

SPECIAL DAYS IN ADAR

“When Adar comes in, we increase in joy.” [Taanis 29a]

Shevat 30/February 15/Thursday
First Day Rosh Chodesh Adar

Adar 1/February 16/Friday
Second Day Rosh Chodesh Adar

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).

“...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 Shearis Yisroel (of R. Yisroel Dov of Vilednik), Drush LiSukos, in the name of the Baal Shem Tov.” [Likutei Sichos, Vol. 12, p. 70, Note 5]

Damascus blood libel, 5600 (1840).

Adar 2/February 17/Shabbos

Yahrtzeit of **Reb Yisroel Alter of Ger**, known as the Beis Yisroel, 5737, 1977. See Far-

פּוּרִים

Wednesday Night ~ Thursday / Feb 28 ~ March 1

ט'אניס אסתר

Adar 13/Feb 28/Wednesday

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

Ta'anis Esther also commemorates the day the Jews fasted and prayed to Hashem when they defended themselves of 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 Sh'moneh Esrei. We say Selichos and the long Avinu Malkeinu, and read the Torah [see Siddur].

Machatzis HaShekel:

Before Minchah we give Machatzis HaShekel (half shekel) to commemorate the silver half shekel Jews gave in the Beis Hamikdash.

(Continued on page 6)

brenge Parshas Tetzaveh, Shushan Purim 5737, where the Rebbe spoke about the connection between Lubavitch and Ger.

Adar 3/February 18/Sunday

Second Beis HaMikdash 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 [Midos 2:4]

Purim of Amzslav, 5604 (1844). Many communities celebrated their own private Purims (with reading their own Megilahs) 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/February 19/Monday

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/February 21/Wednesday

Moshe Rabeinu 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 in the year after the Tzemach Tzedek's passing, and named for him.

Yahrtzeit of **R. Shmaryahu Gurary**, oldest son-in-law of the previous Lubavitcher Rebbe, brother-in-law of the Lubavitcher Rebbe and Executive Director of Yeshiva Tomchei Tmimim, 5749 (1989).

Adar 7/February 22/Thursday

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

On the day of his passing, he said "Shiras Haazinu" to Bnei 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, [Kidushin 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" [Megilah 13b].

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

The custom of the Chabad Rebbeim is not to say Tachnun on Adar 7 [Sefer Haminhagim].

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

Yahrtzeit of **R. Shlomoh Efraim**, of Luntshits, author of Kli Yakar, 5379 (1619).

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

Adar 9/February 24/Shabbos Parshas Zachor

First controversy of **Beis Hilel** and **Beis Shamai**, [Megilas Taanis].

The previous Lubavitcher Rebbe arrived in America, escaping the invasion of Poland, 5700 (1940). That day he founded Yeshiva Tomchei Tmimim in the United States.

The well known verse was said "America is nisht andersh" America is not different. The Friediker Rebbe started this mission right away, by establishing a Yeshiva that day!

Adar 10/February 25/Sunday

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

First day of Learning at Yeshiva Tomchei

Tminim, at Congregation Oneg Shabbos, Brooklyn, 5700 (1940).

Once a Babylonian idol-worship day, [Avodah Zarah 11b]; in 5751 (1991) the allied forces attacked Iraq [Babylon] on this day.

Adar 11/February 26/Monday

The Megilah can be read from the eleventh through the sixteenth. [Mishnah, Megilah 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 Baal Shem Tov and the Mezeritcher Magid who came to Eretz Yisrael, and cites their teachings and practices in his many Sefarim.

Yahrtzeit of **R. Avraham Bornstein of Sochaczov**, author of Avnei Nezer, 5670 (1910).

Yahrtzeit of **R. Yosef Rozin**, the Gaon of Ragatchov, author of Tzofnas Paneach, 5696 (1936). He gave Semichah to the Lubavitcher Rebbe. [Introduction to HaYom Yom].

