

\$3.00

DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for
Chanukah 5782

Also.
5 Teves
10 Teves

FROM THE BADATZ
OF CROWN HEIGHTS





CROWN HEIGHTS
URGENT CARE

Most medicaid plans accepted here

555 LEFFERTS AVENUE
BROOKLYN, NY 11225

P 718 360 8074
F 718 407 2469

WWW.KAMINHEALTH.COM



Now featuring a new food and wine menu!

*Casual dining dairy
restaurant*

265 Troy ave
Brooklyn NY 11213

917.633.6770

Chmozzarella.com

SHIRT MAVENS

CORPORATE APPAREL & EMBROIDERY

718-208-0887 shirts@shirtmavens.com



Wishing all
Toshavei
Haschechuna

**A Freilechen
Chanukah!**

DC LIFE & HEALTH
dchesney@gmail.com



373 Kingston Ave. • 718-221-9939
Shop Online www.boytique.com



Badatz Office (718) 604-8000

For updates on Badatz hours and contact info:
www.chcentral.org/resources/rabbonim

Your halachic Q's answerd in a timely fashion:

www.AskTheRav.com

under the auspices of Horav Yosef Yeshaya Braun, shlita member of the Badatz of
Crown Heights

As you celebrate Chanukah (enlightened by this guide), show your
appreciation for hundreds of hours logged by the producers, writers,
translators, editors, fact-checkers, designers & distributors of the Day-
to-Day Halachic Guide for Chanukah 5782.

Please donate today: **www.daytodayguide.com**

For off-line contributions, call: (347) 465-7703

Day-to-Day Guide, c/o Badatz of Crown Heights, 390A Kingston Ave., Brooklyn NY, 11213

B"H

DAY-TO-DAY HALACHIC GUIDE

Detailed instructions on the
laws and customs for
Chanukah 5782

Also:
5 Teves
10 Teves

by
Horav Yosef Yeshaya Braun, shlita
member of the Badatz of Crown Heights

4 | DAY-TO-DAY HALACHIC GUIDE CHANUKAH 5782

In a sichah on the second day of Rosh Hashanah in the year 5752, the Rebbe stated:

“We need to focus on studying the laws that apply to this time of year, during which many changes are made to the standard prayers and there are numerous customs that apply. We should make certain to study these laws in the Code of Jewish Law.

Recently, yearly calendars have begun to include many of the laws that apply to the relevant time of the year and that are necessary to know. This is particularly useful for those who, for whatever reason, do not have sefarim or do not know how to find what they are looking for in the sefarim that they own. Now, however, they can simply examine such calendars and easily find the relevant laws.

It is therefore extremely appropriate for every single person to peruse the contents of these calendars, such as the Kolliel Chabad calendar (available both in wall size and pocket size formats) in such a manner that the laws that apply to this time of year will become fixed in his memory. After all, it sometimes happens that a halachic question arises precisely at a point during which it is forbidden to interrupt and ask for someone’s guidance—or when there is nobody around to ask. Furthermore, [not having familiarized himself with the relevant laws beforehand,] it can happen that one does not even realize that there is a problem to begin with.

* * *

The basic laws and customs presented below are derived from multiple sources. Due to a dearth of space and time they are presented without their references and halachic notes. Primary sources include: *Shulchan Aruch* and commentaries, *Sefer HaMinhagim Chabad*, *Luach Colel Chabad*, *Sichos* and *Igros Kodesh*. Revised by Rabbi **M. M. Rotenberg**.

The intention of this summary is to inform you of some of the relevant laws, not to replace each person’s obligation to review the Halachos comprehensively. **Please note:** Specific laws are mentioned only the first time that they become relevant, although they may apply to subsequent dates as well.

* * *

This guide incorporates several reminders about laws that will only be applicable during the Era of Redemption, with the hope that Moshiach will come speedily, allowing us to implement these laws in practice. The concept of studying these *halachos* is based on several *sichos*, some of which are quoted below:

“Hashem **begs** the Jewish people,” the Rebbe passionately states,¹ “to occupy themselves with the study of the laws of the sacrificial orders ... which [as our Sages state] is considered as if we had actually offered the sacrifices. This study will bring about the actual offerings because it brings [to quote the Rambam] ‘King Moshiach [who] will build the *Beis Hamikdash* ... and restore the laws of the Torah ... so that the Jewish people will again offer the sacrifices ... in accordance with all the *mitzvos* that are stated in the Torah,’ speedily, in our time—literally! [Then, to quote the festival liturgy] ‘We will offer before You there the offerings of our obligations ... in accordance with the commandments of Your will.’”

“We must experience greater longing and yearning for the Redemption,” the Rebbe demanded.² “One of the ways this is accomplished is through studying more Torah on the subjects of the Redemption and the *Beis Hamikdash*. Studying these topics greatly hastens their actual realization, to the extent that we will go directly from studying these subjects to greet our righteous Moshiach. We will inform him, ‘We have just completed studying the laws associated with your coming!’ An additional motivation to study these laws is that we must expect Moshiach’s arrival each and every day. In that case, these laws [concerning the Redemption and the *Beis Hamikdash*] are matters that every Jew—man and woman alike—must know in order to put them into practical use on a daily basis, such as many of the laws of the offerings.”

Note: The times listed below are for Crown Heights only. Many factors influence the calculation of *zmanim* (halachic times) and it is not possible to achieve complete precision. It is therefore recommended to begin earlier than the time listed and not wait until the last minute (e.g., for the start of Shabbos), or to wait extra time when that is the appropriate precaution (e.g., the close of Shabbos).

CHANUKAH PREPARATIONS

WHAT TYPE OF FUEL?

The menorah may not be lit with oil that is repulsive or causes a repulsive smell, or with oil that is spiritually repulsive due to its having been acquired through theft.³

1) *Likkutei Sichos*, vol. 18, p. 341—emphasis in original.

2) from a *sichah* addressed to Nshei uBnos Chabad, *Sefer Hasichos* 5750, vol. 2, p. 485

3) Regarding stolen oil: It is a halachic principle that *mitzvah haba’ah*

The best way to perform the mitzvah of kindling the Chanukah lights is to obtain olive oil because it produces a pure, clear and steady flame, it is easily drawn by the wick, and it was the fuel with which the miracle of the Chanukah originally occurred.

All other types of oil are also fine to use in a Chanukah menorah, except on Shabbos Chanukah (there are conflicting opinions about the kinds of oil permitted on Shabbos). Nevertheless, it is a greater mitzvah to use oils that offer pure, clean lights.

Buyers beware! Fake olive oil is currently being sold in stores. The bogus oil is more yellow, less bitter and runnier than actual olive oil, and gives off an unpleasant smell when lit. When heated, olive oil will emit a strong olive smell, but will not bubble or foam when used for frying and does not smoke. It is easy to tell a fake by placing a sample in the fridge alongside a sample of genuine olive oil. The olive oil will become thicker and stickier than the fake. It is better not to rely on this experimental evidence, but to purchase oil that is verified as 100% olive oil by a reputable certification agency.

There are those who try to procure the best possible product and obtain a product that is extra virgin (and not labeled “pomace,” which includes pulp), food-grade (although be aware that oil may be marked “for lighting” so as not to be subjected to a food tax) and liquid (not congealed or frozen). The general is that the purer and more virgin the product, the better it is for the mitzvah, but not all these hiddurim are necessary.⁴

ba'aveirah, a mitzvah that is accomplished through violating a prohibition, is invalid and not considered a mitzvah at all. It is important to note that oil that is borrowed without permission is considered stolen.

Some authorities maintain that the materials used for the menorah must be the absolute property of its owner. (See extensive references and notes in the Hebrew version of this publication.) According to this view, borrowing such materials is not an option. Thus, the buyer needs to physically lift the materials or draw them toward himself to fully acquire them according to the halachic principle of *kinyan* (or pay for the oil which also qualifies as a *kinyan* when required for the proper fulfillment of a mitzvah). Accordingly, one who wishes to fulfill the menorah obligation with someone else's lighting—an individual who is not part of their own household—must give that individual at least a minimum sum of money to formally acquire a share of the materials. Some opinions further require that the oil being lit should be of sufficient quantity as to include a *prutah's* worth for each of the participants who are relying on that oil for the mitzvah.

4) In recent years, this concept has given rise to significant debate. Note, however, that the strong preference for the purest oil is explicitly recorded in *Kuntras Seder Hadlakas Neir Chanukah* that was authored by Rabbi

It is the Chabad custom to use a beeswax candle for the *shamash*.

WHAT ABOUT THE WICKS?

The best way to perform the mitzvah is to obtain cotton wool or linen thread for wicks. Some have the *hiddur* of using only untreated wicks, so that the first light should be from the burning oil and not the wax that coats the wicks. Any other type of material is also fine. (Some coat their wicks in oil or singe them in preparation for lighting. The thickness and placement of the wicks should be carefully considered, so that the light continues to burn for the appropriate amount of time.)

AND THE RECEPTACLE?

