

Kiddush Levanah is recited starting tonight, following Maariv. *Kiddush Levanah* should be recited while dressed in fine, respectable clothing. According to Kabbalah, it should not be recited until seven days have passed from the *molad* (birth of the new moon).¹¹⁷

WEDNESDAY, 8 TEVES

TODAY IN HISTORY

On the eighth of Teves, the Torah was first translated into Greek by order of King Ptolmey. This caused “three days of darkness to descend upon the world.”¹¹⁸ That day was “as difficult for the Jews as the day on which the Golden Calf was made.”¹¹⁹ The Rebbe explains this concept in *Likkutei Sichos* and *Sefer Hasichos* 5752.¹²⁰

On this day in 5573 (1812), the Alter Rebbe reached the village of Pienna after fleeing Liadi to escape Napoleon’s advance into Russia. (The Alter Rebbe passed away in Pienna soon after on Chof-Daled Teves.)

Today is the *yahrtzeit* of Rebbetzin Chaya Mushka, the wife of the Tzemach Tzedek. She passed away in the year 5621 (1860) and is buried in the town of Lubavitch.

THURSDAY, 9 TEVES

TODAY IN HISTORY

Chazal state that the 9th of Teves is one of the dates on which calamities befell our ancestors and it is appropriate to spend the day fasting. They also note, however, that there is no record of what these calamities were.¹²¹ It has since been explained that *Ezra Hasofer* passed away on this date. The commentators to *Megillas Ta’anis* describe additional events. The Rebbe’s explanation appears in *Sefer Hasichos* 5749.¹²²

THURSDAY NIGHT, EVE OF 10 TEVES

A day of Rejoicing-to-be

The Rebbe often mentions that the preparations for Yud Shevat begin thirty days in advance, from the 10th of Teves.

Chabad. For detailed laws, See *Beis Yosef, Orach Chayim*, 455 (end); *Rema, ibid.*, par. 1; (*Shulchan Aruch Admur HaZaken, ibid.*, par. 15-16, and in 206:14); *Yoreh De’ah*, 116:5; and many other places. See *Likkutei Sichos* vol. 16, p. 98, fn. 33; vol. 21, p. 233, fn. 33; vol. 16, p. 577.

117) See *Sefer Hasichos* 5752 vol. 1, p. 68. Regarding the precise calculation of these seven days, see references that appear in the Rebbe Rashab’s notes to *Siddur Torah Ohr*, and references that appear in the Rebbe’s notes to *Sha’ar Hakollel*. Also see *Sichas Vav Adar Rishon* 5746.

118) *Megillas Ta’anis*, quoted in *Shulchan Aruch*

119) *Maseches Sofrim*

120) *Likkutei Sichos*, beginning of vol. 24; *Sefer Hasichos* 5752, *Parshas Mikeitz*

121) *Megillas Ta’anis*, quoted in *Shulchan Aruch*

122) *Vayigash*, 9 Teves

NIGHT UN-FAST

On the eve of the 10th of Teves 5752, the Rebbe explains that although the 10th of Teves begins at night (as is the case with all Jewish dates), the actual fast only begins at dawn. The lack of fasting on the eve of the 10th of Teves symbolizes the power that is granted at that time to reverse the negative events that the fast day commemorates. It is an auspicious time for *teshuvah* that will bring the Redemption and a night of opportunity to forever nullify the fast before it begins. The Rebbe pointed out that the night stretches for a number of hours, which offers ample time for *teshuvah*.

STARTING THE FAST

As is the case with any fast that begins in the morning, we are permitted to eat throughout the night until dawn, provided that we had not gone to sleep in between. Dozing off temporarily is not considered “going to sleep” in this regard. You may also eat or drink if you stipulate before going to sleep that you intend to awaken before dawn. Someone who regularly rises from their sleep to drink at night, may do so tonight even without a stipulation.

Nevertheless, from within a (halachic) half hour of dawn (*alos hashachar*) it is forbidden to eat a meal or wash for bread. It is permitted only to snack on fruits or vegetables, drink as much non-alcoholic beverages as you wish, or eat a quantity of *mezonos* the size of *kebeitzah* (the volume that would fit in two small matchboxes) but not more.

FRIDAY, 10 TEVES, FAST OF ASARAH B’TEVES**A day of Rejoicing-to-be.****TODAY IN HISTORY**

The fast commemorates the date on which the king of Babylon laid siege to Yerushalayim.