Adar 12/February 27/Tuesday

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

Adar 13/February 28/Wednesday

Ta'anis Esther

Yom Nikanor: **Yehudah HaMacabi** defeated the Syrian general Nicanor, (161 BCE) [Megilas Taanis].
Yahrtzeit of **R. Yehudah Hachassid**, author of Sefer Chassidim, 4977 (1217).

“...It's known of the Rokeach, 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 Tanaim, a great Tana, and if in the Neviim, he'd be a great Navi...” [Sichah, Tamuz 14, 5716].

Adar 14/March 1/Thursday

Happy Purim I

No Tachnun.

Bris of Moshe Rabeinu.

Yahrtzeit of R. Zeev Volf of Zhitomer, 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 2/Friday

Shushan Purim

No Tachnun.

Agrippa I began construction of a gate for the wall of Yerushalayim, 3802 (42), once a holiday [Megilas Taanis].

Adar 16/March 3/Shabbos

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

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

Adar 18/March 5/Monday

Yahrtzeit of R. Alexander Zyskind of Horodna, author of Yesod Vishoresh Ha-avodah, 5554 (1794).

“...The Tzemach Tzedek told his sons the Alter Rebbe met one time with the Rav Hatzadik, author of Yesod Veshoresh Ha-avodah” [Beis Rebbe].

“...He wanted to come to the Mezritcher Magid, but he told him that he didn't need this, as he'd already attained the way of Chassidus. If he

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**Frank Revere - Lawyer
Revere & Wallace**

355 S Grand Ave #2450
Los Angeles, CA 90071
frank@reverelawfirm.com
Phone: 213-943-1333
Fax: 213-403-4847
Cell: 213-422-5408

Melinda Dauer

Psy. D., A.T.R.- B.C. - M.S.T.
**Art Therapy & Coaching
Children & Adults**
310 892-6988
mikhla@aol.com

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joined the Chassidim, those opposed to them wouldn't accept his influence... He visited the Magid on the Shabbos before the Magid's passing." [Introduction to 1971 edition of Yesod Veshoresh Ha'avodah.]

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

"...The [previous] 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 Lubavitcher Rebbe to Kav Naki].

Adar 20/March 7/Wednesday

Choni Hamagel's prayer for rain answered (Megilas Taanis): "Once most of Adar went by and it didn't rain. They sent for Choni Hamagel. He prayed and 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" [Taanis 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 Baal Shem Tov once said concerning the issur of Chodosh (to be careful with yoshun) 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, gehimom was cooled off for 40 days 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 gehenom was cooled off for 60 days 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 Neshomes that are stuck there. *Otzar Minhagei Chabad, p. 260 See also, Sicha, Acharon Shel Pesach 5740 (1980)*

Adar 21/March 8/Thursday

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 23/March 10/Shabbos

Parshas Parah Shabbos Chazak

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).

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

Adar 25/March 12/Monday

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

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

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

Adar 27/March 14/Wednesday

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

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

Yahrtzeit of **R. Imanuel 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 Deah, 116].

Adar 28/March 15/Thursday

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 Taanis, Rosh Hashanah 19a].

Purim Mitzrayim.

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

Adar 29/March 16/Friday

Erev Rosh Chodesh Nissan

Yahrtzeit of **R. Yekusiel Zalman**, son-in-law of the Mittlerer 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 Mittlerer 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 situation, half-way between Liadi, where the Alter Rebbe lived, and Berditchev, home of Rabbi Levi Yitzchak.

Nisan 1/March 17/Shabbos

Rosh Chodesh Nisan Parshas HaChodesh

They gave it in Adar so that by Nisan they could purchase the Communal Sacrifices (Korbonos Tzi-bur) 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 Megillah reading on Purim Day.

It is known the custom to give Machatzis Hashekel for the entire family. (Sicha Ta'anis Esther 5749 - 1989)

Minchah:

We read the Torah and Haftorah for a fast day, and we say Aneinu in Shemoneh Esrei in Shema Koleinu. We don't say tachnun and Avinu Malkeinu, since it's eEev Purim.

PURIM

Adar 14/Feb 28~Mar 1
Wednesday Night ~ Thursday

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

1. Listen To The Reading Of The Megilah

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

It's preferable to hear the Megilah in Shul.