According to halachah, a wax candle is considered to be a wick in a wax container. Technically, there is no need to insert the candle into a holder—a menorah. Nevertheless, Chazal instructed that mitzvos be performed in a beautiful manner, in the spirit of *zeh Keili ve'anveihu* (“This is my G-d and I will glorify Him”) and this instruction extends to the Rabbinic mitzvah of Chanukah. It is therefore important to obtain a beautiful menorah, ideally made of metal. Those who can afford it should obtain a menorah made of precious metal such as silver, all for the greater splendor of the mitzvah. (Some extend this *hiddur* and do not use glass cups in their menorah so that the lights are contained within the silver vessel itself.)

In *Likkutei Sichos*, the Rebbe states, “There is basis for suggesting that *menoros* that are designed for use on Chanukah should be fashioned with straight, diagonal branches...why change the true design of the original menorah, whose branches were diagonal and not curved?”⁵

WHO LIGHTS?

The Rambam writes: “The Chanukah lights are an extremely precious mitzvah. Be extra careful in observing this mitzvah, in order to publicize the miracle and to praise G-d and thank Him for the miracles that He performed for us.”

Men and women are equally obligated in the mitzvah of kindling the Chanukah lights. Even a pauper who survives on *tzedakah* is expected to sell their garment if needed to purchase oil for their menorah.

Yitzchak Sagi-Nahor, the son of the *Ra'avad*.

5) vol. 21, p. 169, note 44

A household member may fulfill their obligation through the menorah that is lit by the head of their household. In that case, listen to the blessing and respond *amen*, but do not respond *baruch hu uvaruch shemo*.

TRAVEL PLANS

While it seems logical that someone who does not have a home is not obligated to purchase or rent a home for the sake of observing this mitzvah,⁶ nevertheless, it is equally obvious that due to the preciousness of the mitzvah, we should not cause it to be neglected deliberately. Therefore, **if you intend to travel, organize your schedule in advance so that you will be able to personally light the menorah at its proper time in your own living quarters.** It is a far greater mitzvah to personally light the menorah rather than delegate it to an emissary.

In fact, some halachic authorities advise that someone who purchased air tickets and the like with an itinerary that prevents the kindling of the menorah should cancel the tickets—even if doing so inflicts considerable monetary loss. In actual practice, a Rav should be consulted for guidance.

A guest should light the menorah wherever they are staying. However, if that location will no longer be considered their place during the halachic time for lighting—for example, if someone permanently leaves one temporary location immediately after lighting, and now travels elsewhere—there is grave doubt as to whether they have fulfilled their obligation. If they will return home late at night, even after midnight, then the best option by far is to personally light the menorah at home upon returning (provided that another member of the household will be awake and present to observe the lighting).

6) There is actually a halachic debate regarding the need to buy or rent a home for the sake of this mitzvah. Some have pointed to the words of Rambam: “There are positive commandments for which one is obligated to try to fulfill and actively pursue them ... these are referred to as *chovah*, because one is obligated to find a way to fulfill them, one way or another. Then there are mitzvos that are not obligatory and are comparable to *reshus*, optional instructions. Take, for example, the mitzvos of mezuzah and *ma’akeh* [fencing an open rooftop]. One is not obligated to live in a house that meets the requirements for a mezuzah just in order to put up a mezuzah. If he wishes, he may spend his entire life living in a tent or on a ship. Nor must he build a home just in order to erect a fence along its roof ... Then there are [non-biblical] mitzvos that are obligatory according to Rabbinical decree, such as kindling the Chanukah lights.” An opposite deduction can be made from the words of Tosefos Sukkah 46a, s.v. *haro’eh sukkah*.

SCHEDULING PARTIES

Those organizing Chanukah parties for friends or relatives should time and host these events at a location and hour that will allow the participants to light their own *menoros* at the correct time **in their own homes**. It is therefore best to avoid arranging parties in the early hours of the evening, from a half an hour before sunset until after nightfall; since the participants are not actually staying at the location in which the party is held, they cannot fulfill their obligation by lighting the menorah at that location. It is also forbidden to sit down to a meal during the half hour prior to kindling time.

THE DREIDEL

On the eve of Ches Teves 5747, the Rebbe stated, “As is known, the word *goshnah* (lit., to Goshen) in the phrase ‘*He sent Yehudah ahead of him, to Yosef, to direct him to Goshen*’⁷ is comprised of the four letters that appear on the *dreidel*, which form the acronym of *neis gadol hayah sham* (A great miracle happened there). It has been observed that the Rebbeim also used dreidels in their homes. As is known, there are numerous allusions contained in the dreidel and all of its details, as described in the books that elucidate the reasons behind Jewish customs (and: ‘Jewish customs are Torah’).⁸”

SUNDAY, 24 KISLEV

Erev Chanukah

Tachanun is not recited during Mincha.

For the Rebbe’s insight into the superiority of *erev Chanukah* over *erev Yom Tov*, see the *sichah* of *Motzoei Shabbos Vayeishev* 5739.

LIGHTING IN SHUL

In order to further publicize the miracle, we light a menorah in shul and recite the appropriate blessings. Since this lighting is for publicity’s sake, at least a *minyán* must present (**all at the same time**) while the candles burn—preferably at the time that the blessings are recited.

Most shuls use candles and not olive oil for the public lighting. This is also the custom in 770.

If the shul will empty after the lighting, it is permissible to extinguish the flames, even if a half hour has not yet passed

7) Bereishis 46:28

8) This concept is also explained in *Sefer Hasichos* 5748 p. 260, fn. 32 and *Likkutei Sichos* vol. 12, notes at foot of p. 33; *Igros Kodesh* vol. 9, p. 66

Menorah Lighting Times for Crown Heights

Plag Haminchah (lit., half of Minchah) is the earliest possible time to light candles for public lightings (and for individuals in extenuating circumstances). The best time to light is after *shki'ah* (sunset), between Minchah and Maariv, except Friday, when Chanukah candles are lit immediately prior to lighting Shabbos candles and *motzoei Shabbos*, when candles are lit after Havdalah. If unable to light at that time, it is okay to light until *chatzos* (halachic midnight), as long as the family has not gone to sleep. *B'dieved* (with no other recourse), candles may be lit anytime at night, if family members are awake.

Note: The times for *shki'ah* listed below are the times that appear in the calendars (sunset at sea level). For purposes of menorah lighting, add several minutes. In this context, several minutes should also be added to the times for *plag haminchah*.

Sunday, 24 Kislev
(November 28)

1st Night of Chanukah

Plag Haminchah - 3:31 PM
Shkiah - 4:31 PM
Chatzos - 11:44 PM

Thursday, 28 Kislev
(December 2)

5th Night of Chanukah

Plag Haminchah - 3:30 PM
Shkiah - 4:29 PM
Chatzos - 11:45 PM

Monday, 25 Kislev
(November 29)

2nd Night of Chanukah

Plag Haminchah - 3:31 PM
Shkiah - 4:30 PM
Chatzos - 11:44 PM

Friday, 29 Kislev
(December 3)

6th Night of Chanukah

Plag Haminchah - 3:30 PM
Shabbos Candles - 4:10 PM
(18 minutes before sunset)

Tuesday, 26 Kislev
(November 30)

3rd Night of Chanukah

Plag Haminchah - 3:30 PM
Shkiah - 4:30 PM
Chatzos - 11:45 PM

Motzoei Shabbos, Eve of
1 Teves (December 4)

7th Night of Chanukah

Shabbos Ends - 5:14 PM
Chatzos - 11:46 PM

Wednesday, 27 Kislev
(December 1)

4th Night of Chanukah

Plag Haminchah - 3:30 PM
Shkiah - 4:30 PM
Chatzos - 11:45 PM

Sunday, 1 Teves
(December 5)

8th Night of Chanukah

Plag Haminchah - 3:30 PM
Shkiah - 4:29 PM
Chatzos - 11:46 PM

from the lighting, especially if leaving them lit unsupervised creates a fire hazard.

The shul's menorah should be on the southern wall, its lamps stretching from east to west. It should be placed on a platform to make it visible (higher than ten *tefachim* from the floor, in contrast to the home menorah which should be lower).

In 770, it is customary for the one lighting the menorah to stand facing south.

It is best to prepare the menorah **before** Minchah, to avoid distracting those who are praying.

It is the Chabad custom to light the shul menorah towards the conclusion of Minchah before reciting *Aleinu*. There is no need to wait until *shki'ah* (sunset); it can be kindled any time after *plag haminchah*. The *chazzan* recites three blessings on the first night, including *Shehechianu*.⁹ On the remaining nights, two blessings are said.

The lamps of the menorah should not be kindled until all the blessings are fully concluded.

On the first night of Chanukah, the first right-hand lamp of the menorah is kindled. On each subsequent night, another light is added to the left side. The new lamp is lit first, followed by the others, from left to right.

Attending a menorah lighting in shul or at an outdoor public event does not dispense with each person's obligation to kindle a menorah at home. Even the *chazzan* who lit the shul menorah must light again upon returning home and he must repeat all the blessings. If there is no one else at the *chazzan's* home observing and fulfilling their obligation through his private menorah lighting, he should only repeat the first two blessings—not the blessing of *shehechianu*.

SUNDAY NIGHT, FIRST NIGHT OF CHANUKAH

LIGHTING ON TIME

The time and place for the menorah lighting in each household were originally established for maximum public exposure. Although it has become customary to light the menorah indoors and not in an entrance facing the street (in view of pedestrians), it is nevertheless appropriate to light within the correct time frame.

