



הארגון העולמי של בתי הכנסת
והקהילות האורתודוקסיות
World Organization of Orthodox
Communities and Synagogues

בס"ד

איחוד בתי הכנסת
והקהילות בישראל
Union of Synagogues and
Communities in Israel



"וְהָיָה מִיָּדֵי זָרָע בְּזָרְשׁוֹ, וּמִיָּדֵי שַׁבָּת בְּשַׁבָּתוֹ"

And it shall come to pass that from one New Moon to another, and from one Sabbath to another
(ישעיהו פרק סו פסוק כג)

Table of Laws and Customs for Jewish Communities, edited by Prof. Yehuda Eisenberg
Based on the Luach published by **The World Organization of Orthodox Synagogues and Hechal Shlomo**

Adar II 5784

March 10, 2024 – April 8, 2024

The New Moon: Sunday (10.3.2024), at 10:13 a.m., and 6 *chalanim*.

Kiddush Levana (Sanctification of the Moon):

from Wednesday night, 4 *Adar II* (13.3.2024) to Sunday night, 15 *Adar II* (24.3.2024) at 4:35 a.m.

Kiddush Levana (according to Oriental communities): from Sunday night, 8 *Adar II* (17.3.2024)

Monday, second day of Rosh Chodesh Adar II (11.3.2024): *Rosh Chodesh* prayers.

Shabbat Parashat Pekudei (Shabbat Hafsaka), 6 Adar II (16.3.2024)

Seven *aliyot* from *parashat hashavua*. *Haftorah* is read from *Melachim I perek 7: Ashkenazim* begin from *pasuk 51 Vatishlam hamelacha* until *perek 8 pasuk 21 b'hotzi'o otam me'erezt mitzra'im*; *Sephardim* begin from *pasuk 40 Vaya'as Chirom* until *pasuk 50 l'delet beiti l'heichal zahav*.

Mincha. Three *aliyot* from *parashat Vayikra*.

Sunday, 7 Adar II (17.3.2024).

Yahrtzeit of *Moshe Rabbeinu A"H*. Members of the *chevra kedisha* have the custom to fast as on a communal fast day and have a *seudah* after the fast, to say *slichot* at *shachrit*, and to read *Vayichal* during *shachrit* and *mincha*. This day has been designated as the memorial day for fallen soldiers of the IDF whose place of burial is unknown.

Thursday, 11 Adar II, Ta'anit Esther (moved early). The fast begins at *alot hashachar* (4:12 a.m. in Israel).

Communal fast: *Aneinu* in the *amidah*, *slichot*, *Avinu malkeinu*. *Vayichal* in *shachrit* and *mincha*.

Mincha. *Avinu malkeinu* is said since Purim is celebrated in 2 days. It is customary to perform the *mitzvah* of *machatzit hashekel* as at the time of the *Beit Hamikdash*, and one gives *tzedakah* to a poor person, three silver coins of local currency which are called "half". (Since today not everyone can give 3 silver coins, shuls have the custom to place 3 silver coins in a *tzedakah* bowl, each donor buys the coins with his donation and then donates them to *machatzit hashekel*). The fast ends 20 minutes after *shkiya* (6:14 p.m. in Israel).

Shabbat Parashat Vayikra, 13 Adar II. Shabbat Zachor (23.3.2024)

Two *sifrei Torah* are taken out. Seven *aliyot* from *parashat hashavua* are read in the first. Half *kaddish*. *Maftir* is read from the second sefer from the end of *parashat Ki Teitzei, Zachor*. This reading is obligatory *d'oraita*, and some say this is true for women as well. The *ba'al koreh* should intend to be *yotzei* the congregation, and those listening should intend to be *yotzei*. Women who could not come to the reading in the morning, should come to *mincha*, a Torah should be taken out, and *parashat zachor* read for them without a *bracha*. One who didn't hear *parashat Zachor* on Shabbat for reasons beyond his control, should intend to be *yotzei* during the reading on Purim. [Some have the custom to read the last *pasuk* twice, once *'zeicher'* (*tzeire*) and once *'zecher'* (*segol*), and some say there is no *safek* and no need to repeat]. Be *makpid* that the person reading *Zachor* is an adult whose beard has begun to grow – at least 17 years old..

