

SPECIAL DAYS IN ADAR

"When Adar comes in, we increase in joy."
[Ta'anis 29a]

Shevat 30/February 28/Friday
First Day Rosh Chodesh Adar

Adar 1/March 1/Shabbos Rosh Chodesh
Parshas Shekalim

This Shabbos is Shabbos Shekalim and Shabbos Rosh Chodesh. This is a very rare and unique Shabbos where we take out three Sifrei Torah. Similar to Simchas Torah. In the first one we read the regular Parshah (Terumah) in the second one we read the reading for Rosh Chodesh, and in the third the reading for Shekalim.

Beginning of the plague of darkness.

Yahrtzeit of **R. Avraham Ibn Ezra**, commentator on Chumash, 4924 (1164).



Tosfos Yom Tov Purim: **Rabbi Yom Tov Lipmann Heller**, author of Tosfos Yom Tov on the Mishnah, established the day of his installation as Rav of Cracow in 5403 (1643) as his private Purim.

Yahrtzeit of **R. Shabsai HaKohen Katz**, (the "Shach") author of Sifsei Kohen, on Shulchan Aruch, 5422 (1662).

Purim with the Rebbe

By: Rabbi Shimon Raichik OBM

I remember being by the Rebbe on three Purims which fell out on a Friday.
(This year (5785/2025) follows the same k'vius as those years.)

The first one was Purim 5734 (1974). This was six months after the Yom Kippur War. That year the Rebbe accelerated Mivtzah Purim - that we should give people Shalach Manos and read the Megillah in all different places.

During the preceding months there were elections in Israel. The labor party won the most seats, but they could not put together a ruling coalition. The Mavdal party (the religious Zionist party), had promised that they would not join the coalition.

(Continued on page 11)

“...The Alter Rebbe said all the authors of Sefarim until the “Taz” and the “Shach”, and them included, wrote their works with Ruach HaKodesh...” [HaYom Yom, Shevat 6]. “And similarly it says in She’airis Yisroel (of R. Yisroel Dov of Vilednik), D’rush L’Sukos, in the name of the Ba’al Shem Tov.” [Likkutei Sichos, Vol. 12, p. 70, Note 5]

Damascus blood libel, 5600 (1840).

Adar 2/March 2/Sunday

Yahrtzeit of **Reb Yisroel Alter of Ger**, known as the Beis Yisroel, 5737, 1977. See Farbrengen Parshas Tetzaveh, Shushan Purim 5737, where the Rebbe spoke about the connection between Lubavitch and Ger.

Adar 3/March 3/Monday

Second Beis HaMikdash was completed in 3412 (349 BCE). [Ezra 6:16] The Eastern wall had on it the image of Shushan, the capital of the Persian Empire, which ruled Eretz Yisrael in the first years of the Second Beis HaMikdash. [Middos 2:4]

Purim of Amzslav, 5604 (1844).

Many communities celebrated their own private Purims (with reading their own Megillos) when saved by HaShem from evil decrees. Many of them were in Adar.

Yahrtzeit of **R. Mordechai Yaffe**, author of Sefer Halevushim, 5372 (1612).

Adar 4/March 4/Tuesday

R. Meir (MaHaRaM) of Rotenburg’s body was released for burial in 5067 (1307) fourteen years after his death in the fortress of Ensisheim. He was buried in the old Jewish cemetery of Worms. Next to him was buried R. Alexander Susskind Wimpfen, who gave away his entire fortune to ransom the body. Both graves miraculously escaped Nazi ravaging of the cemetery.

Adar 6/March 6/Thursday

Moshe Rabbeinu completed his review of the Torah, 2488 (1273 BCE). [Seder Olam Rabah]

Birthday of **R. Menachem Mendel**, son of the Rebbe MaHaRaSh, 5627 (1867). He was born within the year of the Tzemach Tzedek’s passing, and named for him.

Yahrtzeit of **R. Shmaryahu Gurary**, oldest son-in-law of the Frierdiker Rebbe, brother-in-law of the Rebbe and Executive Director of Yeshiva Tomchei T’mimim, 5749 (1989).

Adar 7/March 7/Friday

Birthday of **Moshe Rabbeinu**, in 2368 (1393 BCE) ([Sotah 12b] and his Yartzeit in 2488 (1273 BCE). [Kiddushin 38a]

On the day of his passing, he said “Shiras Ha’azinu” to the B’nei Yisrael, [Ibn Ezra, Devarim 32:48], gave them his final blessing, and wrote thirteen Sifrei Torah, one for each Shevet and one for the Mishkan.

The Mon stopped falling that day. [Kiddushin 38a]

" . . . When Haman drew lots to determine the date to destroy the Jews he was happy when he drew Adar, month of Moshe's death, not realizing it was also the month of his birth." [Megillah 13b]

In many communities, today is the annual holiday and dinner of the Chevrah Kadishah Burial Societies (sometimes preceded by a fast and Selichos) because Hashem Himself buried Moshe Rabbeinu, freeing the Chevrah Kadishah that day. (The Chabad custom is Kislev 15, based on the Minhag of Lithuania.)

The custom of the Chabad Rebbei’im is not to say Tachnun on Adar 7. [Sefer HaMinhagim]

All copies of the Talmud in France were seized on Shabbos, 5000 (1240).

Yahrtzeit of **R. Shlomoh Efraim**, of Luntshits, author of K'li Yakar, 5379 (1619).

First auto-de-fe of the Spanish Inquisition, Seville, Spain, 5241 (1481). (The last auto-de-fe was on Adar 24, 5559 [1799].)

Adar 8/March 8/Shabbos - Parshas Zachor

Adar 9/March 9/Sunday

First controversy of **Beis Hillel** and **Beis Shammai**, [Megilas Ta'anis].