⁹ A mourner should not light the shul menorah on the first night of Chanukah for this reason.

According to Chabad custom, we light the menorah at home immediately after *shki'ah ha'amitis* (several minutes after *shki'ah*), between Minchah and Maariv on each night of Chanukah, except for *erev Shabbos* (which requires an earlier lighting) and *motzoei Shabbos* (which requires a delayed lighting).

It is the Chabad custom to fill the menorah with sufficient fuel to burn for at least fifty minutes, so that it remains lit for half an hour after nightfall.

The Rebbe strongly emphasized the importance of lighting the menorah ourselves in its proper time, before *tzeis hakochavim*, and also with regard to encouraging others while doing *mitvza* Chanukah—encouraging and facilitating the lighting of a menorah on time by as many Jews as possible.¹⁰

PRE-LIGHT ACTIVITY

If you are unable to light the menorah before the time for Maariv arrives, you should first recite Maariv and only then light your menorah.

It is forbidden to begin a *melachah* (time-consuming work) or a meal within a half hour of the proper kindling time. Snacking is permitted, if necessary, in an amount less than the meal-appropriate size (up to the volume of *kebeitzah*, the amount that fits into two small matchboxes) of *hamotzi* or *mezonos*—or on fruit and other non-*mezonos* foods, even in larger quantities. Nevertheless, those who are extra scrupulous

10) Below is an excerpt from *Sichas Motzoei Shabbos Vayeishev, Ohr L'chof Kislev*, 5739 (taken from a recording of the Rebbe's address). See the original *sichah* for the full message.

“The main thing is the action ... It is readily apparent that in order to light the Chanukah lights in their appropriate time, we must make all of the necessary preparations in advance, on *erev* Chanukah. Otherwise, we may end up dragging the lighting to beyond sundown. How much more of an absolute necessity it is to consider, out of *ahavas Yisrael*, ways in which our fellow Jews might be enabled to light the Chanukah lights in the exact way that we do (*kemocha*)—in the same manner we conduct advance preparations.

“To achieve this, we must devote our time on *erev* Chanukah to the Chanukah campaign, with enormous effort and energy, and go all out for this goal ... We cannot allow ourselves to rationalize that if we are unable to reach out to an individual in time to ensure that he lights before sundown on the first night of Chanukah, we can always do so in time for the second or third night. Or that even if we reach out for the first night, we are satisfied if he lights before *chatzos*, or while members of his household are still awake, and so on, based on the details specified in *halachah*. Such an approach is entirely misplaced and misguided regarding any of the *mitzvos*, and certainly for the *mitzvah* of the Chanukah lights.”

avoid snacking as well.¹¹

If you begin a prohibited activity you must stop. Some opinions maintain that studying Torah is only prohibited once the proper time of kindling has arrived. It is recommended to appoint someone—who is not busy eating or studying—to remind you to light the menorah.

Some authorities maintain that if it is arranged for a second person to remind you, you may even sit down to a meal.

Women and girls who will not be lighting their own menorah because they will be included in their husband or father's lighting may eat after the time for lighting the menorah has arrived.

Those who set off on *mitvza* Chanukah without lighting their own menorah must be careful to consider the above requirements. They are permitted to eat non-*mezonos* foods, even if those foods are filling. If they find themselves in great need of nourishment, they can be lenient within half an hour prior to the time of lighting and even eat *mezonos* more than the volume of *kebeitzah*. (If it is truly urgent, even bread is permitted.) After the time of lighting has arrived, they may eat if it is truly necessary, as long as they have not reached their living quarters. In such cases, it is appropriate to arrange for someone to remind them of the need to light the menorah as soon as they return home. It is best to fully prepare a menorah at home in advance, before leaving, so that the lighting is not delayed more than necessary and its readiness will remind them to light immediately. The above leniencies aside, do your best to refrain from eating bread or *mezonos* more than the volume of *kebeitzah* before lighting the menorah wherever possible.

HOW LATE?

If you did not light the menorah at the appropriate time, you may do so later, provided that there is still pedestrian traffic outside, established as a half hour after the appropriate time. If this time has elapsed, you must at least attempt to light the menorah before halachic midnight. If this is not an option, you may light the menorah during the night, any time before dawn, provided that other members of the household are awake to observe the lighting. If they are asleep, it is worth rousing at least two individuals—if not, one will do—so that you can recite the blessings. If they are asleep, and rousing them is not an option, you may light the menorah without the blessings.

¹¹) See Hebrew version for references.

However, someone who lives alone or has no household with him where he is staying, should light *with* a blessing.

If you know in advance that you will be unable to light the menorah on time, it is possible to light it earlier—any time after *plag haminchah*. In that case, make certain that the menorah holds sufficient fuel to continue burning until a half hour after nightfall. However, there are varying opinions regarding reciting the blessings at this early hour. Some authorities prefer that you appoint a representative to light the menorah at the proper time on your behalf rather than light early. In the final analysis, it is far better to personally light the menorah and to recite the blessings—even if it can be done only later at night—than to appoint a representative or to light earlier in the day without the blessings.

Lighting on time takes priority over remaining near the candles for the first half hour after lighting. Therefore, light on time even if you cannot remain near the menorah, rather than delay the lighting to a more convenient time. Nevertheless, linger at least briefly after lighting, and preferably, arrange for someone else to remain near the lit menorah in your stead. This is also highly appropriate for another reason—to minimize the risk of a fire from leaving burning flames unattended.

MENORAH PLACEMENT

It is the custom of the Chabad Rebbeim to position the menorah in a doorway to a room in the home, and not to place it on a windowsill facing the outside.

Light the menorah in the room in which meals are consumed on a regular basis, if there is a choice of multiple rooms or even homes. When visiting a friend, even for a meal, return home to light the menorah.

It is a mitzvah to place the menorah within a *tefach* (handbreadth) of the left doorpost. If there is no mezuzah on the right doorpost, the menorah should be placed on the right, whether this is because the doorway does not require a mezuzah, or it does, but is nonetheless lacking one.

It is the Chabad custom to position the menorah within the actual space of the doorway, alongside the width of its doorposts, and to place it on a somewhat lower object such as chair, without concern for the direction of the branches—whether they stretch from east to west or north to south.

The lights of the menorah must be situated at least three

tefachim (approximately ten inches) from the floor but no higher than ten *tefachim* (approximately thirty-one inches). It is not the Chabad custom to specifically position them between seven and ten *tefachim*, or, alternatively, close to three. If someone did light the menorah above ten *tefachim*, they have fulfilled their obligation, but at twenty *amos* (approximately 30 feet) or higher it must be relit.

A menorah that is exceedingly tall may rest level with the floor so that its lights will be at the appropriate height. Out of respect for a mitzvah-article, a flat tray may be placed as a barrier between the menorah and the ground. According to most *poskim*, it is sufficient for the menorah itself to be in the ten-tefachim range, even if its lamps are higher. To keep the lit menorah out of the reach of a child, a higher placement is certainly permissible. When there is a safety concern, there is room to be lenient and place the entire menorah above ten *tefachim*.¹²

When more than one menorah is placed in an identical location, a *heker* (distinguishing feature) is necessary, such as each individual lighting their own candelabra, placed in a way that allows the viewer to easily observe how many lights each menorah contains. It should not appear as one single menorah.

THE SHAMASH

The shamash should be placed higher than the other lights.

If a number of people are lighting *menoros* in different locations in a house, each menorah must have its own *shamash* light. This applies even if there is already a candle (for general illumination) on the table. There are numerous reasons, including mystical ones, for lighting a *shamash*. Likewise, there are sources that refer to a total of forty-four lights over the course of Chanukah, a number that includes using a *shamash* each day. Therefore, there is room to be *mehader* that even if numerous people light at the identical location with a *heker*, each person should light a separate *shamash*.

Children are trained to personally light their own *menoros*. They should begin from the earliest possible age. It is preferable for each child to light at the doorway to their own bedroom. Naturally, all safety measures should be in place for this event. See the excerpt from the Rebbe, below.

12) See details and sources in Halacha2go #467 on www.asktherav.com

LIGHTING FOR CHINUCH

The Rebbe instructs, “In addition to explaining the significance of lighting the Chanukah menorah to children, it is advisable for children to have a menorah situated at the entrance to their rooms. The lighting should take place there as well. Children are impressed by the Chanukah lighting experience to a far greater degree when it is held at the entrances to their own rooms. The menorah’s message enters deeper into their souls and their *chinuch* (Jewish education) is thereby advanced. The *chinuch* (alt. meaning: inauguration) of their bedrooms is also advanced, for every child’s room should serve as a *mikdash me’at* (a miniature *Beis Hamikdash*). This experience reflects and alludes to the *chinuch* of the *Beis Hamikdash* (the reinauguration of the Second Temple by the Maccabees) that is commemorated with the festival of Chanukah.”¹³

In answer to questions whether girls are included in the above directive, the Rebbe suggests that parents’ overriding principle in making educational decisions should be the effect any given experience will have on their particular child: will implementing the practice indeed advance her *chinuch*?¹⁴

Yeshivah *bachurim* should light the menorah at the entrance to their dorm rooms. Needless to say, they should observe all fire safety procedures.