Haftorah is read from *Shmuel I perek 15 psukim 2-34, Koh amar Hashem pakad'ti* until *givat Shaul*. Do not call a child to *maftir*. *Av harachamim* is not said.

Mincha. Three *aliyot* from *parashat Tzav* are read. *Tzidkatcha tzedek* is said.

Purim, Sunday, 14 Adar II (24.3.2024).

The new towns in Israel celebrate Purim on *Purim dePrazim*, on the fourteenth day, and *Tachanun* is not recited on the 15th day of Adar. The neighborhoods that are connected to the newer part of Jerusalem, and are visible and close to Jerusalem, celebrate Purim as in Jerusalem, on the 15th of Adar. In distant neighborhoods they will celebrate Purim according to the *Minhag* in that specific neighborhood, because the *Minhag* changes according to how the neighborhood connects to Jerusalem.

In the past, the old towns in Israel, such as: Jaffa, Safed, Acre, Tiberias, Lod - which are in doubt whether they are surrounded by a wall from the time of Yehoshua ben Nun, the *Megillah* is read with a *bracha* on the fourteenth day,

which is a reading time for all, and on the 15th day of Adar, the Megillah is read without a *bracha*. *Mishloach Manot*, *matanot la'evyonim* and *Seudat Purim* are practiced on both days. This *Minhag* has long since been ceased, and in our days Purim is celebrated only on the 14th of Adar.

A resident of Jerusalem who is visiting in the 14th day in a city of *Perazim*, and intends to return to Jerusalem on the 15th day, or who is travelling on a ship or in the desert - will ask his rabbi.

Maariv Motzei Shabbat. During the *Amidah Ata Chonantanu* and *Al hanisim* is said (one who forgot and remembered after he said *Baruch ata Hashem* does not go back). After the *amidah kaddish titkabel*. Megillah reading. The reader spreads open the megillah like a letter (listeners are not required to do so) and says the *brachot*, *Al mikra megillah*, *she'asah nissim*, and *shehecheyanu*. One does not interrupt the *brachot* even to say *Baruch hu u'baruch shemo*. The reader should intend to be *yotzei* the listeners with the *brachot* and the reading, and the listeners should intend to be *yotzei*. One who did not hear a few words from the reader can fill them in himself from a printed book. *Perek 8 pasuk 11*, it is customary to read twice, first *l'hashmid laharog* and second *l'hashmid v'laharog*, so too in *perek 9 pasuk 2*, first *v'ish lo amad bifneihem* second *v'ish lo amad lifneihem*. *Aseret b'nei haman* should be read in one breath. Following the reading, roll up the megillah, and says the *bracha harav et riveinu*. One who reads alone does not say the *bracha harav et riveinu*. The congregation said *Asher heni* and *Shoshanat Ya'akov*. *V'ata kadosh*. Full kaddish without *titkabel*. *Aleinu*. *Kaddish yatom*. *Borchu*. A mourner in shiva, if he is unable to make a minyan at home, may go to megillah reading at shul at *maariv* and *shachrit*. Women are obligated in megillah reading, and it is proper from them to hear it at shul with the crowd. A woman can be *yotzei* her friend by reading.

One who heard megillah and wants to read for one who has not heard – the law is as follows:

If one is reading for a woman - one of the women should say the three *brachot*, and in the first *bracha* she should say *lishmo'a megillah*. If there is no one who knows how to read the megillah with trop, one can read without the trop melody, and another person should stand next to him and follow the reading in a printed book and correct the mistakes.