The Frierdiker Rebbe arrived in America, escaping the invasion of Poland, 5700 (1940). That day he founded Yeshiva Tomchei T'mimim in the United States.

On that day he said the well known verse "America is nisht andersh," America is not different. The Frierdiker Rebbe started this mission right away, by establishing a Yeshivah that day!

Adar 10/March 10/Monday

Purim of Povidl (Bohemia), 5491 (1731).

First day of Learning at Yeshiva Tomchei T'mimim in America at Congregation Oneg Shabbos, Brooklyn, 5700 (1940).

Adar 11/March 11/Tuesday

The Megillah can be read from the eleventh through the sixteenth. [Mishnah, Megillah 1:1]

Yahrtzeit of **R. Mordechai Posner**, brother of the Alter Rebbe, 5583 (1823). He was the Rav of Ursha, and a great Gaon; he helped the Alter Rebbe establish the Chadorim, the study groups of the Alter Rebbe's disciples in Liozna, and helped prepare the Alter Rebbe's Shulchan Aruch for publication.

Yahrtzeit of **R. Chayim Yosef David Azulai**, ("ChIDA"), 5566 (1806). A Halachist and Kabbalist, historian and

bibliographer, he was close with the students of the Ba'al Shem Tov and the Mezritcher Magid who came to Eretz Yisrael, and cites their teachings and practices in his many Sefarim.

Yahrtzeit of **R. Avraham Bornstein of Sochachov**, author of Avnei Neizer, 5670 (1910).

Yahrtzeit of **R. Yosef Rozin**, the Gaon of Rogatchov, author of Tzofnas Pane'ach, 5696 (1936). He gave Semichah to the Rebbe. [Introduction to HaYom Yom]

Adar 12/March 12/Wednesday

Dedication of Beis HaMikdash built by Herod, 3750 (11 BCE).

Adar 13/March 13/Thursday

Ta'anis Esther - Fast day

Yom Nikanor: **Yehudah HaMacabi** defeated the Syrian general Nikanor, (161 BCE). [Megilas Ta'anis]

Yahrtzeit of **R. Yehudah HaChassid**, author of Sefer Chassidim, 4977 (1217).

"...It's known of the Roke'ach, and R. Yehudah HaChassid and their circle, that they were men of very great miracles." [Sefer HaChakirah, Eidus HaShem, of the Tzemach Tzedek]

"...Of him it was said that if he were in the time of the Amoraim, he'd be a great Amora, and if in the days of the Tana'im, a great Tana, and if in the days of the Nevi'im, he'd be a great Navi..."[Sichah, Tamuz 14, 5716]

Adar 14/March 14/Friday

Happy Purim!

The Jews of Achashverosh's empire miraculously survived the threat of annihilation. (Esther 9:21)

This year, since Purim is on Friday, and the fifteenth

is on Shabbos, walled cities (such as Yerushalayim) have Purim Meshuleshes, “Three-day Purim.” Because we may not read the Megillah on Shabbos, this is how it’s done:

In Yerushalayim (and other walled cities), they read the Megillah and give Matanos LaEvyonim on FRIDAY. On SHABBOS, they say Al HaNisim, and eat something extra in honor of Shushan Purim, and discuss and teach Derashos, publicly, about the Megillah. On SUNDAY, they have Simchas Purim, Mishloach Manos, and Seudas Purim. (They keep the rule of giving to whoever puts out his hand on SUNDAY and FRIDAY.)

(If they didn’t give Matanos LaEvyonim on Friday, or meet a needy person on Sunday, they can still do that Mitzvah.) (Shulchan Aruch, Orach Chayim, 688:6)

Today, thirty days before Pesach, we start to study Hilchos Pesach. (Alter Rebbe’s Shulchan Aruch, Hilchos Pesach, 429:1)

If you leave on a trip today you must do Bedikas Chometz without a Brochah. (Alter Rebbe’s Shulchan Aruch, Hilchos Pesach, 436:1)

We stop eating (Kosher for Pesach) Matzah thirty days before Pesach. (Igros Kodesh Vol VIII of the Rebbe p. 319)

Bris of **Moshe Rabbeinu**.

Yahrtzeit of R. Ze’ev Volf of Zhitomir, student of the Mezritcher Magid, author of Or HaMeir, 5560 (1800).

“...The Tzemach Tzedek cites him in Or HaTorah, and explains and comments on his words.” [Sichah, Shabbos Chazon, 5734]

“We have heard that he once visited the Alter Rebbe.” [Beis Rebbe]

Adar 15/March 15/Shabbos

Shushan Purim

Agrippa I began construction of a gate for the wall of Yerushalayim, 3802 (42), once a holiday. [Megillas Ta’anis]

Adar 16/March 16/Sunday

The **Friediker Rebbe** received American citizenship at 770, by special legislation of Congress, 5709 (1949). He said a Sichah and signed the documents.

Yahrtzeit of **Reb Menachem Alter of Ger**, known as the P’nei Menachem in 5756, 1996. He was in Yechidus with the Rebbe many times, and participated in the Siyumei HaRambam.

Adar 18/March 18/Tuesday

Yahrtzeit of **R. Alexander Zyskind of Horodna**, author of Y’sod V’shoresh Ha-avodah, 5554 (1794).

“...The Tzemach Tzedek told his sons that the Alter Rebbe met one time with the Rav HaTzadik, author of Y’sod V’shoresh Ha-avodah.” [Beis Rebbe]

“...He wanted to come to the Mezritcher Maggid, but he told him that he didn’t need this, as he’d already attained the way of Chassidus. If he joined the Chassidim, those opposed to them wouldn’t accept his influence... He visited the Maggid on the Shabbos before the Maggid’s passing.” [Introduction to 1971 edition of Y’sod V’shoresh Ha-avodah.]

