

ADAR

The *Molad*: Sunday morning,
6:20 and 9 portions.

The moon may be sanctified until
Sunday night, the 15th, 12:42 a.m.

The first day of Rosh Chodesh is on Sunday.

“When Adar enters, we increase our joy.”

The second day of Rosh Chodesh is on Monday.

Adar 6, Shabbos Parshas T’rumah.

Adar 11, Thursday, the Fast of Esther.¹

In the **Morning Service**, the *chazan* should include the blessing *Aneinu* between the blessings *Goel Yisrael* and *R’faeimu*. See the section for the Fast of Gedaliah (Tishrei 3), where more particulars are mentioned.

After the *Sh’moneh Esreh*, towards the end of the *Tachanun* supplications, before *Shomer Yisrael*, we recite *S’lichos*, *Shomer Yisrael*, the long *Avinu Malkeinu*, and then a half-*Kaddish* is recited.

Afterwards, the Torah is taken out, and the passage *Vay’chal* (*Sh’mos* 32:11-14, 34:1-10) is read, provided there are at least three people in the congregation fasting.² A person who is not fasting should not be called up to the Torah, if, however, he was given an *aliyah* in the Morning Service, he should accept it.

Before the **Afternoon Service**, everyone should commemorate the half-*shekel* that was given when the *Beis HaMikdash* was standing by giving three coins which are half of the local currency (e.g., a half-dollar in the U.S.). These donations should be given to the poor.

A charity box should be put out for Kupas Rabbi Meir Baal HaNess, the charitable fund that supports the poor in *Eretz Yisrael*, so that the practice of recalling the *Beis HaMikdash* is associated with the benefit of the poor of *Eretz Yisrael*.

In the **Afternoon Service**, the passage *Vay’chal* is read again. The person receiving the third *aliyah* recites the *Haftorah*. See the section for the Fast of Gedaliah (Tishrei 3), where more particulars are mentioned.

1. Usually, this fast is held on Adar 13. This year, because that date is on Shabbos, it is held earlier.

2. This is The Rebbe’s directive in his notes to this calendar, 5716.

The passage *Aneinu* is included in the *Sb'moneh Esreh* by the congregation and the *chazan*. We recite *Tachanun* and the long *Avinu Malkeinu*.

Adar 13, Shabbos Parshas T'tzaveh, Parshas Zachor.

In the **Morning Service**, two Torah scrolls are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, the concluding passage from *Parshas Ki Seitzei* (*D'varim* 25:17-19) which mentions the command to remember *Amalek*, is read from the second scroll.

The Rebbe instructed that the word זכר in the phrase זכר עמלק should be read twice: first with a *tzeirei* (*zeicher*) and then with a *segol* (*zecher*).

The *Haftorah* is *Kob amar A-donai... Giv'as Shaul* (*I Shmuel* 15:2-34). The passage *Av harachamim* is recited.

Tzidkas'cha is not recited in the **Afternoon Service**.

One should be careful not to bring the *Megillah* to the synagogue during the day, even in places where there is an *eruv*, unless one studies from it a bit.

Adar 14, Sunday, Purim.

In the **Evening Service** on Shabbos night, the passage *V'al hanissim* should be included in the *Sb'moneh Esreh*. An interruption should not be made, however, to announce this fact before reciting the *Sb'moneh Esreh*. If one forgets to add this passage and recalls before mentioning G-d's name in the blessing concluding *Modim*, one should go back and add it. If one does not remember until afterwards, one should continue without adding it (see the section for Chanukah for more details). After the *Sb'moneh Esreh*, a full *Kaddish* (including *Tiskabel*) is recited.

We then proceed to the *Megillah* reading.

The reader (and the listeners) should fold their *Megillah* like a letter, into three parts. The reader recites three blessings: *Al mikra megillah*, *She'asah nissim*, and *Shehecheyanu*. He should have the intent of fulfilling the congregation's obligation for the blessings and the reading. The listeners should have the intent to fulfill their obligation.

It is forbidden to make an interruption until the reader concludes the blessing recited afterwards,

Harav es riveinu. If the reader or the listener misses one word, he does not fulfill his obligation, and that person must begin from the word that was missed.

It is **customary** for the entire congregation to read four verses out loud: *Isb Y'budi...* (2:5), *U'Mordechai Yatza...* (8:15), *La'y'budim...* (8:16), and *Ki Mordechai...* (10:3). Afterwards, the reader repeats them.

We “strike Haman” at various stages in the reading (when he is described with a “title,” such as *ha'agagi*, *ha'ra*, or the like).

The names of Haman's ten sons (9:7-9) should be read in one breath. This includes the preceding words *chameish mei'os isb* and the following word *aseses*. These should also be read by the congregation first. At this time, the children should make noise, as we do when Haman's name is read with a “title.”

The phrase *laharog ule'abeid* (8:11) should be reread as *v'laharog ule'abeid*. Similarly, the phrase *v'ish lo amad bifneihem* (9:2) should be reread as *v'ish lo amad lifneihem*.

