

CHESHVAN

The *Molad*: Friday afternoon,
12:12 and 17 portions.

The moon may be sanctified until
Shabbos, the 15th, 6:34 a.m.¹

The first day of *Rosh Chodesh* is on Friday.

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 *Sb'moneh Esreh*. 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 *Sb'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 *Sb'moneh Esreh*, 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 *Sb'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 *minyan*, he should recite these blessings. (These laws apply on 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*), *Barchi nafshi* (Psalm 104), and a Mourner's *Kaddish*.

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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 *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 Shabbos Parshas Noach.

In the **Morning Service**, we recite half-*Hallel*, then a full *Kaddish*, the Song of the Day, *Barchi nafshi* (Psalm 104), and then the Mourner's *Kaddish*.

Two Torah scrolls are taken out. Seven men are given *aliyos* for the weekly reading from the first scroll, and a half-*Kaddish* is recited. The *Maftir* reading, describing the Shabbos and Rosh Chodesh *Mussaf* offerings (*Bamidbar* 28:9-15), is read from the second scroll. For the *Haftorah*, we read *Koh amar Hashem hashamayim kis'ee* (*Y'shayahu*, chapter 66).

(If a person read another *Haftorah* instead of this one, and remembered before reciting the concluding blessings, he should recite this *Haftorah* before reciting those blessings. If he remembered after reciting the blessings, he should recite this *Haftorah* without reciting the blessings.)

We do not recite *Av harachamim*.

In the *Mussaf Sh'moneh Esreh*, we recite the blessing *Atah yatzarta*. If a person recited the blessing

Tikanta Shabbos, as is usually done, he must return and recite *Atah 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 *Atah yatzarta*, but concludes only *m'kadeish haShabbos*, omitting the words *v'Yisrael v'rashei chodashim*, he fulfills his obligation after the fact.

We recite the passage *V'lakachta so'les* and the Six Remembrances.

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

We do not recite *Tzidkas'cha*.

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.³ The second *Sh'moneh Esreh* should be considered as a freewill offering.

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 8, Shabbos Parshas Lech L'cha.

Cheshvan 10, Monday, the first of the **B'HaB** fasts.

Cheshvan 13, Thursday, the second of the **B'HaB** fasts.

Cheshvan 15, Shabbos Parshas Vayeira.

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

Cheshvan 17, Monday, the third of the **B'HaB** fasts.

Cheshvan 20, Thursday.

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

Cheshvan 22, Shabbos Parshas Chayei Sarah.

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

Cheshvan 29, Shabbos Parshas Toldos, Shabbos M'varchim.

For the *Haftorah*, we read the passage beginning *Vayomer lo... machar chodesh* (*I Shmuel* 20:18-42). The laws that apply if one read another *Haftorah* are discussed in the section for Shabbos Parshas Noach.

We bless the month of Kislev, announcing Rosh Chodesh, which falls on the coming Sunday. 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*.

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

If the third Shabbos meal is continued past nightfall, those who ate a portion of bread the size of an olive (one ounce) both during the day and after nightfall should include both the passages *R'tzeh* and *Yaaleh v'yavo* in the Grace After Meals.