Yahrtzeit of **R. Avrohom Dovid Lavut**, great-grandfather of the Rebbe, author of Kav Naki, Beis Aharon, and Sha’ar Hakollel, a great Chassid of the Tzemach Tzedek and the Rebbe MaHaRaSh, Rav of Nikolayev, 5650 (1890).

“...The [Friediker] Rebbe, my father-in-law, of blessed memory mentioned to the administration of Kehoth the necessity to reprint the Sefer Kav Naki...” [Introduction of the Rebbe to Kav Naki]

Adar 20/March 20/Thursday

Choni Hame'agel's prayer for rain answered (Megilas Ta'anis): "Once most of Adar went by and it didn't rain. They sent for Choni Hame'agel. He prayed but the rains didn't come. He drew a circle and stood in it, and said, "Master of The World, Your sons have turned to me; I swear in Your great Name that I won't move from here until You have pity on Your sons". The rains came down." [Ta'anis 23a]

Purim of Frankfurt (Fettmilch), 5376 (1616).

Yahrtzeit of **R. Yoel Sirkes, (the "BaCh")**, author of Bayis Chadash on the Tur, 5400 (1640).

"...The BaCh was a known Kabbalist, as we see how he writes about Birchos HaTorah, about Torah Lishmah, and uses expressions that are found only in Chassidus." [Sichah, Adar 16, 5724]

The Ba'al Shem Tov once said concerning the issur of Chodosh (to be careful with yoshon) in our times, outside of the Land of Israel, that we can rely on the BaCh who permits it, and is lenient regarding this issue. Why? The greatness of the BaCh is such that, gehinom was cooled off for 40 days (according to the Ba'al Shem Tov) in his honor.

There is a story told about the Tzemach Tzedek regarding this issue. Someone asked him about Chodosh, and he said there are certain people who are lenient and they rely on the BaCh and he is someone we can rely on because gehinom was cooled off for 60 days (according to the Tzemach Tzedek) before he passed through.

Why did the BaCh have to pass through? One of the reasons a Tzaddik may have to pass through is to pull out Neshamos that are there. *Otzar Minhagei Chabad, p. 260 See also, Sicha, Acharon Shel Pesach 5740 (1980)*

Adar 21/March 21/Friday

Purim of Narbonne, 4496 (1236). Oldest recorded private Purim.

Yahrtzeit of **R. Elimelech of Lizhensk**, author of Noam Elimelech, colleague of the Alter Rebbe, 5546 (1786).

...Once the Alter Rebbe met a Rav, who said he had a Sefer called Noam Elimelech, which he kept under a bench, and wanted to know about its author. The Alter Rebbe said, "The author is such that if you put him under the bench, too, he wouldn't say anything either." [Beis Rebbe]

Adar 22/March 22/Shabbos - Parshas Parah

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Adar 23/March 23/Sunday

The Mishkan was assembled and disassembled for seven days until the Chanukas HaMishkan, 2449 (1312 BCE). [Bamidbar Raba, 13, Yerushalmi, Yoma 1:1]

Beginning of Consecration of **Aharon and his sons** as Kohanim, 2449 (1312 BCE). [Vayikra 8:1, Rashi]

Dedication of Second Beis HaMikdash (516 BCE).

Yahrtzeit of **R. Yitzchok Meir Alter of Ger**, author of Chidushei HaRiM, 5626 (1866).

Adar 25/March 25/Tuesday

First day of Creation, according to **R. Yehoshua**. [Rosh HaShanah 19a]

Yahrtzeit of **R. Avraham Gershon Ashkenazi of Kitov**, brother-in-law of the Ba'al Shem Tov, 5521 (1761).

Birthday of **Rebbetzin Chayah Mushka**, of blessed memory, wife of the Rebbe, 5661 (1901).

Adar 27/March 27/Thursday

Yehoyachin released from Babylonian prison upon the death of Nevuchadnetzar, after thirty-six years of imprisonment. [Seder Olam Raba]

Yahrtzeit of **Tzidkiah**, last king of Yehudah, who died in captivity, in Bavel, 3364 (396 BCE).

Yahrtzeit of **R. Immanuel Chai Ricci**, Kabbalist, author of Mishnas Chassidim, 5503 (1743).

“...My great-uncle, the Gaon R. Yehudah Leib, told me in the name of [the Alter Rebbe] that he was extremely meticulous about this because it was brought in the Mishnas Chassidim... [Tzemach Tzedek, Piskei Dinim, Yoreh De'ah, 116]

Adar 28/March 28/Friday

Once a holiday, commemorating the rescinding of the

Roman decree against Bris, Torah and Shabbos, through the efforts of **R. Yehudah b. Shamua** and his colleagues. [Megilas Ta'anis, Rosh Hashanah 19a]

Purim Mitzrayim.

Yahrtzeit of **R. Moshe HaKohen Hornstein**, son-in-law of the Rebbe MaHaRaSh, 5701 (1941). He married the Rebbitzin Chayah Mushka, the Rebbe MaHaRaSh's youngest daughter.

Adar 29/March 29/Shabbos

Parshas HaChodesh

Shabbos Chazak

Shabbos Mevorchim

Erev Rosh Chodesh Nissan

Yahrtzeit of **R. Yekusiel Zalman**, son-in-law of the Mittler Rebbe, 5627 (1867) and grandson of R. Levi Yitzchak of Berditchev. (His father, Rabbi Yosef Bunim, was the son-in-law of Rabbi Levi Yitzchak.)

R. Yekusiel Zalman married Rebbetzin Beila, daughter of the Mitteler Rebbe. Their marriage was celebrated in Zhlobin.

The Chasidim tell many stories about this marriage, known as “the great marriage of Zhlobin,” for no less a reason than that the grandparents of the newlyweds, the Alter Rebbe and Rabbi Levi Yitzchak, participated in the event.

