

# כסלו

## KISLEV

דף היומי	קשת	כסלו תשפ"א – NOV.-DEC. '20	
ערוכים	17 Tue.	ראש חודש כסלו	א דינסטאג
	18 Wed.		ב מיטוואך
	19 Thu.		ג דאנערש.
	20 Fri.		ד פרייטאג
	21 Sat.		ה שבת
פסחים	22 Sun.	פ' תולדות הפטרה משא דבר ה'	ו זונטאג
	23 Mon.		ז מאנטאג
	24 Tue.		ח דינסטאג
	25 Wed.		ט מיטוואך
	26 Thu.		י דאנערש.
	27 Fri.		יא פרייטאג
	28 Sat.		יב שבת
	ה		29 Sun.
30 Mon.		יד מאנטאג	
1 Tue.		טו דינסטאג	
2 Wed.		טז מיטוואך	
3 Thu.		יז דאנערש.	
יא	4 Fri.	פ' וישלח, מוצש"ק מתחילין לומר טל ומטר הפטרה חזון עובדי'	יח פרייטאג
	5 Sat.		יט שבת
	6 Sun.		כ זונטאג
	7 Mon.		כא מאנטאג
	8 Tue.		כב דינסטאג
יז	9 Wed.	ערב חנוכה א' חנוכה פ' וישב, ב' חנוכה, מבה"ח הפטרה רני ושמוי	כג מיטוואך
	10 Thu.		כד דאנערש.
	11 Fri.		כה פרייטאג
	12 Sat.		כו שבת
כא	13 Sun.	ג' חנוכה ד' חנוכה ה' חנוכה, ערב ר"ח, א"א יזכ"ק	כז זונטאג
	14 Mon.		כח מאנטאג
	15 Tue.		כט דינסטאג

מולד כסלו: זונטאג נאכמיטאג, 7 מינוט מיט 1 חלק נאך 4

Molad Kislev: Sunday, Nov. 15, 4:07 PM and 1 Chailek.

## **ראש חודש**

### **ROSH CHODESH**

TUESDAY, NOV. 17, 1 KISLEV

The usual service for Rosh Chodesh: **ויבא** in *Shemonah Esrei*; *Half-Hallel*; *Kaddish Tiskabel*; Torah Reading; *Mussaf* for *Rosh Chodesh*, etc.

## **שבת פרשת תולדות**

### **SHABBOS PARSHAS TOLDOS**

NOV. 21, 5 KISLEV

The *Haftorah* is read from Malachi 1:1-2:7.

## **שבת פרשת ויצא**

### **SHABBOS PARSHAS**

#### **VAYEITZEI**

NOV. 28, 12 KISLEV

The *Haftorah* is read from Hosea: 12:13-14:10.

The final time for the sanctification of the New Moon of *Kislev* is the entire night of Sunday, (14 *Kislev*).

## **שבת פרשת וישלח**

### **SHABBOS PARSHAS**

#### **VAYISHLACH**

DEC. 5, 19 KISLEV

The *Haftorah* is read from the Book of Ovadiah.

Saturday night, at *Maariv* we begin to include "ותן טל ומטר" into the *Shemonah Esrei*. If one became aware, after he had completed the *Bracha* מברך השניים, that he had omitted "ותן טל ומטר" he should wait to insert it right before "כי אתה שומע" of "שמע קולנו". If he had already completed the *Bracha* שומע תפלה, he may insert it before saying "רצה". If he had already begun "רצה" he must return to the *Bracha* "ברך עלינו", which is the proper place for "ותן טל ומטר". If he had already completed the *Shemonah Esre* and stepped backward, then he must repeat the entire *Shemonah Esrei*. In any situation in which a person must repeat the entire *Shemonah Esrei*, he may fulfill his obligation by listening to every word of the *Chazzan's* Repetition from beginning to end, with the intention of thus fulfilling his obligation.

(It is advisable to repeat 101 times [at the very least 90 times]: "ואת כל מיני" "ותבואתה לטובה ותן טל ומטר" so as to make the inclusion of "ותן טל ומטר" habitual and fluent, thus eliminating any future doubt as to whether one included "ותן טל ומטר" in the *Shemonah Esrei* or not.)

## ערב חנוכה

### EREV CHANUKAH

THURSDAY, DEC. 10, 24 KISLEV

No *Tachanun* at *Mincha*.