When reading the words *ha'iggeres hazos* (9:26, “this letter”) and *iggeres haPurim hazos hasheinis* (9:29, “this second letter of Purim”), the *Megillah* should be rustled.

After reading the *Megillah*, the reader recites the blessing *Harav es riveinu*, and we say the passage *Shoshanas Yaakov*. Only afterwards should one roll the *Megillah* shut. (All of these points should also be observed when reading the *Megillah* during the day.)

Afterwards, the passages *Vibi no'am* and *V'Atah kadosh* are recited, followed by a full *Kaddish* without *Tiskabel*, *Aleinu*, and the Mourner's *Kaddish*.

In the **Morning Service**, *V'al hanissim* should be added to the *Sh'moneh Esreh*. *Tachanun* is not recited. Afterwards, a half-*Kaddish* is recited.

Three *aliyos* are given for the Torah reading, the passage *Vayavo Amalek* (*Sh'mos* 17:8-16).

The Rebbe instructed that the word זכר in the phrase זכר עמלק should be read twice: first with a *segol* (*zecher*) and then with a *tzeirei* (*zeicher*).

After the Torah reading, a half-*Kaddish* is recited.

(If a person did not hear *Parshas Zachor*, he should have the intention of fulfilling his obligation to remember Amalek by listening to this passage.)

If a person did not give the three half-*shekels* on the Fast of Esther, he should give them at this opportunity.

The *Megillah* is read with its three blessings, as was done at night.

When reciting the blessing *Shebecheyanu*, one should also have in mind the *mitzvos* of *mishloach manos* (sending presents of food to friends), *matanos la'evyonim* (giving presents to the poor), and the Purim feast. On Purim day, the *t'fillin* of *Rashi* are worn while the *Megillah* is heard and read.

After the reading of the *Megillah*, the reader recites the blessing *Harav es riveinu*, and we then recite the passage *Shoshanas Yaakov*. The congregation then concludes the Morning Service, reciting *Ashrei*, *U'va l'Tziyon goel*, a full *Kaddish*, *Y'hall'lu* (while the Torah scroll is returned to the ark), *Beis Yaakov*, etc.

(If there is a circumcision to be carried out in the synagogue, the baby should be circumcised before the *Megillah* reading.)

Mishloach manos: Every person is obligated to send at least two portions of food to at least one other person. A man should send to another man, and a woman should send to another woman.

Matanos la'evyonim: Every person is obligated to give at least one present to at least two poor people. A man may give a present to a poor woman.

A person who gives many portions of food to friends and presents to the poor is praiseworthy. It is, however, more preferable to give generously to the poor than to prepare a lavish Purim feast or to give many portions to one's friends. "For there is no greater and more beautiful happiness than to bring joy to the hearts of the poor, the orphans, and the widows... Such a person resembles the Al-mighty, who is praised by the prophet³ for 'reviving the spirit of the lowly and reviving those with crushed hearts.'"⁴

One should encourage and strengthen young children as well to observe all the *mitzvos* of the days of Purim, in particular *mishloach manos* and *matanos la'evyonim*.⁵

3. *Y'shayahu* 57:15.

4. *Rambam, Mishneh Torah, Hilchos Megillah* 2:17.

5. *Likkutei Sichos*, Vol. XI, p. 321.

The Purim feast: It is customary to recite the **Afternoon Service** early in the afternoon, and then hold the Purim feast. If a person desires to hold the feast in the morning, he may.

Even if the feast is prolonged past nightfall, one should include the passage *V'al hanissim* in the Grace After Meals, because the feast began during the day.

Adar 15, Monday, Shushan Purim.

We do not recite *Tachanun* and *E-l erech apayim*.

It is forbidden to fast or to eulogize the deceased on this day. A person should add slightly to his joy and feasting on this day.

One should be careful not to eat *matzah* thirty days before *Pesach*.

Adar 20, Shabbos Parshas Ki Sisa, Parshas Parah.

In the **Morning Service**, two Torah scrolls are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, the beginning passage from *Parshas Chukas* (*Bamidbar* 19:1-22), which mentions the command to bring the red heifer, is read from the second scroll. The *Haftorah* is *Vay'hi d'var A-donai... dibarti v'asisi* (*Y'chezkel* 36:16-36).

Adar 25, Thursday.

The birthday of **Rebbetzin Chaya Mushka Schneerson**, daughter of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn, and wife of The Rebbe, Rabbi Menachem Mendel Schneerson, in 5661 (1901).

Adar 27, Shabbos Parshas Vayakhel-P'kudei, Parshas HaChodesh, and Shabbos M'varchim.

Two Torah scrolls are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir*, a passage from *Parshas Bo* (12:1-20) which mentions the command to bring the Paschal sacrifice, is read from the second scroll. The *Haftorah* is *Kob Amar... olas tamid* (*Y'chezkel* 45:18-46:15).

We bless the month of Nissan, announcing Rosh Chodesh, which falls on the coming Tuesday.

We do not recite the passage *Av barachamim*.