The town of Zhlobin had the privilege of hosting this wedding by virtue of its geographical location, half-way between Liadi, where the Alter Rebbe lived, and Berditchev, home of Rabbi Levi Yitzchak.

Nisan 1/March 30/Sunday

Rosh Chodesh Nisan

PURIM LAWS & CUSTOMS

THURSDAY NIGHT - FRIDAY / MARCH 13-14

Ta'anis Esther

13 Adar/March 13/Thursday

Ta'anis Esther commemorates the three days that Esther and the people of Shushan fasted in Nissan. [Esther, 3:12, 4:16]

It also commemorates the day the Jews fasted and prayed to Hashem when they defended themselves on the thirteenth of Adar. [Esther, 9:1-2]

All men and women must fast. Pregnant or nursing women, or people feeling ill, are exempt. Consult a Rav if necessary.

Shachris:

The Shliach Tzibur says Aneinu in the Repetition of the Shemoneh Esrei. We say Selichos, the long Avinu Malkeinu, and read the Torah.

Machatzis HaShekel:

Before Minchah we give Machatzis HaShekel (half shekel) to commemorate the silver half Shekel Jews gave in the Beis HaMikdash. They gave it in Adar so that by Nisan they could purchase the Communal Sacrifices (Korbanos Tzibur) for the year.

It's customary to give **3** half dollars, since Parshas Shekalim mentions the Machatzis HaShekel three times.

The obligation begins at age twenty (according to some opinions thirteen). Some give on behalf of

their wives and children. Once you begin to give for a child, you must give every year.

If you didn't give it on Ta'anis Esther, you may still do so before the Megillah reading on Purim Day.

Minchah:

We read the Torah and Haftorah for a fast day. We say Aneinu in Shemoneh Esrei at Shema Koleinu. We don't say Tachnun and Avinu Malkeinu.

PURIM

ADAR 14/MARCH 13-14/

THURSDAY NIGHT - FRIDAY

All men and women are obligated in the five major Mitzvos:

1. Listen To The Reading Of The Megillah

Men and women are obligated to hear the Megillah twice, once at night and once by day.

It's preferable to hear the Megillah in Shul.

It's customary to bring even small children to Shul to hear the Megillah reading (if they won't disturb).

The Ba'al Koreh should be well versed in the laws of Megillah.

Before reading the Megillah, the Ba'al Koreh (and listeners with Kosher Megillos) fold the Megillah into thirds.

The Ba'al Koreh says the three Brochos for us.

We stand for the Brochos.

Don't answer "Baruch Hu U'Varuch Shemo". **Do** say Amen after each Brochah.

The Ba'al Koreh says the Brochos with the intention that he's saying the Brochos and reading the Megillah for all listeners. **We** have in mind, when hearing the Brochah and the reading of the Megillah, that we're fulfilling the Mitzvah through him.

To fulfill the Mitzvah, you must hear **every** word of the Megillah. You can't speak from the first Brochah before the Megillah reading until after the Brochah afterward. If you have a Kosher Megillah you may read with the Ba'al Koreh, (quietly so that others can hear the Ba'al Koreh). If you are following a printed text, don't read aloud.

The congregation says the four Pesukim of Geulah and those of Haman's ten sons; the Ba'al Koreh reads them only after the congregation finishes.

The Chabad custom is to make noise at Haman's name only when he's mentioned with a title. The Ba'al Koreh should wait for silence before continuing.

When the Ba'al Koreh reads the words "Igeres HaZos" [9:26] and "Igeres HaPurim HaZos HaSheinis" [9:29], he (and those with Kosher Megillos) shakes the Megillah.

After the Megillah, we say the Brochah "HaRov Es Riveinu" if there's a Minyan. We say "Shoshanas Ya'akov" and roll up the Megillah.

If you read for others after you have already fulfilled the Mitzvah:

It's better that one of the listeners make the Brochos. If you're reading for women only, **they** should say the Brochah "Leshmo'a Megillah" instead of "Al Mikra Megillah." Say the Brochah after the Megillah only if there's a Minyan.

2. SAY AL HANISSIM

We add Al HaNissim in Shemoneh Esrei and Birchas HaMazon to thank Hashem for the miracle of Purim.

In Shemoneh Esrei:

Say Al HaNissim in the Brochah of Modim.

If you didn't say Al HaNissim and remember it before saying Hashem's name in the Brochah "HaTov Shimcha U'L'chah Na'eh L'Hodos," say Al HaNissim and continue from "Ve'al Kulam..."

If you already said Hashem's name, finish the Brochah and don't say Al HaNissim.

In Birchas HaMazon:

Say Al HaNissim in the second Brochah of Birchas HaMazon after Nodeh.

If you didn't say Al HaNissim and haven't said Hashem's name at the end of the Brochah, you can say Al HaNissim at that point.

If you've gone further, continue to "HaRachamon Hu Y'zakeinu Liymos HaMoshiach," and add: "HaRachamon Hu Yaseh Lonu Nissim Kemo She'osoh La'avoseinu Bayomim Haheim Bizeman HaZeh." and begin Al HaNissim from "Bi'mei Mordechai."

3. Send Mishlo'ach Manos

On Purim Day, send a gift of at least two kinds of food that can be eaten without preparation (i.e. cakes, fruits, drinks, cooked fish or meat, etc.) to at least one friend. This demonstrates friendship and brotherhood among the Jewish people.

A man sends to a man, a woman sends to a woman, boys send to boys and girls send to girls. Children should be encouraged to send Mishlo'ach Manos.

A mourner must send Mishlo'ach Manos, but we don't send to him. You may send to other members of his family.

