

## KISLEV

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The *Molad*: Wednesday night,  
10:28 and 8 portions.

The moon may be sanctified until  
Thursday, the 14th, 4:50 p.m.<sup>1</sup>

### **The first day of Rosh Chodesh is on Thursday.**

The passage *E-l erech apayim* (“G-d who is slow to anger...”) is not recited.

Rosh Chodesh Kislev is an auspicious day designated by Chassidim for feasts of thanksgiving and Chassidic *farbrengens*, commemorating The Rebbe’s recovery from his illness in 5738 (1977).

### **The second day of Rosh Chodesh is on Friday.**

#### **Kislev 2, Shabbos Parshas Toldos.**

#### **Kislev 9, Shabbos Parshas Vayitzei.**

We read the *Haftorah* beginning *V’ami s’luim* and ending with *u’v’navi nishmar* (*Hoshea* 11:7-12:14).

This day marks the birthday and *yahrzeit* of the Mittlerer Rebbe, **Rabbi DovBer**. He was born in 5534 (1773) and passed away in 5588 (1827), and is interred in Nezhin.

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

#### **Kislev 10, Sunday.**

This day marks the anniversary of the **Mitteler Rebbe’s** liberation from prison in the city of Vitebsk, in 5587 (1826).

It is a day of celebration for *Anash*, marked by public feasts and *farbrengens*. *Tachanun* is not recited.

#### **Kislev 11, Monday.**

In the **Evening Service** (of Sunday night), 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

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1. The times for sanctifying the moon are based on Jerusalem Standard Time.

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 atab shomei'a t'fillas...* ("for You hear the prayer..."). If he remembered before beginning the blessing *R'tzeh* ("Look with favor..."), he should say *v'sein tal u'matar livrachah* and then begin *R'tzeh*.

If he remembered after beginning the blessing *R'tzeh*, 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 *Yih'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'moneh Esreh* 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.

#### **Kislev 14, Thursday.**

This day marks the 94th anniversary of **The Rebbe** and the **Rebbetzin's** wedding in 5689 (1928).

#### **Kislev 16, Shabbos Parshas Vayishlach.**

We read the *Haftorah* beginning *Chazon Ovadiah* (*Ovadiah*, chapter 1).

#### **Kislev 18, Monday.**

On this day, we complete the annual cycle of the study of the *Tanya*, as ordained by the Previous Rebbe.

In the **Afternoon Service**, *Tachanun* is not recited.

#### **Kislev 19, Tuesday, Yud-Tes Kislev.**

**Chag HaGeulah.** Rosh HaShanah for *Chassidus*.<sup>2</sup>

This day is a Yom Tov for all of *Anash*, marking the anniversary of the **Alter Rebbe's** liberation from prison in Petersburg, in the early evening, in 5559 (1798). *Tachanun* is not recited on this day, nor on **Wednesday, Kislev 20.**

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2. A letter from the Rebbe Rashab, Kislev 16, 5662 (1901), excerpted in *HaYom Yom*, p. 4.

In every city, *Anash* organize feasts, are joyous, and thank G-d for this great miracle.

The day is also commemorated by the conclusion of the study of the *Talmud* by every community of Chassidim, and the division of its study for the following year (every person resolves to study a tractate of the *Talmud* with the intent of finishing it by Yud-Tes Kislev the following year). At the Yud-Tes Kislev *farbrengen*, a *siyum* is made.

It is also the day when the annual cycle of the study of the *Tanya*, as ordained by the Previous Rebbe, is begun anew.

One of the charges against the Alter Rebbe was regarding the *tzedakah* funds which he sent to the poor in *Eretz Yisrael*. Accordingly, it is appropriate to use this day to raise funds for the support of Chabad institutions in *Eretz Yisrael*, such as *Colel Chabad*, which the Alter Rebbe founded. A collection for this purpose should be made during the Yud-Tes Kislev *farbrengen*.

**Yud-Tes Kislev** also marks the *yahrzeit* of **Rabbi DovBer**, the Maggid of Mezeritch. He passed away in 5533 (1772) and is interred in Anipoli.

**Kislev 23, Shabbos Parshas Vayeishev, Shabbos M'varchim.**

We bless the month of Teves, announcing Rosh Chodesh, which falls on the coming Shabbos and Sunday.

We do not recite *Av harachamim*.

**Kislev 25, Sunday night, Chanukah.**

We kindle the Chanukah lights on each night of Chanukah (except for Friday afternoon) between the **Afternoon and Evening Services**, just after sunset.

A man should wear a hat when kindling the lights, and if he is married, also a *gartel*, but otherwise one wears one's usual weekday clothing for the kindling of the lights and throughout the weekdays of Chanukah.

In the **synagogue**, the Chanukah Menorah is placed on the southern wall, and the candles are arranged from east to west. The *chazan* recites the three blessings and lights the candles. It is preferable that there be at least ten people in the synagogue while the blessings are recited. The *chazan* must also

kindle his Menorah at home and recite the blessings, except that if he lives alone he does not recite the blessing *Shebecheyanu* again.