WOMEN LIGHTING

Women are equally obligated in this mitzvah. The custom in the homes of the Chabad Rebbeim is that unmarried girls or women do not light their own *menoros*, but fulfill their obligation through their fathers’ lighting. Married women fulfill their obligation via their husbands.

An unmarried woman or one whose husband will not be lighting in their home must kindle the flames personally or via a representative. When they light, they make the blessings. If she has minor children in the house who light their own menorah, she must still kindle her own.

The Rebbe states: “The [Friediker] Rebbe related that when his father the Rebbe [Rashab] had to leave home before Chanukah, he instructed his wife, Rebbetzin Shterna Sarah, to personally light her own menorah, although she would listen to the blessings recited by one of the men.”¹⁵

Girls studying in seminaries away from home must therefore

13) *Sefer Hasichos* 5748, p. 162

14) *Hisva’aduyos* 5748, vol. 2, p. 91. For further elaboration, see p. 133.

15) *Likkutei Sichos* vol. 30, p. 312

fulfill the mitzvah where they presently live. However, one girl may be appointed as a representative to light a menorah on behalf of them all.

THE LIGHTING EVENT

If circumstances permit the lighting of a menorah only on condition that its flames are extinguished almost immediately after lighting, do not recite the blessings. In such an instance, it is recommended to light also an electric menorah, without reciting the blessings.

The *Taz* states, “In the case of one who lives in town and happens to leave his home to eat in a friend’s home, it is obvious that he should not abandon [lighting the menorah at] his home by [instead] lighting the menorah in his friend’s home, at which he eats on a one-time basis. Rather, he should return to his own home to light the menorah there ... It makes no sense to light in the location where he spends an hour or two over a meal instead of at his own home. It is as if he happened to be standing in the street when the time for lighting arrived – it is clearly inappropriate for him to light in the street! True, we observe a few people who eat at the home of others and then send someone to fetch their *menoros* for them so that they can light there [at their friend’s home]... but they are making an error and fail to understand what is expected from them.”¹⁶

For the sake of lending the greatest possible publicity to the miracle, gather the entire household to attend the menorah lighting. It is worth lighting close to suppertime, when the family naturally gathers. If no one is home at the time for lighting, it is permitted to wait until the household members arrive. Ideally, everyone should be present, but the lighting may take place even if one or more members are missing.

It is not Chabad custom to wear Shabbos clothing when lighting the menorah, however a *gartel* is worn.

FIRST NIGHT’S LIGHT

On the first night of Chanukah, one lamp is lit to the extreme right of the menorah.

16) This topic is elaborated in the Day-by-Day Halachic Guide (Hebrew) Chanukah 5776, quoting the views of *Bach*, *Magen Avraham* and *Admor Hazaken*, and we also reported on the practice of the Rebbe Rashab.

See at length asktherav.com #1979, that it is entirely incorrect and ineffective to light a menorah for the sake of fulfilling one’s personal obligation while situated in an airport or similar venue.

Law of Redemption:

In the current era, halachah follows *Beis Hillel*, who holds that the fewest number of lights are lit on the first night of Chanukah and that the number of lights steadily *increases* on each subsequent night. The opinion of *Beis Shamai* is that the greatest number of lights is lit on the first night of Chanukah and that they steadily *diminish* on each subsequent night. As a result, eight lights are lit on the first night (instead of just one), seven on the second night, six on the third, and so on.

The Rebbe asks: “This requires further illumination: In the era of the Redemption, halachah will follow the opinion of *Beis Shamai*—when Moshiach first arrives, will the halachah immediately switch to the views of *Beis Shamai*? If so, then this year, we will need to light eight candles on the first night of Chanukah. Accordingly, our Chanukah preparations will have to reflect this.”¹⁷

According to the Rebbe’s explanation in the *sichah* of *Simchas Torah* 5752, in the initial stage of the Redemption, the law will follow the view of *Beis Shamai*, whereas in the advanced stage of Redemption, the law will follow both *Beis Hillel* as well as *Beis Shamai*. At that time, the physical world will be the recipient of the revelation of *Atzmus*, Hashem’s Essence. He is able to tolerate impossibilities, and He considers opposing views of our Sages as equally valid divine disclosures. The impossibility of following both views will then become possible, and that will become the practical law.¹⁸

THE BLESSINGS

The *shamash* must be lit before reciting the blessings, so

17) *Sichas Erev Chanukah* 5750. See, however, *Sichas Shabbos Parshas Vayishlach* 5752, that “at that time, we will experience the perfection of the concept of steadily increasing from one day to the next.”

18) Note that according to one version of our Sages’ teaching, “All the festivals will be nullified in the future era, except for Chanukah and Purim,” as quoted in *Igeres HaTi’ul*, *Derush Ois Mem*, and in *Sefer HaChayim* (vol. 3, beginning of ch. 7)—also see *Likkutei Sichos* vol. 5, p. 172, fn. 4. See *Ateres Zahav* (676), that the term used in the blessing over the *menorah* - *lehadlik*, “to kindle,” refers to the kindling of the Chanukah lights in the future era. On the other hand, *Maggid Meisharim Parshas Vayakhel*, seems to imply that in the future era only the verbal recounting of the miracle will be observed. See *Ben Ish Chai* (vol. 2, *Derush Alef LeShabbos Shuvah*). It is also necessary to clarify the concept of lighting candles at night in the future era. According to *Shemos Rabbah* (ch. 18, 11), “In the future era, night will become day, as it is stated, ‘The light of the moon shall be as the light of the sun.’” Note the statement in *Sha’alos u’Teshuvos Be’eir Moshe* (vol. 8, 17).

that it is available for kindling the lamps immediately upon concluding the blessings.

The *shamash* should be held in the right hand. Left-handed individuals should hold it in their left hand.

The three blessings are: (1) *lehadlik neir Chanukah* (2) *she'asa nissim la'avoseinu* and (3) *shehechyanu*. The menorah is kindled only after reciting the blessings. The *shamash* must be held beside the wick until the majority of the tip is aflame. After the kindling is completed, *Haneiros Halalu* is recited.

Someone who recited the blessings previously (as the *chazzan* in Shul, for example, or while doing *mitzaim*) must repeat them when lighting his own menorah at home. He should not repeat the third blessing (*Shehechyanu*) on the first night unless others are currently fulfilling their obligation through him.

SAFETY ALERT!

The Torah insists that protecting lives should be taken even more seriously than religious observance: Children must not be permitted access to a lit menorah or to matches and the like without responsible, adult supervision. Nor should a lit menorah be left unattended without adequate safety precautions.

POST-LIGHTING

It is customary to remain beside the menorah for the first half hour after its kindling. However, if you are not able to remain, you should still light on time rather than postpone it. Nevertheless, make an effort to at least linger briefly before abandoning a newly lit menorah. The best option when forced to leave is to appoint someone else to continue watching the menorah until the end of the thirty minutes.

If a light has extinguished during the fifty minutes (required according to Chabad custom) it should be relit without a blessing. If the menorah remains lit beyond this minimum time, it may be moved. Candles that remain lit may also be extinguished after fifty minutes, if necessary.¹⁹

If safety considerations require moving a lit menorah, it may be relocated even within the first thirty minutes. In such a case, it is appropriate to keep it as near as safely possible to its original location. Naturally, try to avoid such a scenario whenever possible by lighting it in the safer location from the start.

¹⁹) Some are stringent not to extinguish the candles at all.

It is forbidden to make use of the illumination provided by the Chanukah lights.²⁰ The flames may not be used even to light a *shamash*. Even after the allotted time has passed, do not make use of the light provided by the Chanukah lights.

It is customary for women to refrain from chores for fifty minutes after kindling. (According to some authorities, this applies to men as well.) After fifty minutes, women may work as they wish—provided they do not perform activities in front of the menorah. According to custom, only sewing, knitting, laundering, ironing and the like must be avoided. Other activities, such as sweeping and cleaning the house or cooking and baking may be performed

Take note of the following statement of the Rebbe:

The significance of women customarily refraining from chores while the candles remain lit is that women internalize the concept and message of the burning Chanukah lights to the degree that they shed any association with mundane chores.²¹

The Rebbe Rashab would sit in proximity to the Chanukah lights and study Torah. Naturally, he avoided making use of the lights themselves. As mentioned in numerous *sichos*, the Rebbe sees in this a directive to increase in Torah study during Chanukah.

MAARIV

During Maariv, *V'al hanissim* is inserted into the *Amidah*.

The gabbai should **not** interject between the blessing of *Hashkiveinu* and the start of the *Amidah* in order to announce “*V'al hanissim!*” for the benefit of the congregation.

If you forgot to recite *V'al hanissim* during the *Amidah*, see the chart at the end of the booklet.

MIVTZA CHANUKAH

Every effort should be expended to ensure that a Chanukah menorah is lit in each Jewish household, and that all men including very young children should personally light a menorah.

Menoros should be lit in the most public and central locations

20) According to a number of opinions, this includes the light of the *shamash*. Another candle or electric light must be present in the vicinity of the menorah in order to provide general illumination.

21) *Michtav Leil Chanukah*, published in *Likkutei Sichos* vol. 25, p. 512. See *Tur Barekes, Orach Chaim*, 670; *Sefer Hamitzvos (Tzemach Tzedek)*, *Mitzvas Neir Chanukah* beg. ch. 3 (*Derech Mitzvosecha* 74a).

to further publicize the miracle of Chanukah. Such public events should be utilized to urge all participants to light their own *menoros* at home. It is best to clearly announce that no one fulfills their obligation with a public lighting—they must also light at home.