It's customary to bring even small children to Shul to hear the Megilah reading (if they won't disturb). The Ba'al Koreh should be well versed in the laws of Megilah.

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

The Ba'al Koreh says 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. When hearing the Brochos and the reading of the Megillah we have in mind that we're fulfilling the Mitzvah through him.

To fulfill the Mitzvah, you must hear **every** word of the Megilah. You can't speak from the first Brochah before the Megilah reading until after the Brochah afterward.

If you have a Kosher Megilah you may read with the Ba'al Koreah (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 out loud; 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 Megilahs) shake the Megilah.

After the Megilah reading if there's a Minyan, we say the Brochah "HaRav Es Riveinu." We say "Shoshanas Yaakov" and roll up the Me-

gilah.

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 "Leshmoah Megilah" instead of "Al Mikrah Megilah." Say the Brochah after the Megilah only if there's a Minyan.

2. Say Al HaNisim

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

In Shemoneh Esrei:

Say Al HaNisim in the Brochah of Modim.

If you didn't say Al HaNisim and remember it before saying Hashem's name in the Brochah "HaTov Shimchah U'Lichah Naeh L'Hodos," say Al HaNisim and continue from "Ve'al Kulam..."

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

In Birchas HaMazon:

Say Al HaNisim in Nodeh, the second Brochah of Birchas HaMazon.

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

If you've gone further, continue to "Harachamon Hu Yizakeinu L'Yemos HaMoshiach," and add: "Harachamon Hu Yaseh Lonu Nisim Kemo She-osah L'Avoseinu Beyomin Haheim B'Zeman HaZeh" and begin Al HaNisim from "B'Yemei Mordechai" [See Siddur].

3. Send Mishloach Manos

On Purim Day, send a gift of at least two kinds of food that can be eaten without preparation (cakes, fruits, drinks, cooked fish or meat, etc.) to at least one friend. This demonstrates friend-

ship and brotherhood among the Jewish people.

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

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

4. Give Matonos L'Evyonim

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 or 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 L'Evyonim, and send Mishloach 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 L'Evyonim than in Mishloach Manos and Seudas Purim. Machatzis HaShekel and (the minimum amount of) Matanos L'Evyonim 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.

Purim Night – Wednesday Night

Add Al HaNisim in Shemoneh Esrei in Maariv.

After Shemoneh Esrei, we say Kaddish with

Tiskabel, then read the Megillah.

After the Megillah, we say Shoshanas Yaakov, V'Atah Kadosh, Kaddish and Aleinu.

You 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 the festive nature of the meal.

Purim Day - Thursday

It's proper to wear Shabbos clothes on Purim.

The Mitzvos of Purim Day may be done from sunrise to sunset.

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

After the Torah reading, we read the Megilah.

If you still need to give Machatzis HaShekel, do so before the Megilah reading.

We wear Rashi Tefilin during the reading.

When the Ba'al Koreh says the Brochah of Shehechyanu before the Megilah, have in mind the Mitzvos of Purim: Mishloach Manos, Matanos L'Evyonim and Seudas Purim.

Purim is an excellent opportunity to do Mivtzoim. You can provide people in old age homes, neighbors, and business associates with Mishloach Manos and Matanos L'Evyonim for them to give out.

Children should fulfill the Mitzvos of listening to the Megilah, Mishloach Manos, (boy to boy etc), Matonos L'Evyonim, Seudas Purim, as well

The Four Parshios

**Parshas Shekalim
Mishpatim
Shevat 25/February 10**

We read Parshas Shekalim on the Shabbos before Rosh Chodsh 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.

**Parshas Parah
Vahak'hel - Pekudei
Adar 23/March 10**

We read Parshas Parah on the next to last Shabbos before Nisan (or the Shabbos before Rosh Chodesh). 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.

**Parshas Zachor
Tetzaveh
Adar 9/February 24**

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.

