The Molad: Friday morning, 6:19 and 4 portions.

The moon may be sanctified until Shabbos, the 15th, 12:41 a.m.¹

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

The second day of Rosh Chodesh is on Shabbos Parshas Mishpatim, Parshas Sh’kalim.

After the Morning Service, we recite half-Hallel.

Three Torah scrolls are taken out. Six men are given aliyos for the weekly reading from the first scroll. A seventh aliya is given from the second scroll, from which we read the passages describing the Shabbos and Rosh Chodesh Musaf offerings (Bamidbar 28:9-15), and a half-Kaddish is recited. The Maftir, the passage from Parshas Ki Sisa (Sh’mos 30:11-16) which mentions the command to give the half-shekel, is read from the third scroll.

The Haftorah begins Vayichros Y’hoyada (II M’lachim 11:17-12:17); we then add the first and last verses from the Haftorah beginning Kol anar Hasbem hashamayim kis’ee (Y’shayahu 66:1, 23-24, and 23).

(The laws that pertain should one err and recite another Haftorah are explained in the section for Shabbos Parshas B’reishis.)

We do not recite Av harachamim.

In the Musaf Sh’moneh Esreh, we recite the blessing Atah yatzarta (“You have formed...”). If a person recited the blessing Tikanta Shabbos (“You have established the Shabbat...”), as is usually done, he must return and recite Atah yatzarta when he remembers. If he does not realize his error until after he completes the Sh’moneh Esreh, he must repeat the Sh’moneh Esreh.

If a person recites Atah yatzarta, but concludes only m’kadeish baShabbos (“...who sanctifies the Shabbat”), omitting the words v’Yisrael v’rashei chodashim (“Israel, and Rosh Chodesh days”), he fulfills his obligation after the fact.

¹. The times for sanctifying the moon are based on Jerusalem Standard Time.
We recite the passage *V’lakachta so’les* and the Six Remembrances.

In the **Afternoon Service** we do not recite *Tzidkas’cha*.

**Adar 8, Shabbos Parshas T’rumah, 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 עמלקזכר should be read twice: first with a *tzeirei* (*zeicher*) and then with a *segol* (*zecher*).

The *Haftorah* begins *Koh amar A-donai Tz’vaos pakadti* (*I Shmuel* 15:2-34).

The passage *Av harachamim* is recited.

**Adar 13, Thursday,** the **Fast of Esther,** one of the five commemorative communal fasts.

In the **Morning Service,** the chazan he recites the blessing *Aneinu* after the blessing *Goel Yisrael.* See the section for the Fast of Gedaliah (Tishrei 3) for more details.

After the *Sh’moneh Esreh,* towards the end of the *Tachanun* supplications, before *Shomer Yisrael,* we recite *S’licbos,* *Shomer Yisrael,* and the long *Avinu Malkeinu,* and then the *Tachanun* prayers are concluded.

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 If not, we read from the weekly portion. A person who is not fasting should not be called up to the Torah; however, if 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

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². This is The Rebbe’s directive in his notes to this calendar, 5716.
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. See the section for the Fast of Gedaliah (Tishrei 3) for more details. The person receiving the third aliya 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, Friday, Purim.**

In the Evening Service, we include the passage V’al hanissim in the Sh’moneh Esreh. Any announcement to remind the congregation about this addition must be made before the Evening Service. (See the section for Chanukah for the details of what to do if one forgets to add it.)

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 Shehecheyanu. He should have the intent that all those listening to his blessings and reading 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 any interruption until the reader concludes the blessing recited afterwards, Harav es riveinu. If the reader or the listener misses even 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: Ish Y’hudi... (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 שָמֵאֲשׁ יְמֵי'וֹס עִשּׁ and the following word עֵשֶׂ. 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 לֹא בָּרָגְלָן וְלֹא בָּאֵבִי (8:11) should be read again as לֹא בָּרָגְלָן וְלֹא בָּאֵבִי. Similarly, the phrase וּשְׁבֵּר לְאָם בִּתְיֵיהֶם (9:2) should be read again as וּשְׁבֵּר לְאָם בִּתְיֵיהֶם.

When reading the words בְָּיִוְעֵר בְָּיִוְעֵר (9:26, “this letter”) and יִגְּרֵס הַפּוֹרִים בְָּיִוְעֵר בְָּיִוְעֵר (9:29, “this second letter of Purim”), the מָגִילָה should be rustled.

The reader recites the blessing HARAV ES RIVEINU, and we say the passage SHOSHANAS YA'AKOV (“The rose of Jacob...”). Only afterwards should one roll the מָגִילָה shut. (All of these points should also be observed when reading the מָגִילָה during the day.)

Afterwards, the passage V'ATAH KADOŞ is recited, followed by a full KADDISH without TISKABEL, Aleinu, and the Mourner’s KADDISH.

In the Morning Service, VAL HANISSIM is added to the SHMONEH EREIH. TACHANUN is not recited. Afterwards, a half-KADDISH is recited.

Three aliyyos are given for the Torah reading, the passage VAYAVO AMALEK (Sh'mos 17:8-16).

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

(If a person had not heard 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.

The מָגִילָה is read with its three blessings, as was done at night. On Purim day, the T'FILLIN of RASHI are worn while the מָגִילָה is heard and read.

When reciting the blessing SHEHECHYANU, one should also have in mind the mitzvos of MISHLOACH MANOS (sending presents of food to friends), MATANOS LA'ECYONIM (giving presents to the poor), and the Purim feast.

After the reading of the מָגִילָה, 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’ballehu* (while the Torah scroll is returned to the ark), *Beis Yaakov*, etc.

(If there is a circumcision to be performed in the synagogue, it should be done before the *Megillah* reading.)

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

**Misloach 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, 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 prophet for ‘reviving the spirit of the lowly and reviving those with crushed hearts.’”

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

**The Purim feast** should be held in the morning or the early afternoon, out of respect for the Shabbos.

**Adar 15, Shabbos Parshas T’tzaveh, Shushan Purim.**

We do not recite the passage *Av harachamim* in the *Morning Service*, nor the passage *Tzidkai’cha* in the *Afternoon Service*.

We add slightly to our joy and feasting on this day.

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

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Adar 22, Shabbos Parshas Ki Sisa, Parshas Parah.

In the Morning Service, two Torah scrolls are taken out. Seven men are given aliyyos 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'car A-donai... dibarti v'asizi (Y'chezkel 36:16-36).

We recite Av harachamim.

Adar 25, Tuesday.

This day marks the birthday of Rebettzin 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 29, 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 aliyyos 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 Kib amar... olas tamid (Y'chezkel 45:18-46:15), and we then add the first and last verses of the Haftorah Machar chodesh (I Shmuel 20:18 and 42).

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

We do not recite the passage Av barachamim in the Morning Service, nor the passage Tzidkas'cha in the Afternoon Service.

If the third Shabbos meal is continued past nightfall, those who ate a portion of bread the size of an olive (one ounce) both during the day and after nightfall should include both the passages R'tzeh and Yaaleh v'yavo in the Grace After Meals.