KISLEV

The Molad: Thursday night, 12:55 and 13 portions.
The moon may be sanctified until Friday, the 15th, 7:17 p.m.¹

Rosh Chodesh is on Friday.
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 2, Shabbos Parshas Toldos.
Kislev 9, Shabbos Parshas Vayeitzei.
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 Mitteler 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 14, Thursday.
This day marks the 93rd anniversary of The Rebbe and the Rebbetzin’s wedding in 5689 (1928).

Kislev 16, Shabbos Parshas Vayishlach.
We read the Haftorah beginning Chazon Ovadiab (Ovadia, 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 Chasidus.²
This day is a Yom Tov for all of Anash, marking

¹. The times for sanctifying the moon are based on Jerusalem Standard Time.
². A letter from the Rebbe Rashab, Kislev 16, 5662 (1901), excerpted in HaYom Yom, p. 4.
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.

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 harachanim.

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 Shehecheyanu 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,\(^1\) nor that it be only slightly above three handbreadths from the ground.\(^4\)

We recite three blessings: L’hadlik ner Chanukah ("...to kindle the Chanukah light"), She’asah Nissim ("...who performed miracles..."), and Shehecheyanu.

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

3. Tur Bareket, as quoted by Shaarei Teshuva 671:8.
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.

In the Evening Service, we include the passage V’al hanissim (“And [we thank You] for the miracles...”) in the Sh’mona Eser. (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’mona Eser.

A person who forgot to make this addition, but remembered before he recited G-d’s name in the blessing Hatov shimecha (“...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 Sh’mona Eser 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’dushah 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 T’channun prayers and the passage E-l erech apayim are not recited throughout Chanukah.

The Torah is taken out. Three men are given aliyyos 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 aliyyah, 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'chall'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 aliyaos. For the kohen, we read from *Bamidbar* 7:18-20. For the lev, we read verses 21-23. And for the person given the third aliya, 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.⁵

**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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