The Molad: Monday evening, 6:34 and 6 portions. The moon may be sanctified until Tuesday, the 14th, 12:56 p.m.¹

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.² This applies to the Evening and Afternoon Services as well.

In the Evening Service, the passage Yaaleh v’yavo is added to the Sh’monah Esre’ah. Any announcement to remind the congregation about this addition must be made before the Evening Service.

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’monah Esre’ah. 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’monah Esre’ah, as described in the section for Chol HaMoed Sukkos. If he did not remember until the time of the next prayer service, he should recite the Sh’monah Esre’ah twice at that time.

In the Morning Service, we recite half-Hallel. The chazan recites the blessings before and after Hallel with the intent that the entire congregation thereby fulfill their obligation. The congregation, in turn, should respond Amen with the same intention. When a person prays without a minyan, he should recite these blessings. (These laws apply on the last six days of 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), Baruch naftshi (Psalm 104), and a Mourner’s Kaddish.

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.

² A person commemorating a yahrzeit may lead the services on such days, and indeed on Shabbosim and festivals as well.
Afterwards, we take out the Torah and read the passages concerning the daily offering and the *Mussaf* 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 *chabazan* 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 HaMinhagim*, 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. The second *Sh'moneh Esreh* should be considered as a freewill offering.

Cheshvan 4, Shabbos Parshas Noach.

For the *Haftorah*, we read *Rani Akarah* (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 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 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.

Cheshvan 11, Shabbos Parshas Lech L’cha.

Cheshvan 13, Monday, the third of the B’HaB fasts.

Cheshvan 18, Shabbos Parshas Vayeira.

We read the Haforah from V’ishah 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 and Friday.

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.