

KISLEV

The *Molad*: Tuesday afternoon,
4:08 and 6 portions.

The moon may be sanctified
throughout Tuesday night, the 14th.

Rosh Chodesh is on Thursday.

The passage *E-l erech apayim* 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).

Kislev 3, Shabbos Parshas Toldos.

Kislev 5, Sunday night.

In the **Evening Service**, we begin asking for rain; we say ...*v'sein tal u'matar livrachab* ("Bestow dew and rain for blessing") in the blessing *Bareich aleinu*. 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, before beginning the blessing *T'ka b'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* and make the request before the phrase *ki Atah shomei'a t'fillas...* If he remembered before beginning the blessing *R'tzeh*, he should say *v'sein tal u'matar...* 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.

The following rules apply when a person is unsure of whether he made this addition. Within the first 30

days, he should assume that he recited the prayers according to the custom he would follow previously, and that he did not make the addition. After 30 days, we assume that he already adjusted to the new pattern and made the appropriate addition.

Kislev 9, Friday.

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.

Kislev 10, Shabbos Parshas Vayeitzei.

We read the *Haftorah* beginning *V'ami s'lu'im* (*Hoshea* 11:7-12:14).

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*.

We do not recite the passage *Av harachamim*.

Tzidkas'cha is not recited in the Afternoon Service.

Kislev 14, Wednesday.

This day marks the 88th wedding anniversary of **The Rebbe** and the **Rebbetzin** in 5689 (1928).

Kislev 17, Shabbos Parshas Vayishlach.

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

Kislev 18, Sunday. 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, Monday, Yud-Tes Kislev.

Chag HaGeulah. Rosh HaShanah for *Chassidus*.¹

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 Tuesday, Kislev 20.

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

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

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.

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 24, Shabbos Parshas Vayeishev, Shabbos M'varchim.

We bless the month of Teves, announcing Rosh Chodesh, which falls on the coming Friday.

We do not recite *Av harachamim*. *Tzidkas'cha* is not recited in the Afternoon Service.

Kislev 25, Shabbos night, Chanukah.

We do not delay the recitation of the **Evening Service** as usual, in order to hurry to the kindling of the Chanukah lights.

In the **Evening Service**, we include the passage *V'al hanissim*. (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 *Sh'moneh Esreh*.

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

In the synagogue, during the Evening Service, we kindle the Chanukah lights before *Havdalah*. At home, however, we reverse the order and recite *Havdalah* before kindling the Chanukah lights. The

passage *V'yiten l'cha* should be recited after kindling the Chanukah lights.

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 kindles the candles. It is desirable 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. Nevertheless, 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, inside the actual doorframe. We are not careful with regard to the side of the room at which the Menorah is positioned; the lights thus may be positioned from north to south or from east to west.

We place the Menorah on a chair. We are not precise in seeing that it be at least seven handbreadths high,² nor that it be only slightly higher than three handbreadths from the ground.³

A young man should wear a hat when kindling the lights, and a married man should also wear a *gartel*.

We recite three blessings: *L'hadlik ner Chanukah*, *She'asah nissim*, and *Shebecheyanu*.

After the blessings, we kindle the light on the far right, and then recite the passage *Haneiros hallalu*.

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

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

We stay near the Chanukah lights for approximately half an hour after kindling them (with the exception of Friday evening).

If one of the lights becomes extinguished within this time, we rekindle it.

Boys begin kindling the Chanukah lights some time before their *bar mitzvah*. Girls do not light

2. *Tur Barekes*, as quoted by *Shaarei Teshuvah* 671:8.

3. See *Shomer Emunim*, end of Responsum 5, cited in *Shaarei Teshuvah*, *loc. cit.*

separately. A married woman fulfills her obligation through her husband's kindling.

If a person did not kindle the Chanukah lights directly 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.)

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.

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'dushbah* or *Modim* with the congregation.

On Chanukah, a mourner may lead the prayers. He should not, however, lead the *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 *Ashrei*, *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, Monday, the second day of Chanukah.

We kindle the Chanukah lights between the **Afternoon and Evening Services**, just after sunset, but before the appearance of the stars (with the exception of Friday afternoon).

(We don't wear our Shabbos clothing for the kindling of the lights, or throughout the days of Chanukah.)

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. When kindling the Chanukah lights, we no longer recite the blessing *Shehecheyanu*. After kindling all the lights (for each night of Chanukah), we recite the passage *Haneiros ballalu*.

In the **Morning Service**, three men are given *aliyos*. For the *koben*, 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 following days of Chanukah.

Kislev 27, Tuesday, the third day of Chanukah.

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

The Rebbe Rashab would give Chanukah *gelt* on the evening of the fourth or fifth light.⁴



4. *Hayom Yom*, Kislev 28.