## א' דחנוכה

### FIRST DAY CHANUKAH

THURSDAY NIGHT, 25 KISLEV

Thursday night, December 10, after sunset (according to some, after the appearance of the stars) we light the *Chanukah* lights and make the following three *Brachos*: להדליק נר של חנוכה, שעשה נסים, שהחיינו. After lighting we recite "הנרות הללו" etc." We also light the *Chanukah Menorah*, with all of its *Brachos*, in the southern side of the *Shul* (where the *Menorah* was lit in the Holy Temple) so as to make a public declaration of the miracle. "שהחיינו" is recited only on the first night. The first candle that is lit is at the extreme right of the *Menorah*.

#### ערבית / MAARIV

The usual weekday *Maariv*. We say ועל הנסים in *Shemonah Esrei*. If one omitted ועל הנסים he does not repeat the *Shemonah Esrei* (the same holds true for ועל הנסים in the Blessing after Meals (*Birkas Hamazon*)).

[*Rav Henkin* noted that the *Talmud* states that one can fulfill his basic obligation of lighting *Chanukah* lights with one candle each night for a man and his entire household. The lighting was done outside, by the door of the house, so as to publicize the miracle to passersby. In later times the custom practiced was to light inside the house, by the left side of the door. It is better, however, to light in

*a window that is in view of the street, or at the very least, that is in view of an alley or courtyard where people walk.*

*The established custom is to light the Chanukah lights in a way that the Talmud called the most beautiful of all – למהדרין מן – המהדרין, whereby on the first day one lights one candle, and on each day an additional candle is added, that candle being lit first. By the eighth day we light eight candles.*

*The Talmud's basic decree was for the head of the household to light for everyone in the house. They, in turn, must observe the candles being lit and hear the Brachos. If there are visitors in the house at the time of the lighting of the Menorah, they should either contribute oil (or candles) or pay a few cents so that they become partners in the Mitzvah. The custom now is for even visitors to light their own Menorah, at the proper time, with their own Bracha, even if a member of the family is lighting the Menorah for them at home. The individual family members may, if they so wish, light their own Menorahs and make their own Brachos. If they do so, they should light each Menorah in a separate place.*

*One may not derive any practical benefit from the Chanukah lights. Therefore, we light an additional light, called the Shammash, so that if one needs some light, he should use the Shammash.*

*It is best to light at the time of the initial appearance of the stars (except for Saturday*

night when one must light later). Under extenuating circumstances, one may light at midnight or even later, if members of the family are still awake to see the Chanukah lights.

*There must be enough oil to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour.*

*If the Chanukah lights are accidentally extinguished prior to their having burned the requisite time, one is not obligated by Halacha to rekindle them; it is, however, advisable that one rekindle them without a Bracha.]*

(There is a custom to give children Chanukah Gelt as part of the process of publicizing the miracle.)

FRIDAY MORNING, DEC. 11

**שחרית / SHACHRIS**

ועל הנסים in *Shemonah Esrei*; Chazzan's Repetition; complete *Hallel*; Half-Kaddish; Torah Reading: three *Aliyahs* in *Parshas Naso* (Numbers 7); *Kohen* reads (1-11) from "ויהי ביום כלות משה" until "לחנוכת"; *Levi* reads (12-14) until "מלאה"; *קטרת*; *Yisroel* reads (15-17) until "נחשון בן"; *עמינדב*; Half-Kaddish; יהללו; אשרי; ובא לציון; (למנצח no); *Kaddish Tiskabel*; עלינו; Psalm of the Day; מזמור שיר חנוכה (is said after the Psalm of the Day throughout Chanukah); Mourner's *Kaddish*.

(We do not say *Tachanun*, א-ל ארך אפים, the series of יהי רצון after Torah Reading, and למנוחה all eight days of *Chanukah*.)

In Shul we light the *Chanukah Menorah* in the morning too, (without a *Bracha*) so as to publicize the miracle.

On the weekdays of *Chanukah* we observe the following order: In *Shemonah Esrei* and *Bircas HaMazon* we add ועל הנסים. At *Shacharis* we recite the complete *Hallel* followed by a half-*Kaddish* (with the exception of *Shabbos* and *Rosh Chodesh* when the *Hallel* is followed by a *Kaddish Tiskabel*.).

