

Four Parshiyos:

Introduction:

1. In the month of Adar there are 4 Parshiyos that are read after the weekly Parsha each Shabbos. The maftir on the first Shabbat after Rosh Chodesh Adar is Parshas Shekalim. The maftir on the second Shabbat after Rosh Chodesh Adar is Parshas Zachor. The maftir on the third Shabbat after Rosh Chodesh Adar is Parshas Parah. The maftir on the four Shabbat after Rosh Chodesh Adar is Parshas HaChodesh.
2. Hearing Parshat Zachor is a biblical mitzvah.
3. Most Poskim hold that the obligation for shkalim and hachodesh are Rabbinic.
4. Some say Parshas Parah is a biblical mitzvah and some it's a rabbinic mitzvah.
5. Parshas Shekalim is to remember the mitzvah to donate half-shkalim in the time of the Beis HaMikdash. Parshas Zachor is to remember the mitzvah of destroying Amalek in proximity to the story of [purim](#). Parshas Parah is in commemoration of the parah adumah done before the inauguration of Mishkan and serves as a prayer to be purified by Hashem. Parshas HaChodesh is to sanctify the new moon of Nissan (which is the beginning of the year in some respects) even though isn't the primary sanctification of the moon.
6. If one missed reading the פרשה of the week there's no make up.

Calendars of Adar:

Here are the basic rules of when the Parshiyos are read:

1. Parshas Shekalim is read on the Shabbos before Rosh Chodesh Adar (Adar Beis in a leap year) or on Shabbos Rosh Chodesh Adar itself.
2. Parshas Zachor is read on the Shabbos before Purim.
3. Parshas Hachodesh is read on the Shabbos before Rosh Chodesh Nisan or on Shabbos Rosh Chodesh Nisan.
4. Parshas Parah is read on the Shabbos immediately before Parshas Hachodesh.
5. **Jerusalem Talmud:** We do not interrupt between Parah and HaChodesh (we must read these, the third and fourth of the four Parshiyos, on consecutive Shabbasos). Raish Lakish said, a sign for these Parshiyos is: Between these cups (of the Seder), if one wants to drink, he may; between the third and the fourth he may not."
6. There is a connection between the four Parshiyos and the four cups, which are compared to the four expressions for redemption that were said in Egypt, "and I will remove you, and I will save you, and I will redeem you and I will take you."
7. **Rabbi Tzadok HaCohen:** The (first) three expressions of redemption hint at the departure from the impurity of Egypt, that is, the three shells of impurity which are "jealousy, lust and arrogance, which take a man out of the world." The fourth expression indicates the redemption itself. And our sages came and taught us that after removing ourselves from the impurity of Egypt, we must immediately and without interruption enter into the holiness of the Torah which is implied by the Parsha (which begins with) "HaChodesh ha-zeh lachem" (this month, Nisan is to you).
8. **Pirkei Avos:** True wealth is being happy with one's portion and not envying the wealth of others. True valor is conquering one's evil inclination. And true wisdom is the willingness to learn from every person, without worrying about compromising one's pride. And wisdom leads to humility, as "the ultimate knowledge is that we will not know."

9. **Jeremiah 9,22:** Thus says G-d: let not the wise man glory in his wisdom; let not the valiant man glory in his strength and let not the rich man glory in his wealth. For only in this may one glory: in knowing and understanding Me, etc.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 Rosh Chodesh, Shekalim
2	3	4	5	6	7	8 Zachor
9	10	11	12	13	14	15
16	17	18	19	20	21	22 Parah
23	24	25	26	27	28	29 HaChodesh

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						Shekalim
					1	2
3	4	5	6	7	8	9 Zachor
10	11	12	13	14	15	16
17	18	19	20	21	22	23 Parah
23	24	25	26	27	28	29 HaChodesh

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						Shekalim
			1	2	3	4
5	6	7	8	9	10	11 Zachor
12	13	14	15	16	17	18 Parah
19	20	21	22	23	24	25 HaChodesh
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						Shekalim
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28	29					

Parshas Zachor:

1. According to the *Rambam* and many others, this short *maftir* reading actually includes three different commandments:(1) A positive *mitzvah*, *mitzvas aseh*, to remember the evil that Amalek did.(2) A *lo saaseh* commandment not to forget what happened. (3) The *mitzvah* to blot out the people of Amalek, *mechiyas Amalek*.
2. *Rambam*: It is a positive commandment to destroy the memory of Amalek, as Deuteronomy 25:19 states: 'Obliterate the memory of Amalek." It is also a positive commandment to constantly remember their evil deeds and their ambush of Israel to arouse our hatred of them, as *ibid.*:17 states: 'Remember what Amalek did to you.' The Oral Tradition teaches: ...Remember' - with your mouths; ...Do not forget' - in your hearts.' For it is forbidden to forget our hatred and enmity for them.
3. The Torah's repetitive emphasis, *remember* and *do not forget*, teaches that the commandment "remember" means to *express*, to state it as a declaration.
4. Many authorities derive from the doubled command that the Torah requires us to review this declaration annually, since, after a year, one might forget.
5. Many *Poskim* understand that the *mitzvah* of remembering Amalek is a requirement to know the laws involved in destroying Amalek. According to this approach, the *mitzvah* of *zechiras Amalek* is primarily a *mitzvah* of learning Torah. On the other hand, most authorities seem to understand that the *mitzvah* is to take to heart the evil that Amalek did and represents, and that it is our responsibility to combat evil in the world and help make the world a more G-dly place.
6. We specifically remember Amalek because after the Exodus from Egypt and the splitting of the sea, all the nations were afraid of the Jews until the moment that Amalek attacked. Although Amalek was beaten, he decreased the tremendous awe and fear that the nations had of the Jews.
7. Talmud (*Megillah 6b*) identifies a nation called "Germamia" as the descendants of Amalek.
8. We are not equipped to identify any specific individual or nation as Amalek. Therefore, Rabbi Moshe Feinstein writes, the *mitzvah* is to remember what Amalek did, and to eradicate the trait they displayed of acting cruel and presumptuously against God in the face of all reason.
9. Parshas Zachor is found in Sefer Devarim 25, 17-19.
10. Hearing Parshas Zachor is a biblical *mitzvah*; therefore, one is required to arrange that he be in an area that has a *Minyan* for that Shabbos. In addition, one must have in mind to fulfill the Biblical *Mitzvah* upon listening to the reading. The *mitzvah* is to express this commemoration verbally; therefore, the person reading from the Torah must have in mind to fulfill the obligation of the listeners.
11. The one reciting the brachos of the *Maftir* (for Zachor) should have in mind to fulfill the requirement of the entire congregation to recite the blessings and all those present should have in mind to fulfill their obligation by listening to him recite the blessings.

12. No blessing is recited before performing this Mitzvah, because Hashem isn't pleased with the downfall of the wicked.
13. It is customary to stand for the reading of Zachor.
14. If one can't make it to hear Parshat Zachor in a minyan one should read it with the Trup (cantillation) from a Sefer.
15. Some say that the word Zecher (with Segol) and some say Zaycher (with Tzeyreh) and so it's proper to read it twice. Some say that one should read the entire Pasuk twice, while others say it's enough to read the words Zecher Amalek or Timcheh Es Zecher Amalek a second time.
16. When reading the parsha of Zachor in Ki Tetse during the year the minhag is to read it Zaycher (with Tzeyreh).
17. An Ashkenazi shouldn't hear Parshat Zachor from a Sephardic Baal Koreh and a Sephardi shouldn't hear the Parshat Zachor from an Ashkenazic Baal Koreh. Some say that this is only preferable but after the fact one has fulfilled one's obligation.
18. Some say that one should hear the same dialect of Hebrew one speaks and the minhag is to be concerned for this.
19. It's important that one understands the general point and one fulfills one's obligation even if one doesn't understand every word.
20. Some say that if one misses one word one has not fulfilled one's obligation, while others hold that as long as one heard the main point of destroying amalek one has fulfilled one's obligation.
21. Some Poskim rule one must hear the blessing with intent to be Yotzei in order to fulfill the obligation of the reading. However others rule that this is not necessary.
22. Some say that the congregation should read along as the Baal Koreh reads Parshat Zachor, while others argue that one should listen quietly and such is the widespread minhag.
23. If afterwards it's found out that the Sefer Torah used for Parshat Zachor was pasul one doesn't have to reread it.
24. Someone who has already fulfilled his obligation can still read Zachor again for a different tzibbur.
25. There are many different views as to whether women are obligated to hear parashas zachor in shul or not.
26. Some poskim writes that a woman may fulfill her obligation of listening to Parshas Zachor by reading it from a Chumash.
27. Some poskim permit taking out a sefer torah special for the women to fulfill their obligation but without a beracha.
28. Some authorities contend that a woman may fulfill her responsibility to hear the mitzvah of Zachor by hearing the Torah reading on Purim that begins with the words *Vayavo Amalek*. However, there are *poskim* dispute this.
29. Children who reached the age of Chinuch should be brought to shul in order to hear Parshat Zachor.