The Molad: Shabbos afternoon, 1:39 and 14 portions.
The moon may be sanctified until Sunday, the 15th, 8:01 a.m.¹
The winter solstice:
Thursday, Sh'vat 4, 4:30 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 \textit{Yaaleh v'yavo} and \textit{V'al banissim} are added to the Sh'moneh Esreh. Similarly, in the Grace After Meals, \textit{V'al banissim, R'tzeb} ("May it please You..."), and \textit{Yaaleh v'yavo} are added.

In the Morning Service, we recite the full \textit{Hallel}, then a full \textit{Kaddish}, the Song of the Day, \textit{Barchi naafshi}, and then the Mourners' \textit{Kaddish}.

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

Afterwards we read the Chanukah \textit{Haftorah, Rani v'simchi} (\textit{Zechariah} 2:14-4:7). We then add the first and last verses of the \textit{Haftorah} beginning \textit{Kob amar Hashe'm basbomayim kis'ee} (\textit{Y'shayahu} 66:1, 23-24, and 23 again), and the first and last verses of the \textit{Haftorah} beginning \textit{Vayomer lo... macbar chodesh} (\textit{I Shmuel} 20:18 and 42).

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

We do not recite \textit{Av harachamim}.

In the \textit{Mussaf} Sh'moneh Esreh, we recite the

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¹ The times for sanctifying the moon are based on Jerusalem Standard Time.
blessing *Atab 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 *Atab 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 *Atab yatzarta*, but concludes only *m’kadeish haShabbos* (“...who sanctifies the Shabbat”), omitting the words *v’Yisrael v’rashei chodashim* (“and Israel, and Rosh Chodesh days”), 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.

In the *Evening Service*, we begin asking for rain: we say *v’sein tal u’matar livrachab* (“bestow dew and rain for blessing”), instead of *v’sein b’rachab* (“bestow blessing”), in the blessing *Bareich aleinu* (“Bless for us...”). An announcement regarding the need for this addition may be made before the Evening Service begins, but not before the *Sh’moneh Esreh*.

The following rules apply if a person forgot to make this addition. If he recalled his error after mentioning G-d’s name, but before beginning the blessing *T’ka b’shofar* (“Sound the great shofar...”), he should make the request before beginning that blessing. If he already started the blessing *T’ka b’shofar*, he should wait until the blessing *Sh’ma koleinu* (“Hear our voice...”) and make the request before the phrase *ki atah shomei’a t’fillas...* (“for You hear the prayer...”). If he remembered before beginning the blessing *R’tzeb* (“Look with favor...”), he should say *v’sein tal u’matar livrachab* and then begin *R’tzeb*.

If he remembered after beginning the blessing *R’tzeb*, he should return to the blessing *Bareich aleinu* and repeat the *Sh’moneh Esreh* from that point. If he remembered after completing the *Sh’moneh Esreh* – i.e., after reciting the second *Yik’yu l’ratzon* – he must repeat the entire *Sh’moneh Esreh*.

If he did not realize his failure to make this
addition until the time came for the following prayer
service, he should recite Sh’monah Eserb twice at that
time. If, however, he omitted this addition during the
Afternoon Service on Friday, he should not recite the
Evening Service for Shabbos twice.

Within 30 days of this change, a person who is
unsure of whether or not he erred should assume that
he erred, and act accordingly.

In order to hurry to the kindling of the Chanukah
lights, we do not delay the recitation of the Evening
Service as usual.

In the Evening Service, both the passages Yaaleh
v’Yavo and V’al hanissim are recited.

In the synagogue, during the Evening Service, we
kindle the Chanukah lights before Havdalah. At
home, however, we reverse the order and recite Havdalah before kindling the Chanukah lights. The
passage V’yiten Icha 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
and then the Mourner’s Kaddish.

Two Torah scrolls are taken out. Three men are
given aliya from the Rosh Chodesh reading from the
first scroll. For the kohen, we read Bamidbar 28:1-5;
for the levi, verses 6-10; and for the third aniah,
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, and
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 kohen, we read
Bamidbar 7:54-56; for the levi, 7:57-59; and for the
person given the third aliya, 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,** one of the five commemorative communal fasts.

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) for further details.

*S’lichos* are recited in the midst of the *Tachanun* supplications, after *L’David eilecha* ("[A psalm] by David. To You..."). Accordingly, the first reading of the Thirteen Attributes of Mercy and the confessional prayer *Ashamnu* (“We have transgressed...”) 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. The *Tachanun* prayers are then 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.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) for further details.

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’mos koleinu*) and by the *chazan* (as a separate blessing, as explained above). In his repetition of the Sh’moneh Esreh, the *chazan* also says the passage *Elokeinu veilokey azoseinu,* which recalls the Priestly Blessing. Afterwards we recite *Tachanun* and the long *Avinu Malkeinu,* etc.

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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.
Since this fast was ordained because of the destruction of Eretz Yisrael, it is appropriate to give tzedakah on this day to support the Jewish community of Eretz Yisrael, and particularly to the Charities of Rabbi Meir Baal Haness, which support the poor of Eretz Yisrael.

**Teves 14, Shabbos Parshas Vay'chi.**
The Shabbos on which we conclude reading the Book of B'reishis. The person receiving the final aliya also recites “Chazak, chazak, v'niss'hazek” 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 farbrengen 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 these will add to the rejoicing occasioned by the conclusion of a Torah text.4

**Teves 21, Shabbos Parshas Sh'mos.**

**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 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 harachanim.

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.**
*Tachanun* is not recited in the Afternoon Service.

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