Al hanisim is said in *birkat hamazon*, and one who forgot does not go back, but if he remembered before *Harachaman hu yizakeinu* (or after *al yechsereinu* – according to the *Adere"t*) he should say: *Harachaman hu ya'aseh lanu nissim*, etc. *B'yimei Mordechai v'Esther*. It is proper to expand the seudah at night as well.

Shachrit. *Al hanisim*. After the chazzan's repetition, half kaddish. Then, three aliyot are read from *parashat B'shalach*, *Vayavo Amalek*. Half kaddish, *Hallelu*. The sefer Torah is returned to the ark, (do not remove Tefillin before megillah reading). Megillah reading. One should remember that the main mitzvah of the megillah reading is during the day, and one is not *yotzei* the mitzvah by the reading at night. Say three *brachot* as at night. During *shehecheyanu* one should have in mind the mitzvot of *mishloach manot* and *seudat purim* as well. After the reading of the megillah and it's rolling, the reader says the *bracha harav et riveinu*. The congregation says only *Shoshanat Ya'akov*. *Ashrei* (no *Lamenatzeach*) *Uva l'tzion*, kaddish *titkabel*. *Shir shel yom*: *Tehillim 22: Lamnatzeach ayelet hashachar*. *Ein k'Elokeinu*.

Mishloach manot, one is obligated to send two foods, which are ready to be eaten, to one person, and even a poor person whose *parnassa* is from tzedakah is obligated to send. A mourner is required to send *mishloach manot*, but one does not send to them. Women are obligated as well, and men should send to men, women to women.

Matanot l'evyonim. One is obligated to send two gifts to two poor people.

A *seudah* is made after *mincha gedola*, and some continue until the night so as to have some of the *seudah* on *Shushan Purim*. Since the meal began during the day, *Al hanisim* is said during *birkat hamazon*.

Residents of Jerusalem do not say *Al hanisim* in *birkat hamazon* on this day, and do not say *tachanun* nor *Lamenatzeach*.

Shushan Purim for walled cities [walled in the time of Yehushua], Monday, 15, Adar II (25.3.2024)

Shushan Purim is the Purim celebrated on the 15th of *Adar*, as was celebrated in *Shushan Habirah*. In our days it is celebrated only in Jerusalem. All the laws of Purim are kept on *Shushan Purim*. (See above 14 Adar). *Purim seudah* should be eaten early because it is erev Shabbat. *Al hanisim* is not said on the 15th, *tachanun* and *Lamenatzeach* ... *ya'anacha* are not said.



Daylight savings time starts on Friday, 19 Adar II (29.3.2024)

Shabbat Parashat Tzav, 20 Adar II (30.3.2024), Shabbat Para.

Piyutim and *Yotzrot* as customary. Two *sifrei Torah* are taken out. Seven *aliyot* from *parashat hashavua* are read in the first sefer. Half *kaddish*. *Maftir* is read in the second sefer from *parashat Chukat* from the beginning of the *parsha* until *titameh ad ha'erev*. *Haftarah* is read from *Yechezkel perek 36 pasuk 16 Vayehi dvar Hashem elai laimor* until the end of the *perek*. Children are not called up for *maftir*. *Av harachamim* is not said.

Mincha. Three *aliyot* from *parashat Shmini*. *Tzdukatcha tzedek* is said.

Shabbat Parashat Shmini, 27 Adar II (6.4.2024), Shabbat HaChodesh.

Piyutim and *Yotzrot* as customary. Two *sifrei Torah* are taken out. Seven *aliyot* from *parashat hashavua* are read in the first sefer. Half *kaddish*. *Maftir* is read in the second sefer from *parashat Bo vayovmer hashem...* *hachodesh hazeh* until *tochlu matzot*. Ashkenazim read the *Haftara* is read from *Yechezkel perek 45 pasuk*

16: *kol ha'am ha'arets* until *perek 46 pasuk 18 ish me'achuzato* ". Sefardim read the *Haftara* from *Yechezkel perek 45 pasuk 18 ko amar hashem* until *perek 46 pasuk 16 olat tamid*. A child under the age of 13 is not called up for *maftir*. *Av ha-rahamim* is not recited. We bless the month of Nissan which begins on Tuesday (9.4.2024).

