and recite *U'va le'Tziyon* (156/80).

**MUSAF**. *Tefillin* are **REMOVED**. Recite the abbreviated *Kaddish* (428/103) and continue with the *Musaf Amidah* for *Rosh Hodesh* (486/104), including, in the repetition, the *Kedushah* designated for weekdays (488/105). Recite full *Kaddish* (506/82). Conclude as usual but, after *Aleinu* and *Shir Shel Yom*, **ADD** *Barekhi Nafshi* (Ps. 104, 34/90) followed by a Mourner's *Kaddish*.

**MINHAH**. As usual on weekdays; however, in the *Amidah*, **ADD** *Ya'aleh ve'Yavo* for *Rosh Hodesh* (178/127). **OMIT** *Tahanun*.

**6 Adar**

### **SHABBAT PARASHAT T'RUMAH**

Saturday  
February 20

#### **SHAHARIT**

*Torah*: Annual, Exodus 25:1 – 27:19

Triennial, Exodus 26:31 - 27:19

(i) 26:31-26:33 (ii) 34-37 (iii) 27:1-27:3 (iv) 4-8 (v) 9-12 (vi) 13-16 (vii) 17-19

(m) 27:17-27:19

*Haftarah*: I Kings 5:26 – 6:13

**11 Adar**

### **Ta'anit Esther**

As *Purim* falls on Sunday, the day before is *Shabbat*. Therefore *Ta'anit Esther*, usually the day before *Purim*, is pushed back to Thursday. One of four minor fast days, so called because it does not begin on the evening before but lasts only during

11 Adar

**Ta'anit Esther**

the daylight hours. There are several reasons given for fasting on this day. Two of them are: (1) It commemorates the three-day fast of Esther and the Jewish people, prior to Esther's audience with the king, and (2) It commemorates the fasting of the Jews when they fought against Haman's minions on the 13th of Adar.

See **Appendix D** for modifications at both *Shaharit* and *Minhah* if it is ascertained that there are fewer than six of those present and eligible to be counted in a *minyana* who are fasting.

Thursday  
February 25

**SHAHARIT.** In reader's repetition of *Amidah*, **ADD** *Aneinu* (110/38). **[NOTE:** *Aneinu* is not recited by individuals in the silent *Amidah* at *Shaharit*.] After *Amidah* recite *Avinu Malkeinu* (124/57) and then *Tahanun* beginning *Ve'Hu Rahum* (128/59). Three persons are called to the Torah and we read Exodus 32:11-14, 34:1-10 [32:11-14 for the first, 34:1-3 for the second, and 34:4-10 for the third (979/341)]. During the reading of the Torah there are three occasions when the reader pauses and the congregation recites the next phrase which is repeated by the reader: In the first *aliyyah*, *Shuv me'haron... le'amekha...* (32:12); and in the third *aliyyah* the phrase is *Adonai, Adonai ... ve'hata'ah ve'nakeh* (34:6) and *ve'Salahta la'avoneinu...u'nehaltanu* (34:9). Conclude as usual.

**MINHAH.** After *Ashrei* (164/120) and the abbreviated *Kaddish* (166/121), the Torah is read. The Torah service is the same as at *Shaharit* (138/65). Three people are called to the Torah (Exodus 32:11-14, 34:1-10) (979/341). The breakdown of *aliyyot* is the same as *Shaharit* (with the same phrases recited by the congregation and then repeated by the reader — see above). The person receiving the third *aliyyah* is *Maftir* and recites the *Haftarah*, Isaiah 55:6-56:8 (980/342). [Some *Sefaradim* do not recite a *Haftarah*.] The blessings before the *Haftarah* are the same as for *Shabbat* (410/74). After the *Haftarah* recite only the first three of the concluding blessings through the words *Magen David* (410/74). The Torah is returned to the ark (570/76). Continue with the abbreviated *Kaddish* (166/121) and then the *Amidah* (168/122). In the *Amidah*, individuals who are fasting **ADD** *Aneinu* as part of the blessing *Shome'a Tefillah* (178/127). In the repetition of the *Amidah*, the reader also recites *Aneinu* as a separate blessing, but after the blessing *Go'el Yisra'el* (172/124) and **ADD** *Birkat Kohanim* (184/131). In the *Amidah* (both the silent and repetition) **SUBSTITUTE** *Sim Shalom* (instead of *Shalom Rav* usually recited at *Minhah*) (184/131). **RECITE** *Avinu Malkeinu*; **RECITE** *Tahanun* (192/132); full *Kaddish* (194/134); *Aleinu* (196/135); and Mourner's *Kaddish* (198/136).