**Parshas HaChodesh
Vayikra
Nisan 1/March 17**

We read Parshas HaChodesh on the Shabbos before Rosh Chodesh Nisan, or as is this year, on Shabbos Rosh Chodesh Nisan. It tells about the first commandment that HaShem gave us, how to sanctify the months, and establishing the calendar starting from Nisan, as well as the laws of Pesach.

And He Cried a Great Cry...

WE LEARN A LESSON from the story in the *Megilah* about *Mordechai* in annulling the decree: The *Megilah* tells that when *Mordechai* heard about *Haman's* decree, then — "And *Mordechai* tore his clothes and wore sackcloth' and earth ... and cried a great cry." (*Esther* 4:1)

It seems not understandable - as the previous *Rebbe* asks in a *Purim Sichah.*, since *Mordechai* was one of the officers of the kingdom, sitting in the gate of the king," (*Esther* 2:19) when he heard of the decree he should have put on his top hat, to go to the king's court and be involved in the necessary negotiations to annul the decree.

Instead, he puts on sackcloth and earth and cries a great cry . . . ?

We could understand if it were the *Shamash* of the *Shul*, or a *Yeshivah Bochur*, or an old Jew, in his eighties, nineties, or a hundred; maybe they're old-fashioned, *Batlanim*, they don't know what else to do, so they go to *Shul* and cry out.

But ... *Mordechai*?

Mordechai who was an officer of the king, knew all the ways of the officers and how to approach the king, should have, according to *Shulchan Aruch*, tried to annul the decree in a natural way.

Instead, he wasn't embarrassed, put on sackcloth and earth and cried out ...

The answer is, explains the previous *Rebbe*, when it involves something not directly related to him personally, and he's doing his job of helping his brothers, then he should act like a politician.

When, however, it's a question of life and or the opposite, Heaven forbid, that touches the essence of his *Neshamah*, then there's no room for thinking or calculating. The first reaction must be, "And he tore his clothes and wore sackcloth and earth . . . and cried a great cry." And only afterwards can he begin to think

about a strategy of how to proceed, naturally, etc.

That is, the beginning must be in the approach of "*Lo Yada* ", without any rational calculations, and only after that comes the approach of "*Yada* ", rationale, logic, etc.

And since the beginning was first in the way of, "And he cried a great cry," not only was the decree annulled, but more, "And it. was turned around, that the Jews controlled their enemies," as explained in *Chasidus* that it was done *through* their enemies who were converted to holiness, darkness converted to light, as it says, "And many of the nations of the land were becoming Jewish," (*Esther* 8: 17), that not only were was no opposition, but they converted.

From here we have a lesson for the entire year, since the ideas of *Purim* are such that, "And their commemoration does not stop;• (*Esther* 9:28); they are extended into and effect the whole year.

Certainly the Torah demands that matters of serving *HaShem* be according to logic and rationality. But first, the beginning of serving *HaShem* has to be in the way of "*Lo Yada*," beyond rationality.

Simply: when something is demanded of a person, it doesn't matter if he understands it or not, since the obligation is on him he has to do it.

And when the beginning of the service is in the way of "*Lo Yada*;" beyond rationality then the service of "*Yada*," rationality, is very different.

And more: even when there are matters that appear to oppose *Kedushah* (whether spiritually, physically, or both) and logically ("*Yada* ") couldn't possibly be transformed to *Kedushah*, since the beginning was "*Lo Yada*," it causes them to change in such a way that they *support* holiness.

[*Sichah, Purim, 5711*]

Close and Not Seen

An Anonymously Written Story—For *Purim*

I WAS BORN INTO A RESPECTED *Yerushalmi* family. We were poor, but there was joy and the spirit of the Torah in our house. I studied diligently and well. When I turned nineteen, a *Shiduch* was suggested to me, the daughter of a prominent *Rov* in New York. My aunt in America was the matchmaker, and she encouraged my parents to send me to New York.

It was hard, then, to get an exit visa, but after great effort I was able to get my papers and after *Simchas Torah* of 1950, I left, by boat, to America.