4. GIVE MATONOS LAEYONIM

On Purim Day, give charity of at least a nominal sum to two poor people. If you can't find a poor person, set the money aside until you find one, or put it in a Pushka (charity box).

You can give to any poor person, man, woman, or a child (who understands), or a mourner. There is **no** requirement for a man to give only to a man, or a woman to a woman, etc. Giving to the poor, further demonstrates the spirit of unity among the Jewish people.

A woman should not rely on her husband to fulfill the Mitzvah for her. She should personally give Matonos LaEvyonim, and send Mishlo'ach Manos to her friends.

Children should be encouraged to fulfill this Mitzvah. On Purim, whoever stretches out his hand and asks, should be given Tzedakah.

It's better to increase in Matonos LaEvyonim than in Mishlo'ach Manos and Seudas Purim. Machatzis

HaShekel and (the minimum amount of) Matanos LaEvyonim may not be from Ma'aser money.

5. EAT THE FESTIVE PURIM MEAL

During the day of Purim we eat a special meal to rejoice in the Purim spirit.

This year Purim is on Friday, so we eat the Seudah in the morning.

PURIM NIGHT - THURSDAY NIGHT

Add Al HaNissim in Shemoneh Esrei in Ma'ariv.

After Shemoneh Esrei, we say Kaddish with Tiskabeil, and read the Megillah.

After the Megillah, we say Shoshanas Ya'akov, V'Atah Kadosh, Kadish and Aleinu.

One may read the Megillah all night until dawn.

We eat a small Seudah on the night of Purim. It's correct to set the table with a tablecloth and candles to emphasize its festive nature.

Purim Day - FRIDAY

It's proper to wear Shabbos clothes on Purim.

The Mitzvos of Purim Day may be done from sunrise to sunset. **Make sure to get all your Mitzvos, Miv'tzo'im, and Mishlo'ach Manos done BEFORE SHABBOS.**

We don't say Tachnun. After Shemoneh Esrei we read the Torah (VaYavo Amalek). If you didn't hear Parshas Zachor, have in mind the Mitzvah of remembering Amalek.

After the Torah reading, we read the Megillah. If you still need to give Machatzis HaShekel, do so before the Megillah reading.

We wear Rashi Tefillin during the reading.

When the Ba'al Koreh says the Brochah of Shehechianu before the Megillah, have in mind the Mitzvos of Purim: Mishloach Manos, Matanos LaEvyonim and Seudas Purim.

Purim is an excellent opportunity to do Miv'tzo'im. You can provide people in old age homes, neighbors, and business associates with Mishlo'ach Manos and Matanos LaEvyonim for them to give out.

Children should fulfill the Mitzvos of listening to the Megillah, Mishlo'ach Manos, (boy to boy etc.), Matanos LaEvyonim, Seudas Purim, as well as Miv'tzo'im.

To give Matanos LaEvyonim on Purim itself, you can deliver it, in the morning, to Rabbi Yonah Landau, 455 N. Detroit Street, or Rabbi Schochet, at the Yeshivah.

The Four Parshios	
<p>Parshas Shekalim Terumah Adar 1/March 1</p> <p>We read Parshas Shekalim on the Shabbos before Rosh Chodesh Adar, or as it falls out this year, on Shabbos Rosh Chodesh Adar. It talks about the Mitzvah of giving Machatzis HaShekel, the silver half-Shekel every man had to give to the Beis HaMikdash annually in Adar. The money was used to buy the communal sacrifices for the year.</p>	<p>Parshas Parah Vayakhel Adar 22/March 22</p> <p>We read Parshas Parah on the Shabbos before we read Parshas HaChodesh. It teaches the laws of the Parah Adumah - Red Heifer, and how it purified. Since all Jews had to purify themselves before bringing the Korban Pesach, it is read now. According to some Halachic authorities, it is a Torah obligation.</p>
<p>Parshas Zachor Tetzaveh Adar 8/ March 8</p> <p>We read Parshas Zachor on the Shabbos before Purim. It teaches the Mitzvah to remember what Amalek did to us, and to erase their memory. We read it on the Shabbos before Purim since Haman was a descendant of Amalek. It's a Torah obligation. According to many Halachic authorities women are obligated as well as men.</p>	<p>Parshas HaChodesh Pekudei Adar 29/March 29</p> <p>We read Parshas HaChodesh on the Shabbos before Rosh Chodesh Nissan, or in some years, on Shabbos Rosh Chodesh Nissan. It talks about the first commandment that HaShem gave us, how to sanctify the months, and establishing the calendar starting from Nissan, as well as the laws of Pesach.</p>

Their Rabbanim paskened that they could not be a part of any government that does not correct the law of return to state that a Jew is someone born to a Jewish mother or someone that converted according to *halacha* (known as the controversy of “Mihu Yehudi”). And the Mavdal party had promised to listen to their Rabbanim and not join the government.

However, right before Purim they broke their promise, struck a deal with the Labor part, and joined the coalition.

That Shabbos was Shushan Purim and the Rebbe farbrenged. One thing that stood out to me from that farbrengen was that the way the Rebbe was shouting about “Mihu Yehudi”.

The Rebbe said that their Rabbis are calling it a dark day for Judaism, because their religious party was backing a government that recognized non-halachic conversions as valid. However, the Rebbe said that in fact it was not a dark day but a day of light because these people showed openly who and what they were. They are showing their true colors as clear as the light of day.

When the ministers are asked, “How can you do something like that?” they mockingly recite a possuk in Yeshaya: “Hashamayim kisi v’ha’aretz hadom ragli” (Heaven is My throne and the Earth is My footstool):

“You are rebelling again Malchus Shamayim!”

They retort: “Hashamayim? Kisi!” – “Who cares about Heaven? It’s my (parliamentary) seat that matters most!” (I think this is what the Rebbe meant.)