13 Adar

**SHABBAT PARASHAT T'TZAVVEH**  
**Shabbat Zakhor**

The second of the special Sabbaths before Passover, the Sabbath before *Purim* is called *Shabbat Zakhor*. We read a special *Maftir* portion which demands that we remember, "zakhor," Amalek, the prototypical anti-Semites, said to be ancestors of Haman. This reading has a special status and according to most authorities, it is a biblical obligation to hear this reading.

Saturday  
February 27

**SHAḤARIT**

*Torah*: Annual, Exodus 27:20 – 30:10

Triennial, Exodus 29:19-30:10

(i) 29:19-29:21 (ii) 22-25 (iii) 26-30 (iv) 31-34 (v) 35-37 (vi) 38-46 (vii) 30:1-30:10

*Maftir*: Deuteronomy 25:17-19

*Haftarah*: (a) I Samuel 15:2-34 (s) I Samuel 15:1-34

For the Torah reading, two scrolls are taken from the ark. A minimum of seven *aliyyot* are read from the weekly portion in the first scroll. After completing the reading from the first Torah, the second scroll is placed on the desk and the abbreviated *Kaddish* is recited. Then *hagbahah* and *gelilah* are called for the first scroll. The *Maftir* section (Deuteronomy 25:17-19) is read from the second scroll and the *hagbahah* and *gelilah* are called after reading from the second Torah. **Omit Av ha'Rahamim** even in synagogues whose tradition it is to recite this on *Shabbat*.

**MINḤAH**. As usual but **OMIT Tzidkat'kha Tzedek**.

14 Adar

**PURIM**

Saturday Evening  
February 27

In addition to the reading of the *Megillah* (discussed below) and the wearing of costumes, the holiday of *Purim* is also celebrated during the day on Sunday with three *mitzvot* mentioned in the Book of Esther: (1) the sending of *mishlo'ah manot* (at least two types of food to one person); (2) the giving of *matanot la'evyonim* (gifts to the poor); and (3) a *Se'udat Purim* (a *Purim* meal). According to Maimonides, it is desirable to moderate our *mishlo'ah manot* in order to increase that which we give for *matanot la'evyonim*. At each meal, throughout *Purim*, we **ADD Al ha'Nissim** (760/232) during *Birkat ha'Mazon* (Blessing After Meals, 754/230).

**MA'ARIV**. The evening is a weekday service (200/137). As on every *motzei Shabbat* (Saturday evening) include *Attah Honantanu* (212/143) and for *Purim* **ADD Al ha'Nissim** (218/146) in the *Amidah*. After *Amidah*, full *Kaddish* (222/149). Thereafter a scroll of *Megillat Esther* is unrolled and folded like a letter and read publicly. Three blessings

are said before the reading: "Barukh Attah ... al mikra Megillah;" "Barukh Attah ... she'asah nissim la'avoteinu ba'yamim ha'hem uva'zeman ha'zeh;" and She'Heheyanu (194/220).

### READING OF THE MEGILLAH

The following practices should be noted in connection with the reading of the *Megillah*. **First**, every time the name "Haman" is read, noise is made to drown out his name, in fulfillment of the biblical commandment "tim<sup>h</sup>eh et zekher Amalek — blot out the memory of Amalek" (Deut. 25:19), Haman being a descendant of Amalek. **Second**, the following verses (of redemption) are said aloud first by the congregation then by the reader: 2:5; 8:15; 8:16; and 10:3. **Third**, the following verses are read in a louder voice: 1:22; 2:4; 2:17; 4:14; 5:4; and 6:1. **Fourth**, several phrases are chanted to the trope of *Eikhah* (Lamentations): The words "vekheilim mikelim shonim" in 1;7; 2:6; last three words of 3:15; 4:1; second half of 4:3; last three words of 4:16; end of 5:7; and 8:6. **Fifth**, the portion of the verses listing the ten sons of Haman, 9:7-10, is read in one breath. After the *Megillah* is read, the blessing "Barukh Attah ... ha'rav et riveinu, ve'ha'dan et dineinu" is recited (194/220). In the evening some add the poem *Asher Heni* (195) and in the evening and morning many recite *Shoshanat Ya'akov* (196/220) after the reading of the *Megillah* (194).