A working man who lights a public menorah at his office for the sake of publicizing the miracle should not recite the blessings unless it is positioned where at least ten Jews will view it at once.

A large aspect of *mitvzoim* is visiting offices and shops to lay tefillin, deliver Shabbos candles, learn a bit of Torah, or the like. When it comes to *mitvza* Chanukah, it is important to emphasize that the goal should be to distribute *menoros* that the business owners and their clients should **take home and light**, and not to light them in the places of business.

CHANUKAH CUSTOMS

Rambam states that the days of Chanukah are days of joy. The Rema qualifies that “it is partially a mitzvah to increase in meals” during Chanukah. The prevailing custom is to add in festive meals during Chanukah. It is best to sing and recount Hashem’s praises for the miracles that He made for our ancestors during these meals, which will guarantee that the meals are considered *seudos mitzvah* according to all opinions. (Regarding Shabbos Chanukah and Rosh Chodesh Teves, see entries below.)

In numerous *sichos*, the Rebbe discusses the requirement to rejoice on Chanukah. Despite the halachic dispute as to whether rejoicing is actually required or not, the Rebbe encourages an all-out observance of the custom—*mehadrin min hamehadrin*. Included in this, the Rebbe explains, is holding *farbrengens* with fellow Chassidim, family or friends, and reaching positive resolutions for the future.

It is customary to serve cheese and milk products during Chanukah.

We serve foods that are prepared with oil in order to recall the miracle of the oil. In *Sefer Hasichos* 5752,²² the Rebbe explains this custom at length.

LATKES & DONUTS

The blessing for *latkes* made from grated potatoes is *ha’adamah*. If the potatoes were completely crushed, or if

22) Page 196

potato-flour was used, the blessing is *shehakol*. If grain flour was added for flavor, the blessing is *mezonos*.

If someone eats a portion of latkes, and then wants more, they need not make a new brachah. This applies whether they had intention of eating a second portion or not; made the decision to indulge in more before or after finishing their first portion; if latkes from the first batch remain or are gone, or even if the second batch was not yet fried when they initially made the brachah—as long as they were aware that more were theoretically available for consumption.

The blessing for doughnuts is *mezonos* (with an after-blessing of *al hamichiyah*). This is true even if someone makes a meal out of doughnuts, eating enough of them to be full.

It is customary to recite a separate blessing (*mezonos*) over doughnuts that are eaten as a snack, even when eating them during a proper meal with bread. This is true if they are eaten as a snack or as dessert at the end of the meal. However, if they are eaten for the purpose of satiation, in the place of regular food, they must be considered like any food that is integral to a meal and no independent blessing is recited over them—they are included in the blessing of *hamotzi* recited at the start of the meal.

It should be noted that some stores sell doughnuts that are not deep fried in oil—such doughnuts consumed for the sake of satiation must be eaten during a meal, and thereby included in the blessing of *hamotzi*.

A batch of dough intended for fried doughnuts are exempt from the requirement of separating *challah*.

V'AL HANISSIM

In *Birchas hamazon*, the *V'al hanissim* prayer is inserted into the blessing of *nodeh lecha*. If you forgot to recite *V'al hanissim* in *Birchas Hamazon*, see the chart at the end of the booklet.

GELT & MORE

For directives regarding Chanukah *gelt*, see the entries below for the fifth night of Chanukah. There, the directive to give Chanukah *gelt* on each night of Chanukah is discussed.

It is customary to give additional *tzedakah* during Chanukah.

We wish each other *ah freilichen Chanukah* (“Happy Chanukah!”) or *ah gutten chanukah* (“Have a good Chanukah!”).

SHARE & FARBRENG

On Shabbos *Parshas Vayeishev* 5752, the Rebbe stated, “Seeing that we have already accomplished all that was required and nevertheless the Redemption has not yet arrived, it is extremely appropriate to ‘publicize the miracle,’ meaning that we should publicize the miracles that Hashem performs for us, broadcasting this awareness to ourselves and to others in every location. We should do so with the understanding that publicizing Hashem’s miracles brings the true and complete Redemption. This effort should be stepped up during Chanukah—a festival whose entire purpose is to publicize Hashem’s miracles.

“In addition to all of our other activities, including *mitvza* Chanukah, we should hold *Chassidishe farbrengens* on each day of Chanukah. Naturally, these events may be renamed to fit the location and the audience—‘When you visit a city, follow its local customs.’ At these *farbrengens*, we should discuss words of Torah, both *nigleh* and *pnimius* and make positive resolutions in all matters of Torah and *mitzvos*, so that there is a steady increase—in a manner reflecting the steadily increasing lights of the menorah. Above all, we must use these events to discuss and publicize miracles that occur nowadays—in the spirit of the Chanukah blessing, *bayamim haheim bizman haze*, ‘In those days [of yore as well as] in the current era.’”²³

MONDAY, 25 KISLEV

First Day of Chanukah

SHACHARIS

In the morning, it is customary to kindle the shul menorah without a blessing and to keep it alight for the duration of Shacharis. Use a *shamash* for this lighting.

In 5750, the Rebbe instructed, “To further increase the impact of the Chanukah lights, it is appropriate to keep the menorah that is lit in shul (where everyone gathers) burning around the clock, provided that there is no concern of children playing with fire.”

Do not skip *V'al hanissim*, even if you are hurrying to complete the *Amidah* in time to respond to *Kedushah* or *Modim* together with the congregation. If you forgot *V'Al hanissim* in davening, see chart at the end of the booklet.

23) *Sefer HaSichos*

RECITING HALLEL

Chazal instituted the recital of Hallel during Chanukah as a binding obligation. It is therefore recited even in a house of mourning, because the mourner himself must also recite this *hallel*.

Do not verbally interrupt the recitation of Hallel to speak of other matters, except for those matters for which it is permitted to interrupt the blessings of the *shema*.

The complete Hallel is recited on each day of Chanukah, followed by *chatzi Kaddish* and a Torah reading comprised of three *aliyos* from *Parshas Naso*, as described in the siddur.

An *avel* (within his period of mourning) may lead the congregation throughout Chanukah, with the exception of Hallel, for which someone else must take over. The *avel* resumes his position as *chazzan* immediately, and he recites the *chatzi Kaddish* that follows Hallel.

CHANUKAH OBSERVANCES

It is forbidden to fast or to deliver a eulogy during Chanukah. The only exception is a *ta'anis chalom* (a fast for a deeply unsettling dream). Unlike Chol Hamoed, all forms of work may be performed during Chanukah.

It is permissible to visit the gravesite of a *tzaddik* during Chanukah, and the Rebbe personally did so. When reciting *Ma'aneh Lashon*, omit the *viduy* (confession). According to the letter of the law, it is similarly permitted to visit a parent's burial place; however, it is customary to refrain from such visits. It is important to avoid mourning and weeping.

Law of Redemption: The following statement is recorded in *Sha'alos u'Teshuvos Tzafnas Panei'ach Hachadashos*²⁴: "...May we speedily merit the coming of our righteous Moshiach and the true Redemption! Then will be revealed to us the megillah that the elders of *Beis Shamai* and *Beis Hillel* inscribed regarding the events of Chanukah, which occurred in their own times. It is only because there were no prophets that they were unable to create an official megillah [to be read by all Jews. Although they personally recorded the events], it was not given over to be written [for public use], as explained in Yoma 29a. G-d willing, in the future era, soon, the prophets will be revealed to us and this megillah will be revealed to us!"²⁵

24) Vol. 1, 45

25) See *Halachos Gedolos Hilchos Soferim* 75; *Likkutei Sichos* vol. 15, p. 368,

MONDAY NIGHT, SECOND NIGHT OF CHANUKAH

The Alter Rebbe returned from his incarceration in Petersburg to his home in Vitebsk on the second night of Chanukah, following his original liberation in 5559 (1798). He remained in Vitebsk for the remainder of Chanukah.

Today is the anniversary of the *bris* of the Rebbe Rashab, in the year 5621 (the Hebrew numerals of which spell *kisra*, “crown,” a fact that the Tzemach Tzedek associated with the birth of the Rebbe Rashab).²⁶

SECOND NIGHT’S LIGHTS

Sefer HaMinhagim Chabad records that “it is customary to use fresh wicks on each night of Chanukah. Other opinions differ, insisting that there is no need for fresh wicks and that used wicks are easier to light. So far, I have been unable to clarify the [Previous] Rebbe’s custom.”

Nevertheless, in a *sichah* of Shabbos *Parshas Vayeishev* 5716, the Rebbe states that the Previous Rebbe reused his wicks and he derives a lesson from this.²⁷

The third blessing of *shehechyanu* is only recited the first night of Chanukah; on the second night only the first two blessings are said. However, someone who has not yet kindled a menorah this Chanukah must recite *shehechyanu* whenever he first lights a menorah. (This is typically the case when introducing a Jew to Chanukah on *mitvzoim*.)

When preparing the menorah on the second night of Chanukah, a new lamp is added to the left of the previous night’s lamp. All preparatory measures begin from the left (cleaning the cups, rolling in the wicks, filling up oil). Then kindle the menorah starting with the newest lamp.