“This is against the kiyum of Eretz Yisroel!”

They retort: “V’ha’aretz? Hadom ragli!” – “The Land of Israel? I trample on this land with my feet!”

These religious ministers claim that they need to join the government to prevent the government from giving back any of the West Bank, but that is all a lie because the government had already decided to give back parts of the West Bank and the Mavdal party is not asked for their opinion on these matters.

The Alter Rebbe explains in Tanya that everyone can do teshuvah except someone who had improper relations and thereby created a child. Since his actions created a being which is walking around in the world, the person is prevented from doing teshuvah (one is not granted the opportunity, but if he pressed forcefully and overpowered his evil impulse and did repent, his teshuvah is accepted. [See Igeres Ha’Teshuvah Ch. 11]).

Similarly, since the minister of the interior and his party, the religious party, have already registered non-Jews as Jews and those people are walking

around in Tel Aviv, California, Melbourne or anywhere else in the world, and claiming they are Jews, it is very hard for the religious ministers to admit their faults, since these people are walking around, and so it is difficult for them to do teshuvah.

In those years and the years to follow, thousands of telegrams were sent to members of the knesset. Thousands of letters and telegrams telling them that the law should be changed, and that no religious party should be part of any government that refuses to change the law. The chareidi community did not realize what the Rebbe was seeing over in Israel. Many thought it was a fight that Lubavitch was fighting alone, which did not concern them. What the Rebbe saw was that today with the mass influx of Russian Jews to Eretz Yisroel and from other places around the world, this "Mihu Yehudi" had a catastrophic effect on us today. Thousands upon thousands of people are registered as Jews, with no questions asked.

* * *

The second such Purim I remember was 5737 (1977). Purim was on Friday, Parshas Tetzaveh.

In those years when Purim was on Friday the Rebbe would farbreng on Shabbos for Purim, as well as for Shushan Purim.

In the middle of the farbrengen the Rebbe spoke about Parshas Tetzaveh. Tetzaveh speaks about lighting the Menorah, and how every Jew has the obligation to light the Menorah.

The concept of Moshe Rabbeinu is Torah. As the verse connects them directly: "remember the Torah of Moshe, my servant". Torah is what connects us to Moshe Rabbeinu.

The same idea refers to our Nesi'im, our leaders. Nasi means "to lift up". It is the job of the Nasi to lift up the Jewish people and the Nasi

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lifts up even our highest faculties. Like the Torah states at the very beginning of Parshas Ki Sisa: “Ki sisa es rosh B’nei Yisroel”- “when you lift up the head of the Yidden”. This means that the Nasi uplifts even the head, the highest faculty of a human being. And the Nasi accomplishes this primarily through Torah.

The avoda of a Rebbe, a Nasi, is not only to make sure the action and emotions are right but to pick up the person to a higher level, mainly through Torah. The connection of a Rebbe and his Chassidim is mainly through their Torah. Moshe Rabbeinu’s mission is to light up the Neshamos of the B’nei Yisroel through Torah. Similarly, we connect to the Rabbei’im by learning their Torah. Both nigleh (the practical revealed laws) and Chassidus (the esoteric teachings). As we see, the way to connect to the Alter Rebbe is through learning the Alter Rebbe’s Shulchan Aruch and Tanya. The Rebbe then proceeded to enumerate all the Rabbei’im and their focus on nigleh and chassidus. The way to connect to the Rabbei’im is through Torah. By learning their Torah thoughts we become connected with them.

That year was special because the Hemshech of תרעב (the special series of discourses of the Rebbe RaShaB, beginning in the year 5672-1912) was printed then. The Rebbe focused for a while on learning the Torah of the Rebbe RaShaB and elaborated on his Torah.

Then the Rebbe went further. He said that just as the connection of the Nesi'im with their Chassidim

is through Torah, also the connection of a Nasi, a Rebbe, with other Nesi'im, leaders, and Gedolei Yisroel is through Torah. As we find by the Rebbei'im, from the Alter Rebbe and the Tzemach Tzedek and so forth, the Rebbe went through each generation. Then the Rebbe started focusing on the connection of the Nesi'im of Chabad with Kotsk.

(That year, the Gerrer Rebbe - the Bais Yisroel, passed away on Beis Adar. That week before Purim, his brother, Reb Simcha Bunim Alter, later on known as the Lev Simcha, became the new Gerrer Rebbe. The Gerrer dynasty stems from the students of Kotsk.)

The Rebbe started speaking about a connection between this dynasty of leaders and the Lubavitcher Nesi'im.

There was a connection between the Tzemach Tzedek and the Kotsker Rebbe. Both of them had the same name, and they used to send Shluchim, emissaries, from Lubavitch to Kotsk and so forth. Exactly what was brought between the two Rebbei'im we don't know, but we know there was a connection and exchange. The son in law of the Kotsker Rebbe was the Sochochover, who wrote the Eglei Tal. We learn from his writings that he was very medakdeik in the Halochos of the Alter Rebbe’s Shulchan Aruch. He writes a lot about it. Someone who was very close to the Eglei Tal said that he used to daven from a Nusach Ari Siddur, the Nusach of the Alter Rebbe.

And then there were the connections of the Ad-

murim of Ger with the Lubavitcher Rebbei'im. There were times when it wasn't easy to travel from one country to another. But they had their own way of communicating and the physical limitations were no impediment to their communication.

The Rebbe then continued with two stories. He introduced the stories by explaining that everything we see is b'Hashgocho Protis. Sometimes it can take quite some time before you see the guidance from it. As the Ba'al Shem Tov explains that a neshamah can come down for 70, 80 years, just to do a favor for another. Everything we see is b'Hashgocho Protis and has a lesson for us.

