

TEVES

The *Molad*: Friday night,
10:29 and 13 portions.

The moon may be sanctified until
Shabbos, the 14th, 4:51 p.m.¹

The winter solstice:
Sunday night, 1 Sh'vat, 10:30 p.m.

The first day of Rosh Chodesh is on Shabbos Parshas Mikeitz, the sixth day of Chanukah.

In the **Evening Service**, both the passages *Yaaleh v'yavo* and *V'al hanissim* are added to the *Sh'moneh Esreh* (and also to the Grace After Meals).

In the **Morning Service**, we recite the full *Hallel*, then a full *Kaddish*, the Song of the Day, *Barchi nafshi* (Psalm 104), and then the Mourner's *Kaddish*.

Three Torah scrolls are taken out. Six men are given *aliyos* from the weekly reading from the first scroll. A seventh *aliyah* is read from the second scroll, from which we read the passages describing the Shabbos and Rosh Chodesh *Mussaf* offerings (*Bamidbar* 28:9-15), and a half-*Kaddish* is recited. The *Maftir*, the reading for the sixth day of Chanukah (*Bamidbar* 7:42-47), is read from the third scroll.

Afterwards we read the Chanukah *Haftorah*, *Rani v'simchi* (*Zechariah* 2:14-4:7). We then add the first and last verses of the *Haftorah* beginning *Kob amar Hashem hashomayim kis'ee* (*Y'shayahu* chapter 66:1, 23-24, and 23 again), and the first and last verses from the *Haftorah* beginning *Vayomer lo... machar chodesh* (*I Shmuel* 20:18 and 42).

(If a person read another *Haftorah* instead of *Rani v'simchi*, and remembered before reciting the concluding blessings, he should recite the correct *Haftorah* before reciting those blessings. If he remembered after reciting the blessings, he should recite *Rani v'simchi* without reciting the blessings.)

We do not recite *Av harachamim*.

In the *Mussaf Sh'moneh Esreh*, we recite the blessing *Atah yatzarta*. If a person recited the blessing

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.

Tikanta Shabbos, 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 haShabbos*, omitting the words *v'Yisrael v'rashei chodashim*, he fulfills his obligation after the fact.

We recite the passage *V'lakachta so'les* and the Six Remembrances.

In the **Afternoon Service**, *Tzidkas'cha* is not recited.

The second day of Rosh Chodesh is on Sunday, the seventh day of Chanukah.

We do not delay the recitation of the **Evening Service** as usual, in order to hurry to the kindling of the Chanukah lights.

In the **Evening Service**, both the passages *Yaaleh v'yavo* and *V'al banissim* are recited.

In the synagogue, during the Evening Service, we kindle the Chanukah lights before *Havdalab*. At home, however, we reverse the order and recite *Havdalab* before kindling the Chanukah lights. The passage *V'yiten l'cha* should be recited after kindling the Chanukah lights.

In the **Morning Service**, we recite the **full Hallel**, then a full *Kaddish*, the Song of the Day, *Barchi nafshi* (Psalm 104), and then the Mourner's *Kaddish*.

Two Torah scrolls are taken out. Three men are given *aliyos* from the Rosh Chodesh reading from the first scroll. For the *koben*, we read *Bamidbar* 28:1-5; for the *levi*, verses 6-10; and for the third *aliyah*, verses 11-15. From the second scroll, we read the reading for the seventh day of Chanukah (*Bamidbar* 7:48-53). Afterwards, a half-*Kaddish* is recited, then we continue as described in the section for Rosh Chodesh Cheshvan.

We recite the Six Remembrances.

Teves 2, Monday, the eighth day of Chanukah, Zos Chanukah.

In the **Morning Service**, for the *koben*, we read *Bamidbar* 7:54-56; for the *levi*, 7:57-59; and for the person given the third *aliyah*, 7:60-8:4.

Teves 5, Thursday.

The date of *Didan Notzach*.

