KISLEV

The Molad: Sunday afternoon, 4:07 and 1 portion.
The moon may be sanctified until Monday, the 14th, 10:29 a.m.¹

Rosh Chodesh is on Tuesday.
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 5, Shabbos Parshas Toldos.
Kislev 9, Wednesday.

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.

Tachanun is not recited in the Afternoon Service.

Kislev 10, Thursday.

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 12, Shabbos Parshas Vayeitzei.

We read the Haftorah beginning V’amis lehuim and ending with u’v’navi nishmar (Hoshea 11:7-12:14).

Kislev 14, Monday.

This day marks the 92nd anniversary of The Rebbe and the Rebbetzin’s wedding in 5689 (1928).

Kislev 18, Friday.

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, Shabbos Parshas Vayishlach.

We read the Haftorah beginning Chazon Ovadiab (Ovadia, chapter 1).

Yud-Tes Kislev.

Chag HaGenizah. Rosh HaShanah for Chassidus.²

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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.
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).

In every city, Anash organize feasts, are joyous, and thank G-d for this great miracle. We do not recite the passage Av barachanim in the Morning Service, nor the passage Tzidkas’cha in the Afternoon Service. Tachanun is also not recited on Sunday, Kislev 20.

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.

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 20, Sunday.

In the Evening Service, we begin asking for rain: we say v’sein tal u’matar livrachah (“bestow dew and rain for blessing”), instead of v’sein b’rachah (“bestow blessing”), in the blessing Bareich aleinu (“Bless for us...”). An announcement regarding the need for this addition may be made before the Evening Service begins, but not before the Sh’moneh Eser.

The following rules apply if a person forgot to make this addition. If he recalled his error after mentioning G-d’s name, but before beginning the blessing T’ka b’shofar (“Sound the great shofar...”), he should make the request before beginning that blessing. If he already started the blessing T’ka
K ISLEV

b’shofar, he should wait until the blessing Sh’makeleineu (“Hear our voice...”) and make the request before the phrase ki atah shomei’a t’fillas... (“for You hear the prayer...”). If he remembered before beginning the blessing R’tzeh (“Look with favor...”), he should say v’sein tal u’matar livrachah 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.

Within 30 days of this change, a person who is unsure of whether or not he erred should assume that he erred, and act accordingly.

Kislev 25, Thursday 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, but before the appearance of the stars.

A man should wear a hat when kindling the lights, and if he is married, also a gartel. (We don’t wear our Shabbos clothing for the kindling of the lights, or throughout the days 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 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, 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, inside the actual 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, 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 a large enough candle, 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 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 *Sb’moneh Esrekh*. (This passage is

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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 Hayot 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’moneh Esreh 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 Tahanun prayers and the passage E-l ereh 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.

On **Erev Shabbos**, the **Afternoon Service** is recited early. We then kindle two Chanukah lights. Afterwards, the Shabbos candles are kindled.

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

**Kislev 26, Shabbos Parshas Vayeishev, Shabbos M’varchim, the second day of Chanukah.**

- In the Evening Service, *V’al banissim* is added to the Sh’moneh Esreh.
- In the Morning Service, we recite the full Hallel, then a full Kaddish, the Song of the Day, and the Mourners’ Kaddish.
- **Two Torah scrolls** are taken out. Seven men are given aliya from the weekly reading from the first scroll, and a half-Kaddish is recited. The Maftir, the reading for the second day of Chanukah (*Bamidbar* 7:18-23), is read from the second scroll.
- Afterwards we read the Chanukah Haftorah, Rani v’simchi (*Z’chariah* 2:14-4:7).
  - (The laws that pertain should one err and recite another Haftorah are explained in the section for Shabbos Parshas B’reishis.)
- We bless the month of Teves, announcing Rosh Chodesh, which falls on the coming Wednesday.
  - We do not recite *Av harachamim.*
  - We recite the passage *V’lakachta so’les* and the Six Remembrances.

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

**Kislev 27, Sunday, the third day of Chanukah.**

In order to hurry to the kindling of the Chanukah lights, we do not delay the recitation of the Evening Service as usual.

In the Evening Service, *V’al banissim* is recited.

- 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* (“May G-d give you...”) should be recited after kindling the Chanukah lights.

- In the Morning Service, we recite the full Hallel, then a full Kaddish, the Song of the Day, and then the
Mourner’s *Kaddish*.

The Torah scroll is taken out. Three men are given *aliyos*. For the *kohen*, we read *Bamidbar* 7:24-26; for the *levi*, verses 27-29; and for the third *aliyah*, verses 30-35. A similar pattern is followed on the subsequent days 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

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