The Rebbe says¹²³. “In one aspect at least, the fast of *Asarah B’Teves* even nowadays is more severe than other fasts: If it coincides with *erev Shabbos*, the fast must be completed all the way until nightfall (*tzeis hakochavim*). This is true even for those who prayed Maariv for Shabbos early, while it was still daytime. This ruling is upheld even according to those authorities that prohibit fasting on the other fast days that coincide with *erev Shabbos*, once Maariv has been recited.”

Furthermore: “The *halachah* states that ‘regarding all of these four fasts, if they coincide with Shabbos they must be postponed.’ Nevertheless, *Asarah B’Teves* carries a stringency not found in the other three fasts, and that is because nowadays, it is the only one that is able to coincide with *erev Shabbos* (as it does

123) *Sichas Asarah B’Teves 5749*, in *Sefer Hasichos* p. 136.

this year). When it does, we must continue fasting until nightfall even if we recited Maariv for Shabbos while it was still daytime.”¹²⁴

WHO FASTS

All men (from the age of thirteen years) and women (from the age of twelve years) should refrain from eating and drinking from daybreak until nightfall. Those who wish to wake up early and eat before daybreak should have in mind to do so before retiring the night before. Pregnant or nursing women who have difficulty fasting, or people feeling ill, are exempt.

A bride and groom during *Sheva Brachos* are not exempt from fasting, nor a father whose son is circumcised that day. (At the ceremony, the wine is given to a young child to drink and the *seudah* is held when the fast is over.) Someone who is exempt from fasting for health reasons, should eat only what is required and not indulge for pleasure.

Those who are exempt from fasting should only eat their meals privately, out of sight of the public eye.

Dawn, the start of the fast, is at **5:52 am**.

LAW OF REDEMPTION: FROM THE FIRST

All of the fast days (except Yom Kippur) will be canceled in the era of Moshiach. In fact, they will become “*yomim tovim* and days of feasting and gladness.” This is further discussed in *Likkutei Sichos*, and the Rebbe draws particular relevance to the Fast of the 10th of Teves.¹²⁵

The Rebbe explains that the events marked by the Fast of Teves were the start and eventual cause of the calamities commemorated by the remaining fasts. Therefore, when the Fast of Teves is transformed into a Yom Tov, all other fast days are consequently transformed along with it into “*yomim tovim* and days of feasting and gladness.”¹²⁶

Tzedakah: It is customary to increase *tzedakah* on fast days. According to custom, a person should estimate the average cost of their daily meals and donate that amount to *tzedakah* on the eve of the fast.

FASTING

We do not rinse our mouths on a fast day.

Someone who accidentally eats today is nevertheless obligated to complete the fast. In such a case, there is no obligation of compensation, meaning that there is no requirement to fast on a subsequent day. Nevertheless, they may choose to do so as an atonement for breaking a fast.

¹²⁴) *Likkutei Sichos* vol. 25, p. 267, fn. 5

¹²⁵) *Likkutei Sichos* vol. 15, p. 412. For the concept of holding a festive meal in the era of Redemption, see *Magen Avraham, Tisha B'Av*, 552:11 and *Sichas Beis d'Rosh Hashanah 5752*.

¹²⁶) *Likkutei Sichos* vol. 25, p. 449

If you only ate a small amount of food accidentally (less than the size of *koseves*, a large date, eaten within the time frame of *bichdei achilas pras*, or about four minutes), or drank a small quantity of liquid (less than a *revi'is*, approximately 3 ounces), it is still considered fasting and the *Aneinu* prayer in the *Amidah* may be recited. If, however, these limits were exceeded, the *Aneinu* text should be amended to read: *Aneinu beyom tzom hata'anis zeh* (“Answer us on this fast day”), rather than *ta'aniseinu* (“our fasting”).

A person who is not fasting, whether due to an exemption or because they ate by mistake, should not get an *aliyah* to the Torah. If he is called up, and is concerned that refusing may cause a *chilul Hashem*, he may accept.¹²⁷

SHACHARIS

In Shacharis (and later, at Minchah), the *chazzan* adds *Aneinu* in the *Amidah*, between the blessings of *go'el Yisrael* and *Refa'eienu*.¹²⁸ If he omitted *Aneinu*, see the chart at the end of the booklet.

This is the order for Shacharis: *Tachanun*, *Selichos* (starting with *Ki im Hashem* and omitting *Ashamnu*, *Hirsha'anu*,¹²⁹ beginning with the words “*moshiach tzidkecha*”¹³⁰), then *Avinu Malkeinu* for fast days, *Va'anachnu lo neida* followed by *chatzi-Kaddish*. *Kel erech apayim* is not said. This is followed by the reading of the Torah. The *aliyos* are read from the section of *Vayechal Moshe*.