(On each weekday of *Chanukah* we have three *Aliyahs* from a section at the end of *Parshas Naso*, concerning the offerings brought by the *N'siim* (Princes) during the dedication of the Tabernacle. The first two *Aliyahs* are read in the paragraph whose day corresponds to that day of *Chanukah*; e.g., on the third day of *Chanukah* the first two *Aliyahs* would read from "ביום השלישי"; [On other weekdays of *Chanukah*, the readings of the *Kohen* and *Levi* for the respective day, follow the division of *Levi* and *Yisroel* on the first day, see above]. The third *Aliyah* continues with the entire offering of the next day.)

**שבת פרשת וישב**  
**SHABBOS PARSHAS**  
**VAYEISHEV**

**ב' דחנוכה**  
**SECOND DAY CHANUKAH**

FRIDAY AFTERNOON  
DEC. 11, 25 KISLEV

We light the *Chanukah Menorah* at home before lighting the *Shabbos candles*. (One should recite *Mincha* before lighting the *Chanukah* lights. However, one must be careful not to delay the welcoming of *Shabbos* because of this. One may not light neither *Chanukah* nor *Shabbos* lights, earlier than *Plag HaMincha* – one and one-quarter proportionate hours before sunset, (a proportionate hour is one-twelfth of the daylight period). One must be careful to use enough oil (or light a large enough candle) that will remain lit until thirty minutes after the appearance of the stars.

We light two candles, beginning with the new addition. We make the *Brachos* "להדליק נר" and "שעשה נסים" (שהחיינו נר); הנרות הללו, etc.

**קבלת שבת/ערבית**  
**WELCOMING THE SHABBOS**

FRI. EVENING, DEC. 11, 26 KISLEV

## מעריב / MAARIV

ועל הנסים

SHABBOS MORNING, DEC. 12,  
26 KISLEV

## שחרית / SHACHRIS

ועל הנסים in *Shemonah Esrei* for *Shabbos*; *Chazzan's* Repetition; complete *Hallel*; *Kaddish Tiskabel*. We take out two *Sifrei Torah*; in the first *Sefer Torah* we have seven *Aliyahs* in the weekly *Sidrah* (*Vayeishev*). We place the second *Sefer Torah* next to the first and a *Half-Kaddish* is said. We then lift and roll the first *Sefer Torah*. The *Maftir* reads in the second *Sefer Torah* from *Parshas Naso* (7:18-7:23) from "וביום השני" until "נתנאל בן צוער"; the *Haftorah* is read in *Zechariah* 2:14-4:7. We bless the month of *Teves*. We do not say "א-ל מלא" or "אב הרחמים".

## מוסף / MUSSAF

*Half-Kaddish*; *Shemonah Esrei* of *Mussaf* for *Shabbos* with ועל הנסים; *Chazzan's* Repetition; *Kaddish Tiskabel*; אין; אנעים זמירות, עלינו; כאלקינו (Psalm of the Day); מזמור שיר חנוכה; Mourner's *Kaddish*; אדון עולם.

## מנחה / MINCHA

Three *Aliyahs* in *Parshas Mikeitz*; ועל הנסים in *Shemonah Esrei* for *Shabbos Mincha*. (We do not say צדקתך צדק).

## ג' דחנוכה

### THIRD DAY CHANUKAH

#### מוצאי שבת

#### DEPARTURE OF SHABBOS

Weekday *Maariv*; וועל אתה חוננתנו and הנסים in *Shemonah Esrei*; Half-Kaddish; ויהי נועם; ואתה קדוש; *Kaddish Tiskabel*; light *Chanukah Menorah* in *Shul*; ויתן לך; *Havdalah*; עלינו; Mourner's *Kaddish*.

*(Rav Henkin noted that there are various opinions concerning the order of Havdalah and Chanukah Menorah lighting in the home. His recommendation was to make Havdalah first, and then to light the Chanukah Menorah. His reason was a practical one, intended for the benefit of someone who maintains Shabbos longer than the rest of the household. Such a person can make Havdalah with someone else lighting the Havdalah candle and holding it for him. When he is ready to light his Chanukah lights, he may then do so immediately.)*

#### ערב ראש חודש

#### EREV ROSH CHODESH

## ה' דחנוכה

### FIFTH DAY CHANUKAH

TUESDAY, DEC. 15, 29 KISLEV

Those who say the service of *Yom Kippur Koton* do not do so today.