

ADAR

The *Molad*: Sunday night,
9:30 and 10 portions.

The moon may be sanctified until
Monday, the 13th, 3:52 p.m.¹

The first day of Rosh Chodesh is on Tuesday.
“When Adar enters, we increase our joy.”

The second day of Rosh Chodesh is on Wednesday.

Adar 4, Shabbos Parshas T’rumah.

Adar 11, Shabbos Parshas T’zaveh, 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 what Amalek did, 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* begins *Kob amar A-donai Tz’vaos pakadti* (*I Shmuel* 15:2-34).

The passage *Av harachamim* is recited.

Adar 13, Monday, the Fast of Esther.

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

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

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

1. The times for sanctifying the moon are based on **Jerusalem Standard Time**. One should therefore calculate the time for sanctifying the moon according to his location.

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 Hanes, 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. See the section for the Fast of Gedaliah (Tishrei 3), where more details are mentioned.

The person receiving the third *aliyah* recites the *Haftorah* (*Y'shayahu* 55:6-56:8).

The passage *Aneinu* is included in the *Sh'moneh Esreh* by the congregation and the *chazan*.

We do not recite *Tachanun* or *Avinu Malkeinu*.

Adar 14, Tuesday, Purim.

In the **Evening Service**, we include the passage *Val banissim* in the *Sh'moneh Esreh*. Any announcement to remind the congregation about this addition must be made before the Evening Service.

If one forgets to add this passage, but remembered before mentioning G-d's name in the blessing *Hatov shimcha*, 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 *Sh'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 *Shebecheyanu*. He should have the intent that all those listening to his blessings and reading

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

fulfill their obligation thereby. The listeners, in turn, should answer *Amen* to each of the blessings with the same intention.

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 must begin again 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 *ba'agagi*, *ba'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 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 read again as *v'laharog ule'abeid*. Similarly, the phrase *v'ish lo amad bifneihem* (9:2) should be read again as *v'ish lo amad lifneihem*.

When reading the words *ba'iggeres hazos* (9:26, “this letter”) and *iggeres haPurim hazos hasbeinis* (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 passage *V'atah kadosh* is recited, followed by a full *Kaddish* without *Tiskabel*, *Aleinu*, and the Mourner's *Kaddish*.

In the **Morning Service**, *V'al hanissim* is 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*).

(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.)

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

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 *Rasbi* 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 *Asbrei*, *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

3. *Y'shayahu* 57:15.

hearts.”⁴

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

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 do so.

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

Adar 15, Wednesday, Shushan Purim.

We do not recite *Tachanun*.

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.

We are careful not to eat *matzah* thirty days before *Pesach*.

Adar 18, 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 opening passage from Parshas Chukas (*Bamidbar* 19:1-22) which describes the procedure of preparing and using the ashes of the red heifer, is read from the second scroll. The *Haftorah* is *Vay'bi d'var A-donai... dibarti v'asisi* (*Y'chezkel* 36:16-36).

We recite *Av harachamim*.

Adar 25, Shabbos Parshas Vayakhel-P'kudei, Parshas HaChodesh and Shabbos M'varchim.

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*, a passage from Parshas Bo (*Sh'mos* 12:1-20) which describes the command to bring the Paschal sacrifice, is read from the second scroll. The *Haftorah* is *Kob Amar... olas tamid*

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

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

(*Y'chezkel* 45:18-46:15).

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

We do not recite the passage *Av harachamim*.

This day marks 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).