When a *chassan* is present for the prayers, or if a *bris* will be held, or the like, the custom practiced in 770¹³¹ is for the congregation to proceed with *Selichos* but to omit *Vidui*, *Tachanun*, and *Avinu Malkeinu* from the prayers.¹³²

MINCHAH

Davening commences earlier on a fast day, so that it does not run into *bein hashmoshos* (between sunset and nightfall), finishing before *shki'ah* at **4:48 pm**.

¹²⁷) See [#29087](http://www.asktherav.com)

¹²⁸) If there are less than a minyan of fasters, see the Hebrew footnote regarding if and how the *chazzan* should recite *Aneinu*.

¹²⁹) since this section is also considered *Vidui*, which was already recited as part of davening—this is the practice during the days of *Selichos* as well, as gleaned from the Rebbe's conduct.

¹³⁰) Note the change in the liturgy that is found in *Siddur Tehillas Hashem* (and other places) for *Aneinu* here, to be recited as follows: *Aneinu karov l'kor'av aneinu, aneinu kashah lich'os aneinu, aneinu rach lirtzos aneiu, aneinu rachum vechanun, aneinu*.

See the Hebrew footnotes for the alternative readings, as well as sources and supporting evidence concerning the veracity of this wording.

¹³¹) Over the years, the Rebbe issued varying directives to various individuals regarding this matter, which makes the topic too lengthy to analyze here. The current practice is as we have described.

¹³²) There is no interference with the order of the *Selichos* itself; the congregation begins with *Selach lanu*, and also recites the *vidui* part of *Selichos* (*Ashamnu*) without skipping anything. It is only the *Tachanun*, etc., that are recited as part of Shacharis that are skipped on such an occasion—and this concession is sufficient recognition of the *chassan's* presence, or of the *bris* that will take place.

Be especially conscious of this today, as it is *erev Shabbos*.

During Minchah, each individual recites *Aneinu* in *Shema Koleinu*. If you forgot to recite it, see the chart at the end of the booklet.

The *chazzan*, when repeating the *Amidah* out loud, recites the *Aneinu* prayer before beginning the paragraph of *Refa'einu*.

The *chazzan* recites *Birchas Kohanim* in his repetition of the *Amidah* (as he usually does during Shacharis).

This is the order for Minchah: *Hodu, Pasach Eliyahu* (as it is Friday), *Korbanos*, then *Ashrei* followed by *chatzi-Kaddish*. The reading of the Torah (*Vayechal*) and the *Haftorah* of *Dirshu Hashem* follow. Next, *Yehalelu* followed by *chatzi-Kaddish* and the *Amidah* with the addition of *Aneinu; Kaddish tiskabel. Aleinu* followed by *Kaddish Yasom* and then *Al tira* and *Ach tzadikim*. If an *avel* is present, he recites *Mishnayos* followed by *Kaddish D'rabbanan*.

This year, neither *Tachanun* nor *Avinu Malkeinu* for fast days are recited during Minchah.

After Minchah, it is customary to listen to *divrei kivushin*—a speech urging self-improvement and further advancement in the service of Hashem. This is done today, despite it being *erev Shabbos*.¹³³

REBUKING WITH JOY?

In 5744, the Rebbe says: “We have repeatedly discussed the *minhag Yisrael* of delivering *divrei kevushin* (an address that motivates its audience to self-improve) following the Minchah service on fast days ... to inspire people to *teshuvah*. However, when the fast of *Asarah B'Teves* coincides with *erev Shabbos*, there is room to debate whether this custom should be implemented:

“Firstly, on the afternoon of *erev Shabbos*, people are extremely preoccupied with their Shabbos preparations. According to Torah, we should **run** to ensure that all of the Shabbos preparations are completed in time ... Seemingly, there is simply no time to stop and listen to *divrei kevushin*. Secondly, we are not permitted to experience sadness on Shabbos. It is obvious that we cannot **enter** Shabbos in a morose frame of mind either. And even before the entry of Shabbos, we are to engage in our Shabbos preparations joyfully.