(In 5747 (1987), the Federal Court vindicated the

claims of *Agudas Chassidei Chabad* with regard to the Previous Rebbe's library.)

The Rebbe declared this date an auspicious day for all generations to come, to be marked particularly by an increase in the study of Torah works. The Rebbe also called on us to expand collections of *sefarim* – for both children and adults – at home and in institutional libraries, and to do the same for the library of *Agudas Chassidei Chabad-Lubavitch*, the patrimony of all Jews collectively.²

Teves 7, Shabbos Parshas Vayigash.

Teves 10, Tuesday, a commemorative communal fast, beginning in the morning.

In the *chazan's* repetition of the *Sh'moneh Esreh*, he recites the blessing *Aneinu* after the blessing *Goel Yisrael*. See the section for the Fast of Gedaliah (Tishrei 3), where more details are mentioned.

S'lichos are recited in the midst of the *Tachanun* supplications, after the psalm *L'David eilecha*. Accordingly, the first reading of the Thirteen Attributes of Mercy and the confessional prayers (*Ashamnu*) are not recited as part of *S'lichos*, for they were already recited within the prayer service.

After *S'lichos*, we recite the long *Avinu Malkeinu*, substituting *bareich* ("bless") for *chadeish* ("renew") in the appropriate phrase.

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.³ A person who is not fasting should not be called up to the Torah for an *aliyah*.

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).

In the Afternoon Service, the passage *Aneinu* is included in the *Sh'moneh Esreh* by the congregation (within the blessing *Sh'ma koleinu*) and by the *chazan* (as a separate blessing, as explained above). In his repetition of the *Sh'moneh Esreh*, the *chazan* also says

2. Based on The Rebbe's talks of 5 Teves 5748 and 5749, and of 7 Teves 5750. In 5749, he distributed dollars specifically for the purpose of purchasing new *sefarim* or repairing used ones.

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

the passage *Elokeinu veilokei avoseinu*, which recalls the Priestly Blessing. Afterwards, we recite *Tachanun* and the long *Avinu Malkeinu*, etc.

Since this fast was ordained because of the destruction of *Eretz Yisrael*, it is appropriate to give *tzedakah* to support the Jewish community of *Eretz Yisrael* on this day.

Teves 14, Shabbos Parshas Vay'chi.

The Shabbos on which we conclude reading the Book of *B'reishis*. The person receiving the final *aliyah* also recites "*Chazak, chazak, v'nis'chazeik*" at the conclusion of the reading.

It is customary in several Jewish communities that the *gabbaim* of the synagogue prepare a *Kiddush* on Shabbos Chazak. This custom should be strengthened and renewed in all places. At the *farbrengens* held at this time, there should be an increase in sharing words of Torah and the acceptance of good resolutions to enhance the study of the Torah and the observance of its *mitzvos* in a fastidious manner, and they should add to the rejoicing of the conclusion of a Torah text.⁴

Teves 21, Shabbos Parshas Sh'mos.

We read the *Haftorah* beginning *Haba'im yashbreish Yaakov* (*Y'shayahu* 27:6-28:13, 29:22-23).

Teves 24, Tuesday.

This day marks the *yahrzeit* of the Alter Rebbe, **Rabbi Schneur Zalman** of Liadi. He passed away in 5573 (1812), and is interred in the city of Haditch.

Teves 28, Shabbos Parshas Va'eira, Shabbos M'varchim.

We bless the month of Sh'vat, announcing Rosh Chodesh, which falls on the coming Monday.

We do not recite *Av harachamim*.

This day marks the birthday of **Rebbetzin Chana**, mother of The Rebbe and wife of Rabbi Levi Yitzchak, in 5640 (1880).

Teves 29, Sunday.

Erev Rosh Chodesh. We do not recite *Tachanun* in the **Afternoon Service**.



4. See *Sefer HaSichos 5750*, Vol. I, p. 233.