

כסלו

KISLAV

דף היומי	קשת	כסלו תשע"ז – DECEMBER '16	
סו	1 Thu.	DECEMBER	ראש חודש כסלו פ' תולדות הפטרה משא דבר ה'
סז	2 Fri.		
סח	3 Sat.		
סט	4 Sun.	אור ליום ב' מתחילין לומר ותן טל ומטר	ד ה ו ז ח ט י
ע	5 Mon.		
עא	6 Tue.		
עב	7 Wed.		
עג	8 Thu.		
עד	9 Fri.		
עה	10 Sat.		
עו	11 Sun.		יא יב יג יד טו טז יז
עז	12 Mon.		
עח	13 Tue.		
עט	14 Wed.		
פ	15 Thu.		
פא	16 Fri.		
פב	17 Sat.		
פג	18 Sun.		יח יט כ כא כב כג כד
פד	19 Mon.		
פה	20 Tue.		
פו	21 Wed.		
פז	22 Thu.		
פח	23 Fri.		
פט	24 Sat.		
צ	25 Sun.		כה כו כז כח כט
צא	26 Mon.		
צב	27 Tue.		
צג	28 Wed.		
צד	29 Thu.		

אמרי אבי

מולד כסלו: דינסטאג בייטאג 8 מינוט מיט 6 חלקים נאך 4

ראש חודש ROSH CHODESH

THURSDAY, DEC. 1, 1 KISLEV

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

שבת פרשת תולדות SHABBOS PARSHAS TOLDOS

DEC. 3, 3 KISLEV

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

SUNDAY NIGHT, DEC. 4,
5 KISLEV

At *Maariv* of Sunday night, we begin to include "ותן טל ומטר" into the *Shemonah Esrei*. If one became aware, after he had completed the *Bracha* השנים, 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* תפלה, שומע, 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 Esrei* 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" "טובתה 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.)

שבת פרשת ויצא
SHABBOS PARSHAS
VAYEITZEI

DEC. 10, 10 KISLEV

The Haftorah is read from Hosea: 12:13-14:10. (The Mishneh Brurah Siman 428 Subparagraph 22 states in the name of the Chayei Adam that we add additional pasukim in order to conclude the Haftorah on a positive note).

The final time for the sanctification of the New Moon of *Kislev* is the entire night after Tuesday, December 13, (14 *Kislev*).

שבת פרשת וישלח
SHABBOS PARSHAS
VAYISHLACH

DEC. 17, 17 KISLEV

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

שבת פרשת וישב
SHABBOS PARSHAS
VAYEISHEV

ערב חנוכה
EREV CHANUKAH
DEC. 24, 24 KISLEV

The *Haftorah* is read from Amos 2:6-3:8. We bless the month of *Teves*. We do not say "איל מלא" or "אב הרחמים". We do not say "צדקתך צדק" at *Mincha*.

א' דחנוכה
FIRST DAY CHANUKAH
SATURDAY NIGHT
DEC. 24, 25 KISLEV

"We should increase our charity contributions during the days of Chanukah because they are specifically appropriate for rectifying the defects of one's soul through charity, and especially by supporting the needy among those who study Torah." (Kitzur Shulchan Aruch Laws of Chanukah).

מוצאי שבת
DEPARTURE FOR SHABBOS
ערביה / MAARIV

The usual weekday *Maariv*; "אתה ועל הנסים". If one forgot to say and first recalled his omission only after he had already completed the *Bracha* that

follows it, he does not begin the *Shemonah Esrei* again (the same holds true for ועל הנסים in the Blessing after Meals [*Birkas Hamazon*]). Half-Kaddish after *Shemonah Esrei*; ואתה קדוש ויהי נועם; *Kaddish Tiskabel*; lighting of the *Chanukah Menorah* (we 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, reciting the three *Brachos*: להדליק נר של חנוכה; שעשה נסים; 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.)

When one returns home, he makes Havdalah and then lights the Chanukah menorah, reciting the three Brachos that were recited in Shul. The Bracha שהחיינו is not said again on the remaining nights.

[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 – למדהדרין 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, perforce, 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.]

SUNDAY MORNING, DEC. 25

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"; Yisroel reads (15-17) until "נחשון בן"; ובא לציון; אשרי; יהללו; עמינדב; Half-Kaddish;

(למנוצח נח); *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*, אֵל אֶרֶךְ אַפַּיִם, the series of יהי רצון after Torah Reading, and למנוצח 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, except for *Rosh Chodesh* see entry for those days. 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.)

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

ב' דחנוכה

SECOND DAY CHANUKAH

SUNDAY NIGHT, DEC. 25, 26 KISLEV

Sunday night we light two candles beginning with the new addition. We make the *Brachos* "להדליק נר" and "שעשה" (שהחיינו no); הנרות הללו etc.

מעריב / MAARIV

ועל הנסים

MONDAY, DEC. 26, 26 KISLEV

שחרית / SHACHRIS

ועל הנסים in *Shemonah Esrei*; *Chazzan's* Repetition; complete *Hallel*; Half-*Kaddish*; *Torah Reading*: three *Aliyahs* in *Parshas Naso*: *Kohen* reads from (7:18-20) "ביום" until "מלאה קטרת"; *Levi* reads (21-23) until "נתנאל בן צוער"; *Yisroel* reads (24-29) from "ביום השלישי" until "אליאב בן חלן"; Half-*Kaddish* יהללו; אשרי; ובא לציון; אשרי; *Kaddish Tiskabel*; עלינו; Psalm of the Day; מזמור שיר; חנוכה; Mourner's *Kaddish*.

ערב ראש חודש
EREV ROSH CHODESH

ה' דחנוכה
FIFTH DAY CHANUKAH

THURSDAY, DEC. 29, 29 KISLEV

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