The first story is from when the Frierdiker Rebbe was in Warsaw. The Gerrer Rebbe, the Imrei Emes (the father of the Bais Yisroel and the Lev Simcha), was sitting shiva. The Frierdiker Rebbe sent the Rebbe to be Menachem Ovel. The Rebbe said, generally it was not his practice to go to any meetings and the like, but since the Frierdiker Rebbe told him that to go be Menachem Ovel, he had no choice and he went as a Shliach of the Frierdiker Rebbe to be Menachem Ovel the Gerrer Rebbe. "After all, if my father-in-law were to instruct me to go chop wood that is certainly what I would do; all the more so with nichum aveilim r'l which is a great mitzvah". The Rebbe went and fulfilled the Frierdiker Rebbe's direction, however he did not know what hora'ah to take from this.

The second story was from the era of WWI, before the Rebbe met the Frierdiker Rebbe. At that time

there were decrees from the Czar against the Jewish people. There was war between Germany and Russia, and the Russians suspected the Jews of being sympathetic to the Germans. So the Jews were driven away from Warsaw. Many refugees came to the city of Yekatrineslav, where the Rebbe lived in his childhood. The Rebbe was in Cheder and he was focused on learning. He wasn't interested in playing like the others. He was absorbed in his learning and he didn't realize that there was a new guest staying in his house. However when it was Shabbos, the Rebbe's father, R' Levi Yitzchok honored a specific Jew, and put him at the head of the table. There were many esteemed guests, but it was obvious that R' Levi Yitzchok was giving this guest special honor. They were talking words of Torah all Shabbos. His Yiddish wasn't a Yiddish that the Rebbe could understand easily, because it was a Polish Yiddish and not like the Russian Yiddish that the Rebbe was used to. The Rebbe saw how his father honored the guest so much and he wanted to know who he was. The Rebbe was afraid to approach his own father, so he asked his mother, Rebbetzin Chana. She told him that the guest is a brother-in-law of the Gerrer Rebbe [the Sefas Emes]. His name is R' Menachem Mendel Kaminer. He came from Poland, now he's in Yekatrineslav. The Rebbe remembered this story for many years but didn't know what hora'ah to take from it.

After relaying these stories, the Rebbe explained that at the time, he didn't know what the hora'ah was for him. Why did he need to go be Menachem Ovel the Gerrer Rebbe and why he needed

to interact with the brother-in-law of the Gerrer Rebbe? What guidance should he take from those events?

As I understood the Sichah, the Rebbe was saying that these two stories bring out the Rebbe's connection with the Admurim of Ger. Although previously he didn't see the purpose for a connection; now he sees the Hashgachah Protis in those interactions.

The Rebbe continued: It's time to wish the new Gerrer Rebbe, in the presence of hundreds of Jews gathered together in a place of kedushah (770), that his leadership be truly successful, built on the mesorah of his avos as it was until now – with strong connection to the Lubavitcher Nesi'im. A connection built on Ahavas HaTorah, Ahavas Yisroel, and Ahavas Hashem. A connection that reaches perpetually higher and higher levels. And especially in a way of Shalom – peace – since Shalom is the proper keili for all brochos “Hashem oz l'amo yitein, Hashem y'vareich es amo BaShalom”. Hashem gives strength to Yidden, Hashem blesses His nation with Peace. He should go securely, and without paying any heed to the naysayers, until Moshiach comes.

So this was a special farbrengen where the Rebbe wished the Gerrer Rebbe Hatzlochoh in his leadership and connected the Gerrer dynasty to the Nesi'im of Chabad.

* * *

The third Purim I remember was 5741 (1981).

That Purim in the morning, instead of davening with the Rebbe's minyan, I went with some people to an old-age home to read the Megillah and do Miv'tzo'im. Later I came back to 770 and the Rebbe was davening Minchah.

I was there with my son Yosef Yitzchok (then 2 years old). I was holding my son and after Minchah the Rebbe went to his room around 3:30pm. We waited there for the Rebbe to come out of his room and go home. But when the door opened, the Rebbe went left (down the corridor to the upstairs shul) instead of going to the right (to exit 770 and head home).

We all ran into the small shul upstairs, and Rabbi Groner came running in and said that the Rebbe instructed for all the windows and doors to the shul to be closed. People were outside banging on the windows, and then, since the windows had no latches, the people opened the windows and climbed in. When the Rebbe walked into the shul, I was standing by the Rebbe's table with my son in my arms. The Rebbe had to wait for his chair to be brought up from downstairs as his chair had already been brought downstairs to be ready for Kabolos Shabbos.

The chair was set up, and the Rebbe sat next to the door to the “cheder sheini” where the Rebbe davened Minchah on Fridays and Shabbos. There were maybe 30 people in the shul and they started to push, I looked to the person near me as if to say “Why are you pushing?” but it did not help. The pushing got so bad two bochurim had to sit on the

floor near the Rebbe's table, and place their feet there to keep the table from moving. My son started to cry, so I pulled back and stood more in the middle of the shul by the bimah.

The Rebbe said a ma'amar for 12 minutes starting with the possuk from the Megillah "Layehudim hoisah orah v'simchah." Afterwards, the Rebbe did not have his becher so they used either a plastic or a foam cup and the Rebbe said the brochoh and then said l'chaim to everyone around the table. Then the Rebbe said, standing here we should say l'chaim without any limitations "b'li hagbolos." Then the Rebbe started singing "Ufaratzta," and then he stood up to see the people in the back and say l'chaim to them.

Then the Rebbe sat down and asked that another cup of wine be poured. The Rebbe said another l'chaim and reminded everyone to make a brochah acharonah. As the Rebbe left, he turned and saw the doors and windows open and said to Rabbi Groner "I thought we made up that the doors and windows were to be closed."