The Molad: Monday night (8.4.2024) at 10:57 p.m. and 7 *chalakim*.

Mincha. Three *aliyot* from *parashat Tazria*. *Tzdukatcha tzedek* is said.

Monday, 29 Adar II (8.4.2024). Those who fast on *erev Rosh Chodesh* say *Yom Kippur katan*, *tachanun* and *Avinu malkeinu*. Some have the custom to prostrate themselves on the graves of *tzaddikim*. One who has a *yahrtzeit* during *Nissan* visits the grave on *erev Rosh Chodesh* because we avoid visiting the cemetery during *Nissan*.

**With best wishes for a good month,
David Ben-Naeh
Chairman**

Candle Lighting Times For Shabbat - Friday, 5 Adar II, March 15, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	17:12	Jerusalem	18:25	New York	18:43	Melbourne	19:10	Madrid	18:52
Tel Aviv	17:28	Tel Aviv	18:27	Los Angeles	18:42	Johannesburg	17:59	Marbella	19:09
Beer Sheba	17:29	Beer Sheba	18:26	Paris	18:27	Buenos Aires	18:41	Toronto	18:57
Haifa	17:21	Haifa	18:26	London	17:37	Moscow	18:06	Warsaw	17:10
Eilat	17:18	Eilat	18:25	Amsterdam	18:15	Rome	17:47	Belmonte	18:19
								Lisbon	18:26

Candle Lighting Times For Shabbat - Friday, 12 Adar II, March 22, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	17:16	Jerusalem	18:51	New York	18:51	Melbourne	18:59	Madrid	18:59
Tel Aviv	17:33	Tel Aviv	18:48	Los Angeles	18:48	Johannesburg	17:52	Marbella	19:15
Beer Sheba	17:34	Beer Sheba	18:31	Paris	18:38	Buenos Aires	18:32	Toronto	19:05
Haifa	17:26	Haifa	18:31	London	17:49	Moscow	18:21	Warsaw	17:22
Eilat	17:23	Eilat	18:29	Amsterdam	18:28	Rome	17:54	Belmonte	18:26
								Lisbon	18:33

Candle Lighting Times For Shabbat - Friday, 19 Adar II, March 29, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:21	Jerusalem	19:35	New York	18:58	Melbourne	18:48	Madrid	19:06
Tel Aviv	17:38	Tel Aviv	19:37	Los Angeles	18:53	Johannesburg	17:44	Marbella	19:21
Beer Sheba	18:39	Beer Sheba	19:36	Paris	18:49	Buenos Aires	18:22	Toronto	19:14
Haifa	18:31	Haifa	19:36	London	18:00	Moscow	18:35	Warsaw	17:34
Eilat	18:27	Eilat	19:34	Amsterdam	18:40	Rome	18:02	Belmonte	18:33
								Lisbon	18:40

Candle Lighting Times For Shabbat - Friday, 26 Adar II, April 5, 2024

Shabbat begins		Shabbat ends		Shabbat begins		Shabbat begins			
Jerusalem	18:26	Jerusalem	19:40	New York	19:06	Melbourne	18:38	Madrid	20:14
Tel Aviv	18:43	Tel Aviv	19:42	Los Angeles	18:59	Johannesburg	17:37	Marbella	20:27
Beer Sheba	18:43	Beer Sheba	19:41	Paris	19:59	Buenos Aires	18:13	Toronto	19:22
Haifa	18:36	Haifa	19:42	London	19:12	Moscow	18:49	Warsaw	18:46
Eilat	18:31	Eilat	19:38	Amsterdam	19:52	Rome	19:10	Belmonte	19:40
								Lisbon	19:46