Continue with *Viyhi No'am* (684/158), *Yoshev be'Seter Elyon* (684/158), *ve'Attah Kadosh* (684/159) and full *Kaddish* (688/160) but **OMIT** the verse *Titkabbal*. Conclude with *Aleinu* (696/163) and Mourner's *Kaddish* (698/164) and *Havdalah* (700/165).

Sunday  
February 28

**SHAḤARIT.** AS usual on weekdays, but **ADD** *Al ha'Nissim* (118/42) in the *Amidah*. [*Hallel* is **NOT RECITED** on *Purim*.] **OMIT** *Taḥanun*. Recite the abbreviated *Kaddish* (122/47). Continue with the Torah service (138/65). The Torah reading is Exodus 17:8-16. There are three *aliyyot* and the division is 8-10, 11-13, 14-16. After the Torah reading, recite the abbreviated *Kaddish* (146/71); then raise, lift and return the Torah (146/76). The *Megillah* is read following the same procedures as on the previous evening, including the recitation of three blessings before and one after. (*She'Heheyanu* is recited again and applies not only to the *Megillah* but also to the new *mitzvot* performed during the day, as noted above.) After the *Megillah*, recite *Ashrei* (152/78). **OMIT** *la'Menatze'ah* (Ps. 20). Continue with *U'va le'Tziyon* (156/80); full *Kaddish* (158/82); and conclude as usual.

**MINḤAH.** During *Amidah* **ADD** *Al ha'Nissim* (182/129). **OMIT** *Taḥanun*, and conclude with *Aleinu* (196/135) and Mourner's *Kaddish* (198/136).

15 Adar  
Monday  
March 1

**SHUSHAN PURIM**

**SHAHARIT AND MINHAH. OMIT Tahnanun. OMIT la'Menatze'ah.**

20 Adar

**SHABBAT PARASHAT KI TISSA**

**Shabbat Parah**

This is the third of the four special Sabbaths before Passover. On it we read, in a special *Maftir* reading, of the *Parah Adumah*, the red heifer, whose ashes were used in the purification ritual so that all could partake and share in the Passover sacrifice.

Saturday  
March 6

**SHAHARIT**

*Torah*: Annual, Exodus 30:11 – 34:35

Triennial, Exodus 33:12 - 34:35

(i) 33:12-33:16 (ii) 17-23 (iii) 34:1-34:9 (iv) 10-17 (v) 18-21 (vi) 22-26 (vii) 27-35

*Maftir*: Numbers 19:1 - 22

*Haftarah*: (a) Ezekiel 36:16-38 (s) Ezekiel 36:16-36

For the Torah reading, **two scrolls** are taken from the ark. A minimum of seven *aliyyot* are read from the weekly portion in the first scroll. After completing the reading from the first Torah, the second scroll is placed on the desk and the abbreviated *Kaddish* is recited. Then *hagbahah* and *gelilah* are called for the first scroll. The *Maftir* section (Numbers 19:1 - 22) is read from the second scroll and the *hagbahah* and *gelilah* are called after reading from the second Torah. **OMIT Av ha'Rahamim** even in those synagogues whose tradition it is to recite it on *Shabbat*.

27 Adar

**SHABBAT PARASHAT VA'YAK'HEL - P'KUDEI**

**Shabbat ha'Hodesh**

**MEVAREKHM HA'HODESH**

The *Shabbat* before *Rosh Hodesh Nisan* (or *Rosh Hodesh Nisan* if it occurs on *Shabbat*) is the last of four special Sabbaths before Passover. We read, in a special *Maftir*, of the Torah's designation of *Nisan* as the first month.

Saturday  
March 13

**SHAHARIT**

*Torah*: Annual, Exodus 35:1 - 40:38

Triennial, Exodus 39:22 - 40:38

(i) 39:22-39:26 (ii) 27-32 (iii) 33-43 (iv) 40:1-40:8 (v) 9-16 (vi) 17-27 (vii) 28-38

*Maftir*: Exodus 12:1 – 20

*Haftarah*: (a) Ezekiel 45:16 – 46:18 (s) Ezekiel 45:18 - 46:15