“Now, as far as the actual fast is concerned, we have an **obligation** to fast—as recorded in the *Shulchan Aruch*. This must be observed all the way until the end of the day, despite the fact that *Asarah B'Teves* coincides with *erev Shabbos*. By contrast, the delivery of *divrei kevushin* is merely a *minhag* (custom). There is room to question whether this practice remains relevant when the fast coincides with *erev Shabbos*.

“It is also worth noting that it is extremely rare for one the four fasts to coincide with

133) see *Sichas Asarah B'Teves* 5744

erev Shabbos... which could lead us to conclude that the *minhag* is suspended by the rarity of these circumstances, in accordance with the principle that the force of a *minhag* does not apply to an uncommon case.

“That said, there is a simple solution to maintaining the *minhag* even when *Asarah B'Teves* coincides with *erev Shabbos*, as we will explain. The main theme of a fast day is that it is *yom ratzon laHashem*, a day of special Divine favor ... Naturally, an occasion of Divine favor is a happy experience. Furthermore, the point of fasting is to engage in “one of the methods of *teshuvah*”, and the *perfection* of *teshuvah* is *teshuvah ila’ah*, “higher *teshuvah*,” which is conducted specifically with great joy. Accordingly, an address that focuses on the theme of the fast day, *divrei kevushin*, can be devoted to joyful matters, to the idea that it is a time of special Divine favor, to *teshuvah ila’ah* that must be performed with tremendous happiness, and similar concepts. In this way, the address will not contradict our obligation to avoid sadness on Shabbos.

“Furthermore, even the concept of affliction associated with abstaining from food and drink, along with the part of *divrei kevushin* that calls for *mussar*, rebuke for inappropriate matters—both of which are not happy experiences—are reframed as **preparations** for the complete joy of Shabbos. This can be understood in light of the teaching in *Igeres Hakodesh*,¹³⁴ that as a preparation and preface to *teshuvah ila’ah*, we must first experience *teshuvah tata’ah*, the lower (ordinary) form of *teshuvah*. The regular *teshuvah* completes and amplifies the joy of *teshuvah ila’ah*... Consequently, even literal *divrei kevushin*, meaning words of *mussar* and the like, remain relevant today—as a preparation for Shabbos, for they allow us to arrive at the superior experience of *teshuvah ila’ah* on Shabbos itself.”¹³⁵

Law of Redemption: Minchah with Moshiach

“Today may be the day Moshiach arrives,” the Rebbe said on a fast day.¹³⁶ “In that case we won’t be saying the fast-day liturgy in Minchah, but adding happy remarks, for in the middle of the brachah of *Shema Koleinu* we are permitted to add any personal *tefillos*.”

During that same *sichah*, the Rebbe added, “When Moshiach comes today, Minchah will be prayed without a Torah reading!”¹³⁷

Traveling: Someone who traveled to a different time zone during the fast continues to fast until nightfall (*tzeis hakochovim*) in the place that they are at that time.

EREV SHABBOS PREP

Those who are scrupulous to avoid showering or bathing on a fast day should not follow this stringency today; they should wash themselves in honor of Shabbos.

134) ch. 10

135) *Sichas Asarah B'Teves* 5744

136) 18 Tammuz (17 Tammuz *Nidcheh*), 5751

137) And not Shacharis? Perhaps the Rebbe spoke thus because it was Minchah time. Would we still read the Torah at Shacharis if we are no longer fasting? See Hebrew footnotes for a comprehensive discussion on these topics.

Nor should one be stringent to avoid cutting hair or nails, or laundering clothes.

If it is necessary to taste the food that is being readied for Shabbos for the sake of accurate preparation, one may rely on those authorities that permit tasting a small quantity and then spitting it out.

Someone who feels the need may be lenient and brush their teeth just before Shabbos in honor of Shabbos. Be careful with the angle of your head, so as not to swallow even a small amount of water if gargling.

Today we recite *shnayim mikra v'echad targum* for *Parshas Vayechi*.

Check your pockets on *erev Shabbos* before the onset of Shabbos. This is especially important for those who wore the same Shabbos-Yom Tov clothing earlier this week in honor of the fifth of Teves.

Early Shabbos: Those who accept Shabbos early, before its official starting time, must be careful to avoid lighting Shabbos candles before *plag haminchah* (in Brooklyn, **3:48 pm**). Regardless of when they accept Shabbos, they must continue fasting until nightfall (*tzeis hakochavim*, which is **5:19 pm**). At that point, they must recite *Shema* (since the obligation of the nighttime *Shema* has begun), and only then recite *Kiddush* and eat.

Candle lighting is at **4:30 pm**.