It is customary to be stringent and to avoid lighting one Chanukah lamp from another.

After concluding to kindle **all** the lamps, *Haneiros Halalu* is recited.

For more details on setting up the menorah, when and how to light and what to do prior and post-lighting, see the entry for the first night of Chanukah.

fn. 17; and *Sichas Shabbos Parshas Vayeishev* 5750 (in *Sefer Hasichos*).

26) For the association of this occasion with the second day of Chanukah, see *Sichas Shabbos Parshas Vayeira* 5730. Take note, however, of *Sichas Motzoei Shabbos Parshas Chayei Sarah* 5740, regarding 27 Marcheshvan.

27) See also *Kuntres BaKodesh Penimah*, p. 24

TUESDAY, 26 KISLEV, SECOND DAY OF CHANUKAH

Today's davening, and for the remaining days of Chanukah (except Shabbos and Rosh Chodesh), are the same as yesterday's. The order of Torah reading for each day of Chanukah is recorded in the *Siddur*.

For the customs of Chanukah related to meals, fried foods, *tzedakah* and other observances, see entry above for the first night of Chanukah. For an overview on Chanukah *gelt*, and when to distribute it, see the entry below for the fifth night.

WEDNESDAY, 27 KISLEV, THIRD DAY OF CHANUKAH

Today is the anniversary of the Alter Rebbe's release from his second incarceration, in the year 5561 (1800).

THURSDAY, 28 KISLEV, FOURTH DAY OF CHANUKAH

On this date, King Yehoyakim burned the original *Megillas Eichah* that Yirmiyahu *Hanavi* had dictated to his disciple, the prophet Baruch, foretelling the destruction of the *Beis Hamikdash*.²⁸

THURSDAY NIGHT, FIFTH NIGHT OF CHANUKAH

It is customary among Chassidim to celebrate the fifth night of Chanukah, because one account of the Alter Rebbe's liberation from his second incarceration in 5561 (1800) sets the fifth night of Chanukah as the date of his release. The Rebbe suggests that various stages in his liberation occurred on the third and the fifth night of Chanukah.

CHANUKAH GELT

The Rebbe Rashab would distribute Chanukah *gelt* on the fourth or fifth night of Chanukah. In 5748, the Rebbe instructed that Chanukah *gelt* be given on each night of Chanukah with the exception of Shabbos, and that additional *gelt* be given on the fourth and fifth nights.

In a number of *sichos*, the Rebbe encourages making the greatest fuss out of Chanukah *gelt*. It should be given with great fanfare and excitement, in generous amounts, and in increasing amounts. The distribution of Chanukah *gelt* should be designed to make the children happy and excited to receive it. Although the entire Chanukah is a time of rejoicing and celebration, the children's delight at receiving Chanukah *gelt*

²⁸) *Shulchan Aruch Orach Chayim* 580. The commentaries point out that there are various versions as to the precise date of this event.

should bring about extra *simcha*, to the point that children who have not yet received Chanukah *gelt* should be deeply impressed simply by hearing about the experiences of their friends who already received the *gelt* (or who were at least promised it). The Rebbe notes that it is customary for children to receive *gelt* from as many people as possible—in addition to a child’s father, the other members of their family should give Chanukah *gelt* as well. Explain to the children that they are receiving Chanukah *gelt* so that they will further increase their Torah study and to enable them to give more *tzedakah*. “After all,” the Rebbe concludes, “What else is a Jewish child expected to do with money?”

The Rebbe often mentions giving coins or bills as Chanukah *gelt*.²⁹ However, there is a superiority in giving coins rather than bills from a halachic perspective, as the Rebbe explained during a Tzivos Hashem rally³⁰.

GIVE & GET

Every child should try to personally light the Chanukah lights, and in the optimum way—adding a light each night, climaxing with a full set of eight lights on the final night. Each child should also observe the custom of *giving* Chanukah *gelt*—to a friend, brother, sister, or relative. In addition, each child should increase in Torah learning during the days of Chanukah—studying the laws, history, etc., of Chanukah, and also in general Torah study.³¹

“Chanukah *gelt* is primarily for children, as we have mentioned on many occasions. At the same time, the [Frierdiker] Rebbe told us that it was widely known that as early as the times of the Tzemach Tzedek, [the Chassidim] were well aware that it is customary to give Chanukah *gelt* to grown children and that this is done even after their marriages. The details of this practice was [purposefully] recorded and published.” (*Roshei Devarim Sichas Zos Chanukah* 5749 [*Achar Tefilas Minchah*]) “The [Frierdiker] Rebbe **personally** gave his daughters Chanukah *gelt*, and continued even after their marriages.”³²

It has become customary in many communities for school

29) For example, see the second *sichah* of *Yom Daled d’Chanukah* 5750 – addressed to Tzivos Hashem.

30) see *Sichas Neir Ches d’Chanukah* 5748

31) *Likkutei Sichos* vol. 20, p. 451

32) *Likkutei Sichos* vol. 20, p. 451, fn. 36. See also *Sichas Motzoei Shabbos Vayeshev* 5738 that the Frierdiker Rebbe would also give Chanukah *gelt* to his sons-in-law. See also *Sichas Shabbos Parshas Mikeitz* 5723; *Likkutei Sichos* vol. 25, p. 418, fn. 25—regarding the emphasis of personally giving the Chanukah *gelt*. See also *Sichas Motzoei Shabbos Parshas Vayeshev* 5738, where the Rebbe also mentions the custom of giving to sons-in-law.

children to deliver Chanukah *gelt* and other gifts to the teachers who teach them Torah.³³

FRIDAY, 29 KISLEV, FIFTH DAY OF CHANUKAH

Erev Shabbos & Erev Rosh Chodesh

Erev Rosh Chodesh is observed by many as *Yom Kippur Katan*, a day of fasting and Selichos. Today, however, we are not permitted to fast or even recite *Tachanun* due to the joyous festival of Chanukah. In *Likkutei Sichos*, the Rebbe explains the association of this day to *teshuvah ila'ah*, the higher form of *teshuvah* that is beyond repentance for sins.³⁴

In today's reading of *shnayim mikra v'echad targum*,³⁵ the custom of the Chabad Rebbeim is to say all *haftoros* relevant to this Shabbos. The *Haftorah* of *Mikeitz* is read after completing *shnayim mikra v'echad targum* on *erev Shabbos*, while the Torah portion from *shevi'i* until the conclusion is read once again (also in the manner of *shnayim mikra v'echad targum*) on Shabbos morning, but this time it is followed by the *haftoros* of Shabbos Chanukah, Shabbos Rosh Chodesh, as well as *Machar Chodesh*.

SHABBOS PREP

Minchah is recited earlier than usual, because it precedes the lighting of the menorah. If there is no early *minyán* available, you should first light the menorah and then join the regular *minyán* for Minchah. The shul menorah is lit after Minchah—anytime after *plag haminchah* (3:30 pm).

It is appropriate to complete all Shabbos preparations before lighting the menorah, so that the entire family can attend the lighting together. The menorah must be lit before the Shabbos candles and is therefore lit earlier than any other day of Chanukah. (Shabbos candle lighting time, eighteen minutes before *shki'ah*, is at 4:10 pm). Chanukah candles can be lit any time after *plag haminchah*, although it is best to light it as close as possible to Shabbos candle-lighting time.

THE SHABBOS MENORAH

An extra-large quantity of oil should be used today, so that the menorah continues to burn for at least fifty minutes after

33) Regarding the use of *ma'aser* money as Chanukah *gelt* for Torah teachers, see asktherav.com #1981.

34) vol. 15, p. 545

35) The requirement to review the weekly Parashah, primarily on *erev Shabbos*, by reciting the Torah text twice and the (Onkelos) translation in Aramaic once.

sunset. According to many opinions, someone who failed to use the appropriate amount of fuel, resulting in the lights being extinguished before the proper time, has not fulfilled his obligation.

If you realized after kindling the menorah that there is not sufficient oil, immediately extinguish the flame, add more fuel, and then rekindle the lamp without a blessing. If you realized the error only after personally accepting Shabbos—but it is still before *shki'ah*—ask someone who has not yet accepted Shabbos to add the fuel. Similarly, if the menorah goes out before the onset of Shabbos, either rekindle it yourself or ask someone else to do so if you already accepted Shabbos.

Unlike all other days of Chanukah, today it is not customary to linger beside the lit menorah for half an hour.

Before Shabbos, it is appropriate to place an object that is worth more than the flames of the menorah (such as a *challah for shabbos*) on the tray upon which the menorah stands. This makes it permissible to move the tray during Shabbos. (Some authorities are more stringent and do not allow the tray to be moved; this would require that the object be placed on the chair or table upon which the tray rests, as will be explained below).

We do not give Chanukah *gelt* on Shabbos; not even using a permissible (non-*muktzah*) object.³⁶ Chanukah *gelt* for Shabbos should be given Friday or Sunday.³⁷

FRIDAY NIGHT, SIXTH NIGHT OF CHANUKAH

Shabbos Rosh Chodesh

Kabbalas Shabbos is recited as usual. In addition to *V'al hanissim*, *ya'aleh veyavo* is added during Maariv. If you made a mistake, see the chart at the end of the booklet.

