

CHESHVAN

The *Molad*: Tuesday morning,
9:44 and 7 portions.

The moon may be sanctified until
Wednesday, the 15th, 4:06 a.m.¹

The first day of Rosh Chodesh is on Tuesday.

On Rosh Chodesh (and similarly, on any day when the *Mussaf* Service is recited), a mourner (in the eleven months during which he recites *Kaddish*) should not lead the services.² This applies to the Evening and Afternoon Services as well.

In the **Evening Service**, the passage *Yaaleb v'yavo* is added to the *Sh'moneh Esreh*. Any announcement to remind the congregation about this addition must be made before the Evening Service.

If a person forgot *Yaaleb v'yavo* in the Evening Service, he should proceed without reciting it, and he is not required to repeat the *Sh'moneh Esreh*. In the Morning or Afternoon Services, by contrast, if he makes such an omission, he must return and recite the passage, or repeat the entire *Sh'moneh Esreh*, as described in the section for Chol HaMoed Sukkos. If he did not remember until the time of the next prayer service, he should recite the *Sh'moneh Esreh* twice at that time.

In the **Morning Service**, we recite half-*Hallel*. The *chazan* recites the blessings before and after *Hallel* with the intent that the entire congregation thereby fulfill their obligation. The congregation, in turn, should respond *Amen* with the same intention. When a person prays without a *minyán*, he should recite these blessings. (These laws apply on the last six days of Pesach as well.)

After *Hallel*, the *chazan* recites a full *Kaddish*, which is followed by the Song of the Day, *Barchi nafshi* ("My soul, bless the L-rd..."), and a Mourner's *Kaddish*.

Afterwards we take out the Torah and read the

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1. The times for sanctifying the moon are based on Jerusalem Standard Time.
 2. A person commemorating a *yahrzeit* may lead the services on such days, and indeed on Shabbosim and festivals as well.

passages concerning the daily offering and the *Mussaf* offerings brought on Shabbos and Rosh Chodesh (*Bamidbar* 28:1-15). For the *kohen*, we read verses 1-3. For the *levi*, we repeat verse 3 and continue with verses 4-5. For the third *aliyah*, we read verses 6-10, and for the fourth *aliyah*, verses 11-15.

After the Torah reading, a half-*Kaddish* is recited, followed by *Ashrei*, *U'va l'Tziyon goel*, and *Y'hall'lu*. After the Torah scroll is returned to the ark, we remove the *t'fillin* whose passages are ordered according to the opinion of *Rasbi* and put on those ordered according to the opinion of *Rabbeinu Tam*, recite the readings associated with them, and remove them.

A psalm should be recited in an undertone. The *chazan* then recites a half-*Kaddish*, and then the **Mussaf Service** is recited.

It is forbidden to fast on Rosh Chodesh.

It is a time-honored custom, on every Rosh Chodesh, to study one verse from the chapter of Psalms that corresponds to one's age,³ together with Rashi's commentary (see *Sefer HaMinbagim*, p. 69).

The second day of Rosh Chodesh is on Wednesday.

If one forgot to add *Yaaleh v'yavo* in the Afternoon Service, and first remembered in the evening, he should recite the *Sh'moneh Esreh* twice during the Evening Service.⁴ The second *Sh'moneh Esreh* should be considered as a freewill offering.

Cheshvan 4, Shabbos Parshas Noach.

For the *Haftorah*, we read *Rani akarab* (*Y'shayahu* 54:1-10).

In the **Afternoon Service**, and similarly on Monday and Thursday of this week, for the *kohen*, we read *B'reishis* 12:1-3; for the *levi*, verses 4-6; and for the third *aliyah*, verses 7-13.

We should **sanctify the moon** after seven full days have passed since the *Molad*. However, in the winter, in places where the moon is frequently covered by

3. E.g., a person who is 13 years old should recite Psalm 14. (Some also have the custom to recite the psalms appropriate to the years of their spouse and children.)

4. Even though he does not recite *Yaaleh v'yavo* in that *Sh'moneh Esreh*.

clouds at night, we may sanctify the moon after three full days have passed.

(We recite the blessing *Zocher Hab'ris* (“...who remembers the Covenant...”) if we see a rainbow; we do not follow those (authorities) who are hesitant in this matter.)

Cheshvan 6, Monday, the first of the *B'HaB* fasts.

Cheshvan 9, Thursday, the second of the *B'HaB* fasts.

Cheshvan 11, Shabbos Parshas Lech L'cha.

Cheshvan 13, Monday, the third of the *B'HaB* fasts.

Cheshvan 18, Shabbos Parshas Vayeira.

We read the *Haftorah* from *V'ishab achas* until *vatisa es b'nab vateitzei* (*II M'lachim* 4:1-37).

Cheshvan 20, Monday.

This day marks the birthday of the Rebbe Rashab, **Rabbi Shalom DovBer**, in 5621 (1860).

Cheshvan 25, Shabbos Parshas Chayei Sarah, Shabbos M'varchim.

We bless the month of Kislev, announcing Rosh Chodesh, which falls on the coming Thursday and Friday.

We do not recite *Av harachamim*, and we do not recall souls who have passed away by reciting the passage *E-l malei rachamim* (“O G-d, full of compassion...”) unless they were interred that week.

Shabbos M'varchim is a day of *farbrengen*.

Cheshvan 29, Wednesday, Erev Rosh Chodesh.

Tachanun is not recited in the **Afternoon Service**.