The fast ends at **5:19 pm**.¹³⁸

FRIDAY NIGHT, SHABBOS PARSHAS VAYECHI, 11 TEVES

The fast must be continued until nightfall (*tzeis hakochavim*).

MAARIV & KIDDUSH

We make a point of reciting *Kabbalas Shabbos* and Maariv as soon as the appropriate time arrives, without delaying it further. There should be sufficient time to conclude and recite *Kiddush* before the seventh hour (in Brooklyn, this is 5:56–6:56 pm).

Remember to avoid tasting anything before *Kiddush*.

Leil Tevilah: For fast-related leniencies and best practices for a woman who is visiting the *mikvah* tonight, see the footnote.¹³⁹

¹³⁸ There are various methods of calculating the time of nightfall (called *tzeis hakochavim*, when three stars are observable). Following the Alter Rebbe's opinion to account for "smaller stars" we generally wait some minutes after this time to say the nighttime *Shema*. But for the purpose of the fast, you may daven earlier, and then repeat the *Shema* sometime later.

¹³⁹ A woman preparing for mikvah may brush her teeth during the fast on Friday if necessary, however it is better to brush after her last meal on Thursday night and then to rinse well again on Friday night after nightfall. She may drink once night has fallen, or even eat a small amount, so that she can be in the optimal frame of mind when immersing—but since it is Shabbos, she must make or hear *Kiddush* and drink either an additional *revi'is* of wine or grape juice, or eat *mezonos* or *hamotzi*. However, it is best not to eat a full meal

Those for whom, for whatever reason, it is impossible to wait until after Maariv to break their fast may recite *Kiddush* immediately after nightfall (*tzeis hakochavim*). In such a case, they may not eat more than the amount of a *kebeitzah* of *mezonos* before praying Maariv. Alternatively, they may arrange for someone to remind them later of their obligation to recite *kri'as shema* and daven Maariv.

Those who do not wish to drink wine tonight should either compel themselves to drink it nonetheless for the sake of *Kiddush*, or listen to someone else reciting *Kiddush* and fulfill their obligation that way, rather than reciting the nighttime *Kiddush* over *challah* or using an alternative beverage to wine.

If the above options are not possible—for example, if a woman cannot wait for her husband's return from *shul* to break her fast but cannot drink the wine herself—and if grape juice is also not a possible alternative, reciting *Kiddush* over bread is preferable, rather than employing an alternative beverage to wine or grape juice.

As mentioned in the entry for Shabbos, Chof Kislev, you must eat immediately after *Kiddush* at the location where it was recited, for *Kiddush* is only halachically binding *b'makom seudah*. This entails eating at least a *kezayis* of *hamotzi* or *mezonos*,¹⁴⁰ or by drinking a full *revi'is* of wine in addition to what was drunk for *Kiddush*. (*B'dieved*, you are *yotze* even if you drank just one *revi'is* of wine for *Kiddush*.)

Someone who desires to drink water immediately following *Kiddush*, before washing for *challah* (or eating *mezonos*), must be careful to drink less than a *revi'is* of water. (See more on this topic in the entry for Friday night, Chof Kislev.)

WAITING BETWEEN MILK & MEAT

It is our custom to wait one hour between milk and meat. This spans the time from finishing the actual *milchigs* to beginning eating *fleishigs*. Additionally, milk and meat cannot be consumed in the same meal, regardless of how much time passes between one and the other. Therefore, someone who would like to drink a milky coffee before beginning their Shabbos meal must make a *brachah acharonah* on the coffee and any other food that was eaten with it before washing for the Shabbos *seudah*. They may, however, wash immediately after, as long as an hour will elapse before they consume any meat dishes. Table covers, utensils and accompaniments associated with the meat meal should only be spread once the milky components have been removed.

before the *tevilah*, if possible. Chicken and meat should be avoided before coming back home after immersing, unless the meal prior to *tevilah* is in the company of others and refraining from eating would bring her undue attention. After eating, she must wash out her mouth thoroughly to avoid any food particles remaining and becoming a *chatzitzah*. See (in Hebrew) at www.asktherav.com #32267

140) See footnote for Chof Kislev regarding the dispensation to delay the meal and eat *mezonos* now instead.

If you drank a *reviis* of wine and ate a *kezayis* of *mezonos* before washing, the *Me'ein Shalosh* brachah must be recited with the wording that includes both: *al hamichyah v'al hakalkalah* and *v'al hagefen v'al pri hagefen*. If you drank less than a *reviis* of wine, but ate more than a *kezayis* of *mezonos*, only *al hamichyah* is said—and vice versa.