I went home, and by the time I got there, everyone had already heard what happened. My father heard that the Rebbe said a ma'amar but he was not there because he was on Miv'tzo'im. Someone asked him if he regretted not having been by the ma'amar. My father answered no, because he was on the Miv'tzo'im of the Rebbe.

That night for Kabolos Shabbos, 770 was very lebedik. Everyone had heard what the Rebbe had

said - that we should say l'chaim without limitations.

Shabbos was the farbrengen for Purim. In the middle of the farbrengen the Rebbe said he also had to make a farbrengen for the honor of Yerushalayim, for Shushan Purim, which was that day. If there was to be another farbrengen it would have to be after Minchah, but that would be a bother to the community. So the Rebbe said, "Therefore we will now cover the mezonos and do other things which will make this like a second farbrengen."

In this farbrengen, the Rebbe mentioned a letter that he had written concerning Purim and Yerushalayim (see below for the letter) and that because of this the simchah of Purim is three days: Friday, Shabbos and Sunday. We should all try to connect ourselves to Yerushalayim as it says (Tehillim 137 5-6): "Im eshkachaich Yerushalayim..." "If I forget you Yerushalayim, let my right hand forget its movement..."

This Sunday, Jews all over should get together and make gatherings, especially for children, for boys and girls to connect through Torah and tefillah and give out tzedakah similar to matanos la'evyonim and also give out food similar to mishloach manos, and we should do it all with ponim yafos, with simchah.

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PURIM AND YERUSHALAYIM

“...In clear, practical words: to strengthen and broaden the Purim preparations, in such a way that every Jew, will observe Purim, in the fullest degree. And of course, to make it possible for every Jew, under special conditions, (in the army, old age homes, orphanages, hospitals, or prisons) to observe Purim.

There’s another idea connected with this Purim: When Purim is on Friday, in Yerushalayim, the holiday extends to the next Sunday, as far as several aspects: Seudas Purim, simchas Purim, mishloach manos, etc.

Immediately, at the beginning of exile, all Jews accepted upon themselves not to forget Yerushalayim, to remember it, to raise it above every joy. Therefore it’s appropriate and fitting for Jews - in all places - to add many aspects of celebration on Sunday: In Divrei Torah, which make the heart happy (Tehillim: 19), to make Jews happy - with Ahavas Yisroel, and if appropriate or necessary, by sending mishlo’ach manos, and matanos la'evyonim.

And especially, by gathering to strengthen Yiddishkeit, in a context of “Yerushalayim,” Yirah Sh’leima - the completeness of fear of Hashem. And especially gatherings of Jewish children, all of whom, even little babies, are members of the Army of Hashem. (Particularly, since Haman wanted to destroy “all the Jews, from young to old, babies and women, on one day.” Esther told Mordechai, “Go, gather all the Jews” refuting Haman’s accusation that the Jews were “scattered and separated.”)

And through all this, to unite with Yerushalayim, which we face towards every day, at every prayer, as it says: “And they will pray in the direction of the city You chose,” [Melachim 1: 8:42] which He chose and gave to every Jew, forever, as an eternal inheritance.”

[From a letter of the Rebbe, Adar II, 5741]

Directives of the Rebbe for Adar - המעשה הוא העיקר

- The Rebbe encourages us to add in Simcha during the 30 days of Adar.
- In the weeks of Parshios Terumah, Tetzaveh, and Ki Sisa, we should add in learning the M’forshim concerning the building of the Mishkan and its Keilim.
- During the week of Zayin Adar we should add in Torah, Tefillah and Tzedakah. The Rebbe explains, to add in learning, to daven with more kavanah, and to give extra Tzedakah.
- The Rebbe encourage us to take the opportunity to do Miv'tzo'im on Purim. You can provide people in old age homes, neighbors, and business associates with Mishlo’ach Manos and Matanos La'evyonim for them to give out.
- **Children should fulfill the Mitzvos of listening to the Megillah, Mishlo’ach Manos, (boy to boy etc), Matonos LaEvyonim, Seudas Purim, as well.**

A Freilichen Purim!!!!

Adar 5785 Calendar

Rosh Chodesh Adar Day 1
Friday/February 28/Shevat 30

Shabbos Rosh Chodesh Adar
Adar 1/March 1/Terumah
Parshas Shekalim
Light Candles Friday February 28:

Tetzaveh
Parshas Zachor
Adar 8/March 8
Light Candles Friday March 7: **5:37**
Shabbos Ends: **6:40**
Last Time to Read Shema: **9:06**

Ta'anit Esther
Thursday/Adar 13/March 13
Fast Begins: **5:48**
Machatzis HaShekel /Minchah
Fast Ends: **7:25**

Purim Night
Thursday Night/Adar 14/March 13
Megilah Reading after maariv

Purim
Friday/Adar 14/March 14
Sunrise: **7:05**
*Remember it's Friday -
All Mitzvos need to be completed
before Licht Bentching*

Ki Tisa
Shushan Purim
Adar 15/March 15
Light Candles Friday March 14: **6:43**
Shabbos Ends: **7:46**
Last Time to Read Shema: **10:01**

Vayakhel
Parshas Parah
Adar 22/ March 22
Light Candles Friday March 21: **6:48**
Shabbos Ends: **7:51**
Last Time to Read Shema: **9:55**

Pekudei
Shabbos Chazak
Shabbos Mevarchim Nisan
Parshas Hachodesh
Adar 29/March 29
Light Candles Friday March 28: **6:54**
Shabbos Ends: **7:57**
Last Time to Read Shema: **9:49**

Molad of Nisan
Shabbos/March 29 7:46 pm + 1
Cheilek

Rosh Chodesh Nisan
Sunday/Nisan 1/ March 30