This Shabbos is enhanced by its concurrence with Chanukah and Rosh Chodesh and should reflect the occasion with more extras than usual at the Shabbos seudah. This applies also to the meal, or meals, tomorrow, post-Shabbos and Sunday.

V'al hanissim is added to *birchas hamazon*, as well as *Retzei*

36) *Sichas Shabbos Parshas Vayeishev* 5750, *Sefer Hasichos* 5750 I:194

37) *Sichas Shabbos Parshas Vayeshev* 5748, *Sefer Hasichos* 5748 I:163. See also address to Tzivos Hashem on 28 Kislev 5750, *Sefer Hasichos* 5750 I:199, "Also on Friday before the onset of Shabbos." See also *Yechidus* on 24 Kislev, 5748.

followed by *ya'aleh veyavo* and Harachaman for Shabbos and Rosh Chodesh. If you forgot the above, see the chart at the end of the booklet.

MENORAH CARE

Take care to avoid rushing past or opening a door directly opposite a lit menorah on Shabbos, so as to avoid extinguishing its flames.

On Shabbos, it is forbidden to directly move the menorah, even once its flames have gone out. The menorah tray and the chair or table on which the tray is placed, as items supporting a *muktzah* object, can also become *muktzah*—unless you take precautions. The tray and chair would not be able to be moved even if the menorah were subsequently removed from them.

However, if you placed a *challah*—or another object that is worth more than the flames of the menorah—on the tray before the onset of Shabbos, the tray (and what is underneath it) are no longer solely supporting a *muktzah* object, and once the flames have gone out, the tray—even if the menorah remains on top—may be moved directly on Shabbos.³⁸

According to other opinions, the tray has been designated for the use of the menorah and it does not help to place a *challah* on it before Shabbos. Rather, the valuable non-*muktzah* object must be placed on the chair (or table) on which the tray rests. Then you may then move the chair—with all that is placed on it—during Shabbos. Nevertheless, this solution works only if you need to move the chair in order to provide space to pass by, or in order to use the place in which the chair stands. The chair may not be moved in order to protect the menorah.

If you failed to neutralize the *muktzah* status of the menorah with another valuable object before Shabbos, you may still move the objects in an **indirect** manner once the menorah has gone out, such as using your body, foot, elbow, the back of a hand and the like. Similarly, if you need to use the place in which the menorah is located, you may ask a non-Jew to move it.

OTHER AVOIDANCES

The dreidel should not be played on Shabbos. According

38) There is an opinion that the *heter* of placing a permissible object does not apply to the menorah during Chanukah. Without getting into myriad details, be aware of this stringency and if possible, utilize a non-Jew or indirect handling if needed, *l'chatchilah*.

to some authorities, a dreidel is possibly considered a *keli shemelachto l'issur* (object whose primary use is prohibited on Shabbos).

Chanukah gifts should not be given during Shabbos, unless they are articles that are necessary for Shabbos itself.

Doughnuts and other solid foods may be squeezed on Shabbos to remove the excess oil, if the oil is discarded. However, you may not squeeze or spoon out the jelly or other filling to avoid eating them, as this transgresses the *melachah* of *borer*—selecting the scraps from the (desired) edibles.

Do not warm doughnuts on Shabbos, not even by placing them on top of a pot that is on the stove.

Haneiros Halalu is not sung during Shabbos.³⁹

SHABBOS PARSHAS MIKETZ, 30 KISLEV

Sixth Day of Chanukah, Shabbos Rosh Chodesh Teves

Add *ya'aleh veyavo* and *V'al hanissim* in Shacharis. If you forgot to recite *ya'aleh veyavo*, see the chart at the end of the booklet.

During Shacharis, the complete Hallel is followed by *V'avraham zaken*, *kaddish tiskabel*, *shir shel yom* (*mizmor shir l'yom ha-shabbos*), *hoshi'einu*, *Barchi nafshi*, and *kaddish yasom*.

KRIAS HATORAH

Three *sifrei Torah* are used today.

Parshas Mikeitz is read from the first (in six *aliyos*), after which the second *sefer Torah* is placed on the *bimah* alongside the first. We may not remove the first *sefer Torah* until the second *sefer Torah* is placed on the *bimah*, so that the *bimah* should not be vacant from a mitzvah). *Hagbah* (lifting the Torah) and *gelilah* (wrapping the Torah) are performed on the first Torah. The seventh *aliyah* is read from the second *sefer Torah*. It is the reading for Rosh Chodesh (*Uv'yom hashabbos .. u'verashei chadsheichem*). Then the third Torah is placed on the *bimah* alongside the second. *Chatzi Kaddish* is recited, and the second Torah is raised and wrapped.

Maftir is read from the third *sefer Torah*. It speaks about the

³⁹) *Shabbos Chanukah* 5742. Nevertheless, it is customary to sing its final section independently—*Al nisecha v'al nifl'osecha. lehodos ulehallel etc.* Indeed, the Rebbe encouraged that this part be sung on numerous such occasions.

offerings of the *nassi* to the tribe of Gad (*Bayom hashishi*). The third Torah is then raised and wrapped.

The *Haftorah* begins *Rani vesimchi* and describes the lights of the golden menorah as seen by Zechariah. Upon its conclusion, the following are added this year: 1) The first and last verses from the *Haftorah* of Shabbos Rosh Chodesh. These are: *Ko amar Hashem hashamayim kisi... Vehayah midei chodesh... Veyatzu ura'u... Vehayah midei chodesh....* 2) The first and last verses from the *Haftorah* of *Machar chodesh* are added. These are: *Vayomer lo Yehonasan machar chodesh... Vayomer Yehonasan l'Dovid leich leshalom....*⁴⁰

Av harachamim is not recited before Musaf.

MUSAF

During Musaf, the section for Shabbos Rosh Chodesh is read instead. It begins *Ata yatzarta* and ends *mekadeish hashabbos v'Yisrael veroshei chadashim*. *V'al hanissim* is also inserted into the *Amidah* of Musaf.

Someone who inadvertently concluded the blessing with the regular phrase, *mekadeish hashabbos*, has fulfilled their obligation. If one made other mistakes in Musaf, see the chart at the end of the booklet.

A law that will become relevant with the Redemption:

We offer the following *korban musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram, seven lambs as burnt-offerings, and one goat for a sin-offering. These are in addition to the regularly scheduled *musafim* for Shabbos and the *korban tamid*.

Law of the Redemption: We offer the following *Korban Musaf* in the *Beis Hamikdash* in honor of Rosh Chodesh: two bulls, one ram and seven lambs as burnt-offerings, and one goat for a sin-offering.

Law of the Redemption: We will all ascend to the *Beis Hamikdash* in Yerushalayim—not just three times a year, for Pesach, Shavuot and Sukkos, but also for each Shabbos and for each *Rosh Chodesh*. (as it says in Navi⁴¹) And “when Shabbos and Rosh Chodesh coincide, we will come twice in one day, one time for Shabbos, the second for Rosh Chodesh. The clouds will be boarded in early morning to bring them to Yerushalayim and they will daven there and then reboard to return home. (The *possuk* in the Navi⁴² says)

40) See at length, *Likkutei Sichos*, vol. 35, p. 187 ff.

41) *Yeshayah* 10:23

42) *Yeshayah* 60: 8

‘Who will fly like a cloud?’ This refers to the early flyers. Then the possuk continues, ‘and like doves to their roost’, these are the Minchah arrivals.⁴³

ROSH CHODESH STUDY

“It is an ancient custom, on each Rosh Chodesh, to study one verse of the chapter of Tehillim that corresponds with the current years of a person’s life. The verse should be studied with the commentary of Rashi, and additional commentaries may be added as well. If the current chapter contains less than twelve verses, or in a leap year, when there are more than twelve months, verses that have been studied on a previous Rosh Chodesh should be studied a second time. Similarly, if the current chapter contains many verses, then two or three verses should be studied at once on each Rosh Chodesh of the year.”

MINCHAH

The Amidah includes *ya’aleh veyavo* and *V’al hanissim*. (If you omit these, see the chart at the end of the booklet.) We do not say *Tzidkascha* today.

As mentioned earlier, we may not eat a meal before lighting the menorah once the time has arrived for doing so. If someone began eating earlier, when it was permissible (they washed hands for bread before sunset), they are not required to end the Shabbos meal in order to light the menorah (especially since the menorah lighting is *mid’rabanan*). Nevertheless, it would be prudent to plan ahead to avoid delaying this mitzvah, especially when attending a *farbrengen* which often involves drinking alcoholic beverages. In Chassidic communities, they follow their standard practice of extending the *seudah shlishis* beyond the official conclusion of Shabbos, as is done usually. In fact, this exact scenario occurred once at the Rebbe’s *farbrengen*.⁴⁴

MOTZOEI SHABBOS, SEVENTH NIGHT OF CHANUKAH

Rosh Chodesh Teves

Shabbos ends at 5:14 pm.

Maariv should not be delayed more than usual tonight.

REQUEST FOR RAIN

Tonight marks sixty-one days since the onset of the Tishrei

43) From *Yalkut Shimoni* on the possuk, Remez 503 and discussed in sichos and a Maamar.