For someone who drank more than a *kezayis* (approximately 0.6 to 1 ounce) but less than a *reviis* of wine, there is no halachic consensus whether the *al hagefen* brachah must be said—and because the rule is that we are lenient when it comes to making brachos (lest we say Hashem's name in vain), *Me'ein Shalosh* is not recited. However, if a *kezayis* of *mezonos* was also consumed, *al hagefen* should be added as well, even though only a *kezayis* of wine was consumed.

If the volume needed for an after-brachah on both cake and wine were consumed, but mistakenly only *al hamichyah* was said, it is questionable whether *Me'ein Shalosh* should be repeated. In this case, drink another *reviis* of wine or grape juice and make an *al hagefen*. Alternatively, you can ask another diner to have you in mind in their *brachah acharonah*.

In the brachah of *Me'ein Shalosh*, add for Shabbos: *retzei vehachalitzenu b'yom hashabbos hazeh*. If you forgot, see the chart at the end of the booklet.

If you forgot the after-blessing, it should be made during the Shabbos meal. If *Birchas Hamazon* was already said, *al hamichyah* is no longer required, but *borei nefashos*, if necessary, should still be recited.

If eating *mezonos* before the Shabbos meal, take care not to be *kove'ah seudah* (eat such a large amount that it equals a satisfying bread-meal) otherwise you may be required to recite *Birchas Hamazon*.¹⁴¹ A quantity of baked *mezonos* equalling four *beitzim*¹⁴² that satiates you (even if the fullness is a result of that volume of baked goods **plus** other foods combined), obligates *Birchas Hamazon* according to the biblical requirement.

SHABBOS, 11 TEVES

Shabbos Chazak

During today's Torah reading, it is customary to rise for the reading of the final verse in the book of Bereishis, after which the entire congregation (men, women, and children) shouts loudly and joyfully—*Chazak, chazak, venischazeik!* This call symbolizes the strength of the Jewish people in all matters of Torah—with the additional strength of a *chazakah*.

The one who is called to the Torah for the seventh *aliyah* should join the rest of the congregation in proclaiming *Chazak*. This is not considered an interruption in

¹⁴¹) See *Seder Birchas Hanehenin*, Chapter 2

¹⁴²) the volume of four average-sized eggs

the reading, because it is considered part of the final verse's reading process.

FARBRENGEN & HACHLATAH

It is customary for the *gabbaim* to organize a special *farbrengen* on this Shabbos, beyond the ordinary Shabbos *farbrengen*. They should use this opportunity to discuss and encourage strengthening of all aspects of Torah and mitzvos.

On this Shabbos, it is customary to increase in *divrei Torah* and to rejoice at having completed an entire *sefer*, and to make resolutions to increase in Torah study and to keep the mitzvos in the best possible way.

NOT ENOUGH!

In *Sichas Shabbos Parshas Vayechi* 5750, the Rebbe cautioned: "Strong encouragement is particularly necessary in this shul (770). It is necessary to clarify that the participants in the present *farbrengen* have not fulfilled their obligation of holding a special *farbrengen*. I am therefore forced to emphasize and encourage, because I do not want them to depend on me, claiming that due to the present *farbrengen* there will not be a special *farbrengen* held by the *gabbaim* in honor of *Shabbos Chazak*."

MOTZOEI SHABBOS, EVE OF 12 TEVES

Shabbos ends at 5:34 pm.

Following Maariv, anyone who has not recited *Kiddush Levanah* this month should do so tonight while wearing fine clothes (or while still dressed in his Shabbos clothes).

REAL MELAVA MALKA

"...Starting with the festive meal of *motzoei Shabbos* ... 'The meal of Dovid, King Moshiach' ... Certainly, then the *melave malka* should be truly magnificent! Moreover, and this is the most crucial point, we should hold the meal with Dovid King Moshiach at our head!"¹⁴³

SUNDAY, 12 TEVES

During these weeks (from when we begin reading the book of *Shemos*), the order of fasting, praying, and extra stringencies known as *shovavim* begins. To view this practice in the light of Chabad Chassidus, see *Sefer Hasichos* 5749 and other sources.¹⁴⁴

143) *Sichas Shabbos Parshas Vayechi* 5752

144) *Sefer Hasichos* 5749, fn. to p. 185. Also see *Igros Kodesh* vol. 18, p. 259, and *Lesheima Ozen* p. 130.