We were engaged at *Chanukah* time and the wedding was set for the summer. Evidently, it was not meant to be. By *Pesach*, the *Shiduch* was cancelled. I was devastated and so were my parents, who had put so much time and effort into it. Because I was too embarrassed to come home the same way I left, I decided not to return.

A friend of mine, a *Yerushalmi*, was supposed to go to Cleveland to work; I decided to go with him.

Slowly, things came apart. The long coat became a short jacket, and the *Yerushalmi* beard disappeared. At first, I was still observant, but through the influence of some not very good friends, I abandoned everything. *Tefilin. Shabbos. Kashrus.* Everything.

From my letters my parents only knew that I was working in Cleveland. When I came a year later to New York to my aunt and uncle, they went into shock. They tried to speak to me, to interest me in a *Shiduch*, but I wasn't interested.

The week I visited New York was *Purim*. After a full *Purim Seudah* at my uncle and aunt's, I went out to the street, to talk, to breathe. They lived in Crown Heights. I saw two people, obviously *Chasidim*, running. I yelled, "What happened?" They yelled that they were running to a *Farbrengen* by the Lubavitcher *Rebbe*.

I don't know why I went there, whether out of curiosity or because I had nothing else to do. I found a crowd of about two hundred, sitting, standing, packed together, listening silently to the *Rebbe*. After a few minutes, I realized I had no reason to be there and wanted to leave. The speaking stopped, they sang and said, '*LiChayim*', and it was too hard to get out.

It got quiet and the *Rebbe* started to speak. He spoke about the idea that in the time of *Moshiach* all holidays would be cancelled except for *Purim*.

For some reason I found this interesting. I forgot exactly what he said but he spoke about *Purim* being a time of *Mesirus Nefesh* and on that day a Jew's *Neshamah* is more revealed than on *Yom Kipur*, and *that* could never be cancelled.

I felt myself blush and go pale - I felt as if the *Rebbe* were talking about *me*. He spoke about how the *Yetzer HaRa* cleverly pulls a *Yeshiva Bachur* out of *Yeshiva*, gets him to go work, convinces him that America is somehow different, to change his appearance to be more "American." He tells him that "Time is money," so instead of *Davening*, just putting on *Tefilin* has to do. Then *that* goes. Then *Shabbos*. Then *Kashrus*, until *Yom Kipur* doesn't affect him. And then comes *Purim*, the day of *Mesirus Nefesh*, when he decides, "He won't bow or bend," and goes back to good, because *Purim* has a power no other holiday has.

The *Rebbe* continued and I felt as if everyone were looking at me. I realized it was just in my mind; nobody knew me. True, the details fit, but the *Rebbe* didn't know me either. So I calmed down.

And then the *Rebbe* continued.

"Especially when he comes from *Eretz Yisrael*, from *Yerushalayim*, where *Purim* has the idea of, "Close but not seen, seen but not close." [The *Gemara* discusses if a suburb of a walled city such as *Yerushalayim*, must be "*seen by*", or "*close to*", the walled city to be obligated in the second day of *Purim*.]

"He can be *close by*, here, and even think he isn't *seen* ..."

At least the crowd didn't know who the *Rebbe* was talking about. The singing stopped, and I felt someone shaking my shoulders. I looked up and saw that *everyone* was looking at me. Only then I saw the *Rebbe* looking *at me*, with a smile, and signaling to me to say *LiChayim*. Someone gave me some vodka in a cup; the *Rebbe* motioned to him to give me a *big* cup. He filled the cup and I told him I couldn't finish it. He yelled, "The *Rebbe's* waiting, say *LiChayim*." I said *LiChayim* and drank a little, but the *Rebbe* waited for me to finish it. And then the *Rebbe* said, "Again." They refilled the cup, and I said *LiChayim* and drank it down.

What happened next, I don't remember.

Only that I awoke the next morning on a bench, with a headache. I *Davened Shacharis* in *Tefillin*.

I cried as I had never cried, and, as I have never cried in the forty-two years since. It stayed a secret between me and the *Rebbe*.

