

CHESHVAN

The *Molad*: Monday morning,
3:24 and 5 portions.

The moon may be sanctified until
Monday night, the 14th, 9:46 p.m.

The first day of Rosh Chodesh is on Tuesday.

On Rosh Chodesh (and similarly, on any day when the *Mussaf* Service is recited), a mourner (in the eleven months during which he recites *Kaddish*) should not lead the services.¹ This applies to the Evening and Afternoon Services as well.

In the **Evening Service**, the passage *Yaaleh v'yavo* is added to the *Sh'moneh Esreh*. An interruption should not be made before the *Sh'moneh Esreh* to announce the addition of *Yaaleh v'yavo*. If a person forgot *Yaaleh v'yavo* in the Evening Service, he should proceed without reciting it, and he is not required to repeat the *Sh'moneh Esreh*.

In the Morning or Afternoon Services, by contrast, if he makes such an omission, he must return and recite the passage, or repeat the entire *Sh'moneh Esreh*, as mentioned with regard to omitting this passage on Chol HaMoed Sukkos. If he did not remember until the time of the next prayer service, he should recite the *Sh'moneh Esreh* twice at that time.

In the **Morning Service**, we recite half-*Hallel*. The *chazan* recites the blessings before and after *Hallel* with the intent of fulfilling the obligation on the part of the entire congregation. The congregation should respond *Amen* with the intent of fulfilling their obligation. When a person prays without a *minyán*, he should recite these blessings. (These laws apply on Chol HaMoed Pesach as well.)

After *Hallel*, the *chazan* recites a full *Kaddish*, which is followed by the Song of the Day (we do not recite the verses beginning *Beis Yaakov*), *Barchi nafshi* (Psalm 104), and a Mourner's *Kaddish*.

Afterwards, we take out the Torah and read the passages concerning the daily offering and the *Mussaf*

1. A person commemorating a *yahrzeit* may lead the services on such days, and indeed on Shabbosim and festivals as well.

offerings brought on Shabbos and Rosh Chodesh (*Bamidbar* 28:1-15). For the *kohen*, we read *Bamidbar* 28:1-3. For the *levi*, we repeat verse 3 and continue with verses 4-5. For the third *aliyah*, we read verses 6-10, and for the fourth *aliyah*, verses 11-15.

After the Torah reading, a half-*Kaddish* is recited, followed by *Ashrei*, *U'va l'Tziyon goel*, and *Y'hall'lu*. After the Torah scroll is returned to the ark, we remove the *t'fillin* whose passages are ordered according to the opinion of *Rashi* and put on those ordered according to the opinion of *Rabbeinu Tam*, recite the readings associated with them, and remove them.

A Psalm should be recited in an undertone. The *chazan* then recites a half-*Kaddish*, and then the *Mussaf Service* is recited.

It is forbidden to fast on Rosh Chodesh.

It is a time-honored custom, on every Rosh Chodesh, to study one verse from the chapter of Psalms that corresponds to one's age, together with *Rashi's* commentary (see *Sefer HaMinbagim*, p. 69).

The second day of Rosh Chodesh is on Wednesday.

If one forgot to add *Yaaleh v'yavo* in the Afternoon Service and first remembered in the evening, he should recite the *Sh'moneh Esreh* twice during the Evening Service.² The second *Sh'moneh Esreh* should be considered as a freewill offering.

Cheshvan 4, Shabbos Parshas Noach.

For the *Haftorah*, we read *Rani Akarab* (*Y'shayahu* 54:1-10).

In the **Afternoon Service**, and similarly on Monday and Thursday of this week, for the *kohen*, we read *B'reishis* 12:1-3; for the *levi*, verses 4-6; and for the third *aliyah*, verses 7-13.

Cheshvan 6, Monday, the first of the three *B'HaB* fasts.

We should **sanctify the moon** after seven full days have passed since the time of the conjunction of the sun and the moon. In the winter, however, in places where the moon is frequently covered by clouds at

2. Even though he does not recite *Yaaleh v'yavo* in that *Sh'moneh Esreh*.

night, we may sanctify the moon after three full days have passed.

(We recite the blessing ...*Zocher hab'ris*... if we see a rainbow; we do not follow those (authorities) who are hesitant in this matter.)

Cheshvan 9, Thursday, the second of the *B'HaB* fasts.

In the *S'lichos* recited on this day, in the hymn beginning *Taanis Tzibur*, there appears the phrase *Nistemah habirah*. In *Siddur Tebillas Hashem*, there is a note suggesting that the proper version is *Nistemah bakirah*.³

Cheshvan 11, Shabbos Parshas Lech L'cha.

Cheshvan 13, Monday, the last of the three *B'HaB* fasts.

Cheshvan 18, Shabbos Parshas Vayeira.

We read the *Haftorah* from *V'ishab achas* until *vatisa es b'nab vateitzei* (*II Melachim* 4:1-37).

Cheshvan 20, Monday.

This day marks the birthday of the Rebbe Rashab, **Rabbi Shalom DovBer**, in 5621 (1860).

Cheshvan 25, Shabbos Parshas Chayei Sarah, Shabbos M'varchim.

We bless the month of Kislev, announcing Rosh Chodesh, which falls on the coming Thursday. We do not recite *Av harachamim*, and we do not recall souls who have passed away by reciting the passage *E-l malei rachamim*, unless they were interred that week.

Shabbos M'varchim is a day of *farbrengen*.

Cheshvan 29, Wednesday, Erev Rosh Chodesh.

We do not recite *Tachanun* in the **Afternoon Service**.



3. This version is borne out by *Shaarei Tesbuva*, *Orach Chayim* 492:20.