**At home, the Chanukah Menorah** is placed at the left side of a doorway, within the doorframe. We are not particular about the orientation of the Menorah; the lights thus may be oriented north-south or east-west.

We place the Menorah on a chair. We are not particular that it be at least seven handbreadths high,<sup>3</sup> nor that it be only slightly above three handbreadths from the ground.<sup>4</sup>

We recite three blessings: *L'hadlik ner Chanukah* (“...to kindle the Chanukah light”), *She'asah Nissim* (“...who performed miracles...”), and *Shebecheyanu*.

After the blessings, we kindle the light on the far right, and then recite the passage *Haneiros ballalu* (“We kindle these lights...”).

It is Lubavitch custom to use oil lamps with olive oil and cotton wicks, and that the *shamash*, the candle used to kindle the lights, should be of beeswax.

We stay near the Chanukah lights for approximately half an hour after kindling them (every night except Friday evening).

If one of the lights becomes extinguished within this time (on a weeknight), we rekindle it.

Enough oil, or large enough candles, must be used so that the Chanukah lights will continue burning for at least 50 minutes.

Boys begin kindling the Chanukah lights some time before their *bar mitzvah*. Girls do not light separately. A married woman fulfills her obligation through her husband's kindling.

If a person did not kindle the Chanukah lights immediately after sunset, he may light throughout the night, provided the members of his household are awake. If they are not awake, he should kindle the lights without reciting a blessing. (It is, however, proper for him to wake them so that he can recite a blessing.)

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3. *Tur Barekes*, as quoted by *Shaarei Teshevab* 671:8.

4. See *Shomer Emunim*, end of Responsum 5, cited in *Shaarei Teshevab*, *loc. cit.*

It is customary for women not to perform work while the Chanukah lights are burning.

For more details on the customs of Chanukah, see *Sefer HaMinhagim*, pp. 157ff.

In the **Evening Service**, we include the passage *V'al hanissim* ("And [we thank You] for the miracles...") in the *Sb'moneh Esreh*. (This passage is also added to the Grace After Meals.) An announcement regarding the need for this addition may be made before the Evening Service begins, but should not be made before the *Sb'moneh Esreh*.

A person who forgot to make this addition, but remembered before he recited G-d's name in the blessing *Hatov shimcha* ("...Beneficent is Your Name..."), should recite *V'al hanissim* and conclude the blessing again. If he already mentioned G-d's name, he should conclude the *Sb'moneh Esreh* without adding *V'al hanissim*. These laws apply throughout Chanukah.

For the **Morning Service**, it is customary to light a Chanukah Menorah in the synagogue (that will remain lit until after the service), without reciting a blessing.

A person should not intentionally skip *V'al hanissim* so that he will be able to respond to *K'dushab* or *Modim* with the congregation.

On Chanukah, a mourner may lead the prayers. He should not, however, lead *Hallel*.

We recite the **full Hallel** throughout Chanukah. Afterwards a half-*Kaddish* is recited. The *Tachanun* prayers and the passage *E-l erech apayim* are not recited throughout Chanukah.

The Torah is taken out. Three men are given *aliyos* in the portion describing the offerings brought to dedicate the Altar in the desert. For the *kohen*, we read from *Bamidbar* 7:1-11. For the *levi*, we read verses 12-14. And for the person given the third *aliyah*, we read verses 15-17.

After the Torah reading, a half-*Kaddish* is recited, followed by *Asbrei*, *U'va l'Tziyon goel*, a full *Kaddish*, and *Y'hall'lu*. After the Torah scroll is brought into the ark, we recite *Beis Yaakov*, the Song of the Day, etc.

On Chanukah we do not fast. The only exception

is a person who had a disturbing dream.

**Kislev 26, Tuesday, the second day of Chanukah.**

When kindling the Chanukah lights, we no longer recite the blessing *Shehecheyanu*.

A new light is added. It is positioned to the left (when facing the Menorah) of the light kindled on the previous night, and we kindle from left to right. This pattern is followed throughout the nights of Chanukah. We recite the passage *Haneiros hallalu* after kindling all the lights.

In the **Morning Service**, three men are given *aliyos*. For the *kohen*, we read from *Bamidbar* 7:18-20. For the *levi*, we read verses 21-23. And for the person given the third *aliyah*, we read verses 24-29. A similar pattern is followed on the subsequent days of Chanukah.

**Kislev 27, Wednesday, the third day of Chanukah.**

The Alter Rebbe was released from prison on this date, in 5561 (1800), after being arrested for a second time.

The Rebbe Rashab would give Chanukah *gelt* on the evening of the fourth or fifth light.<sup>5</sup>

**Kislev 29, Friday, the fifth day of Chanukah.**

On **Erev Shabbos**, the **Afternoon Service** is recited early. We then kindle the Chanukah lights. Afterwards the Shabbos candles are kindled.

Enough oil must be used – or large enough candles – so that the Chanukah lights will continue burning for at least 50 minutes after sunset.




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5. *HaYom Yom*, Kislev 28.