A few weeks later, on the night of the *Seder*, I was sitting in *Yerushalayim*, with my parents, brothers, brothers-in-law, and nephews. They were upset that my appearance had changed, but were comforted by the fact that my observance apparently hadn't. And eventually, the *Yerushalmi* look returned.

Since then, *Boruch Hashem*, I have merited having children and tens of grandchildren, all complete and observant. I had several occasions to be in America. Each time, I really wanted to go see the Lubavitcher *Rebbe*, but I never found the nerve.

Only this year when I was in New York for a family *Simcha*, I went to the *Rebbe*, to the *Ohel*, to tell him quietly, for the first time, "Thank you".

[From *Kfar Chabad Magazine*]

Adar 5778 Calendar

Rosh Chodesh Adar Day 1
Thursday/February 15/Shevat 30

Rosh Chodesh Adar Day 2
Friday/February 16/Adar 1

Terumah

Adar 2/February 17

Light Candles Friday February 16: **5:19**
 Shabbos Ends: **6:22**
 Last Time to Read Shema: **9:21**

Tetzaveh

Parshas Zachor

Adar 9/February 24

Light Candles Friday February 23: **5:26**
 Shabbos Ends: **6:29**
 Last Time to Read Shema: **9:16**

Ta'anit Esther

Wednesday/Adar 13/Feb 28

Fast Begins: **5:09**
 Machatzis HaShekel / Minchah: **5:15**
 Fast Ends: **6:23**

Purim Night

Wed. Night/Adar 14/ Feb 28

Ma'ariv: **6:15**
 Megillah Reading (in shul): **6:25**
 Megillah Reading (kollel): **6:25**

Purim

Thursday/Adar 14/March 1

Sunrise: **6:21**
 First Minyan (in shul): **?**
 Megillah Reading: **?**
 Second Minyan (in kollel): **7:00**
 Megillah Reading: **7:30**
 Third Minyan (Shul): **8:00**
 Megillah Reading: **8:30**
 Fourth Minyan (in kollel): **8:30**
 Megillah Reading: **9:00**

Purim - Continued

5th Minyan (in Shul): **9:30**
 Megillah Reading: **10:00**
 Mincha: **3:30**
 Sunset: **5:53**
 Maariv: **8:00**

Shushan Purim

Friday/Adar 15/March 2

No Tachnun

Ki Tisa

Adar 16/March 3

Light Candles Friday March 2: **5:32**
 Shabbos Ends: **6:35**
 Last Time to Read Shema: **9:12**

Vayakheil - Pekudei

Shabbos Chazak

Shabbos Mevarchim Nissan

Parshas Parah

Adar 23/March 10

Light Candles Friday March 9: **5:38:**
 Tehillim: **8:15**
 Shachris: **10:00**
 Shabbos Ends: **6:41**
 Last Time to Read Shema: **9:06**

Move Clocks Forward 1 Hour Motzei
Shabbos

Rosh Chodesh Nisan

Vayikra

Parshas HaChodesh

Nisan 1/March 17

Light Candles Friday March 16: **6:43**
 Shabbos Ends: **7:46**
 Last Time to Read Shema: **10:01**

Molad of Nisan

Shabbas/ March 17h
3:53 (4 chalakim) am

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Directives for the Month of ADAR

- The Rebbe encourages us to add in Simcha during the 30 days of Adar.
- In the weeks of Parshas Teruma, Tezaveh, and Ki Sisa, we should add in learning the Miforshim and Chazal concerning the building of the Miskan and Keilim.
- During the week of Zayin Adar we should add in Torah, Tefillah and Tzedokah. The Rebbe explains to add in learning, to daven with more kavanah and to give extra tzedokah.
- The Rebbe encourage us to take the opportunity to do Mivtzoim on Purim. You can provide people in old age homes, neighbors, and business associates with Mishloach Manos and Matanos L'Evyonim for them to give out.
- Children should fulfill the Mitzvos of listening to the Megilah, Mishloach Manos, (boy to boy etc), Matonos L'Evyonim, Seudas Purim, as well

A Freilichen Purim!!!!