44) *Shabbos Chanukah, Parshas Miketz* 5744

tekufah (autumn season), and therefore, outside *Eretz Yisroel*, the winter prayer of *v'sein tal umatar liverachah* is said in the *Amidah* in the blessing of *Bareich aleinu*. This phrase replaces *v'sein berachah*, which is recited throughout the summer months. The winter phrase will continue to be recited on all weekdays until (and including) the *Minchah* service of *erev Pesach*.

The *gabbai* should **not** make an announcement between the blessing of *Hashkiveinu* and the start of the *Amidah* reminding the congregation to say *tal umatar*.

There are a number of laws that apply in case *v'sein tal umatar* (or even just the word *u'matar*) was not said, as laid out in the chart at the end of the booklet

Recite *Ata chonantanu*, *v'sein tal umatar*, *ya'aleh veyavo* and *V'al hanissim* in *Maariv*. *Vihi no'am* is recited as usual at the conclusion.

In shul, the menorah is lit before reciting *Aleinu*. It is followed by *Haneiros Halalu*, *Aleinu*, etc., and then *Havdalah* by the *chazzan*. It is necessary to verify that the one kindling the shul menorah did not forget to recite *Ata Chonantanu* in the *Amidah*. If he did, he must recite *Baruch hamavdil bein kodesh lechol* before kindling the menorah.

Needless to say, the menorah is lit only at the conclusion of *Shabbos*. Hurry home from shul in order to avoid delaying the menorah lighting more than absolutely necessary.

At home, first recite *havdalah*, then light the menorah, and only then recite *Veyiten lecha*.

MEALS & GELT

Partake of a *Melava Malka* meal, as on every *motzoei Shabbos*, enhanced by extra celebration for *Chanukah* and *Rosh Chodesh*. In *Birchas Hamazon*, *V'al Hanissim* and *ya'aleh veyavo* are recited, as well as *Harachaman* for *Rosh Chodesh*.

It seems that *Chabad* custom is to ensure that the *menorah's* lights remain burning for at least 50 minutes on *motzoei Shabbos* as well, even though they are lit after nightfall.

There are some people here who are careful to avoid dealing with money on *motzoei Shabbos*.⁴⁵ In a *yechidus kelalis*, the *Rebbe* explains that this concern should not apply to *Chanukah gelt* because it is associated with a *mitzvah* and is used as a tool to advance children's education. The *Rebbe*

⁴⁵ see *Sichas Ohr L'yud Gimmel Nissan 5743* (and numerous other *sichos*).

noted that it could be discussed on *motzoei Shabbos* that money be spent only the following morning.⁴⁶ The following year (5749), the Rebbe took an alternative approach and concluded that it is appropriate to refrain from actually giving the *gelt* on *motzoei Shabbos*.⁴⁷

SUNDAY, TEVES 1, SEVENTH DAY OF CHANUKAH

Rosh Chodesh Teves

SHACHARIS

Add *ya'aleh veyavo* and *V'al hanissim* in Shacharis. If you forgot to recite *ya'aleh veyavo*, see the chart at the end of the booklet.

The complete Hallel is followed by *V'avraham Zaken*, *Kaddish tiskabel*, *Shir shel Yom* (*Rishon baShabbos*), *Hoshi'einu*, *Barchi Nafshi*, and *Kaddish Yasom*.

KRIAS HATORAH

Two *sifrei Torah* are read during Shacharis. The first is used for the Rosh Chodesh reading and requires three *aliyos*. (Kohen until *revi'is hahin*, Levi until *veniska*, and Yisrael—*Uv'roshei chadsheichem* until *venisko*.) The second Torah is then placed on the *bimah* beside the first.

After *hagbah* on the first Torah, one *aliyah* is read from the second Torah, from *Parshas Naso* (*Bayom hashvi'i* etc., but no further).

The Torah reading is followed by *chatzi Kaddish*; *hagbah* and *gelilah*; *Ashrei* and *Uva letziyon*—the *chazzan* does not conclude *Uva letziyon* aloud. That is followed by *Yehalelu* and the return of the Torah to the *aron*. The *tefillin* are then removed, *Rabbeinu Tam tefillin* are worn and then removed before continuing with *Musaf*.

The *chazzan* should recite a chapter of *Tehillim* before beginning *chatzi Kaddish* for *Musaf*. *V'al hanissim* is added to *Musaf*.

ROSH CHODESH OBSERVANCES

On Rosh Chodesh, it is customary not to cut hair, as per the *tzavaah* of Rabbi Yehudah Hachasid. (Note that the *tzavaah* mentions not cutting nails too. This requires further elaboration.)

46) 24 Kislev, 5748

47) *Sichah* on the eve of 23 Kislev, 5749

Specific families merited to donate wood annually for use on the altar, as described in *Ta'anis* 4:5. On the first of Teves, the family of Parosh donated wood. They actually had an earlier date in the year as well, on the fifth of Menachem-Av.⁴⁸

In Minchah, both *ya'aleh veyavo* and *V'al hanissim* are included.

SUNDAY NIGHT, EIGHTH NIGHT OF CHANUKAH

"Zos Chanukah"

In *Sichos Kodesh*, the Rebbe urges each person to utilize the remaining hours of the eve of *Zos Chanukah* for *mitvza Chanukah*. See more details below in entries for the day of *Zos Chanukah*.

OIL DISPOSAL

Oil and wicks that remain in the menorah after the conclusion of Chanukah should be burned, since they had been designated for a mitzvah.

Oil that remains in its container and has not been poured into the menorah may be used in any manner—it has not acquired sanctity at all.

MONDAY, 2 TEVES, EIGHTH DAY OF CHANUKAH

"Zos Chanukah"

For today's Torah reading, the Kohen's *aliyah* is from *Bayom hashemini* until *melei'ah ketores*. Levi is from *Par echad* until *ben pedatzhur*. Yisrael is from *Bayom hatshi'i* until *kein asa es hamenorah*.

THIS IS IT!

In *Sichos Kodesh*, the Rebbe instructs each person to use this special day—when all eight flames of the menorah shine forth—to bring *mitvza Chanukah* to its climax. The Rebbe urges whoever has not yet observed the custom of giving Chanukah *gelt* to “grab the opportunity” now, in the final hours and minutes of Chanukah. Failing that, he should make it up on the night following Chanukah, or in the coming days—the sooner the better. Even those who have already given *gelt* should use the final day of Chanukah to give even more, because there is basis to question whether they have indeed given enough, especially in light of the great *Chassidische*

48) See *Tosefos Yom Tov* to the Mishnah, and *Likkutei Sichos* vol. 4, p. 1105, fn. 9. However, note Rashi's comment in *Eiruvin* 41a, s.v., *mib'nei sanav*, which implies that the donation was arranged through lottery.

nachas that they receive from their sons and daughters—the *nachas* that they will receive in the future through increasing their Jewish education from this point onwards.

COUNT THIS

The Rebbe also instructed that on this final day of Chanukah, we should take stock of our entire Chanukah in a manner that will continue to positively influence our service throughout the year, in actuality. Resolve to advance in all matters of Torah and mitzvos. The ideal way to launch this process is with a *farbrenge*.

LEARN THIS

The Rebbe once instructed that the Alter Rebbe’s *ma’amar* that explains the greatness of Zos Chanukah be studied today.⁴⁹ The main point, the Rebbe explained, is to live with this *ma’amar*.

THIS BRACHAH

On Zos Chanukah 5713, the Rebbe said, “It is stated in the books of the Chassidim of Poland (and although it most likely appears somewhere in Chabad Chassidus, I have not yet located such a teaching) that the eighth day of Chanukah—“Zos Chanukah”—is a day of special blessing for resolving fertility issues.”⁵⁰

On Zos Chanukah 5734, the Rebbe said: “The [Frierdiker] Rebbe explained in *Sichas Yud-Tes Kislev* 5704, that the concepts of *erev* Rosh Hashanah, the days of *selichos*, the month of Elul, and so on, are also present regarding the Rosh Hashanah of Chassidus, *Yud-Tes Kislev*. It is also understood that after the *kesivah* (inscribing) that occurs on *Yud-Tes Kislev*, there follows the concept of *chasimah* (sealing), similar to the *chasimah* of Yom Kippur that comes as a result of the *kesivah* of Rosh Hashanah.

The Rebbe explains further that this *chasimah* that follows *Yud-Tes Kislev* occurs during Chanukah, which is why the Alter Rebbe returned home after his liberation during Chanukah.

He also mentions that this teaching runs parallel to a teaching recorded in *Poilishe sefarim* (works of other Chassidic streams) that Chanukah marks the *gmar chasimah* (final sealing) of the judgments [of Tishrei]. The Rebbe explained that he quotes the works of *Poilishe sefarim* because in this case, the teaching concurs with the teachings of Chabad Chassidus.”⁵¹

49) see *Likkutei Torah Derushim LeShemini Atzeres*

50) For further explanation, see the original *sichah*.

51) This portion of *Sichas Yud-Tes Kislev* 5734 can be heard in the digital recording of the *farbrenge*, although it does not appear in the printed

See also *Igros Kodesh*: “It was a common teaching in Poland that ... the *gmar chasimah* occurs in the month of Kislev, during Chanukah.”⁵²

AFTER DARK

Anyone who began a meal on the last day of Chanukah that extends until nightfall, or even several hours into the night, should recite *V'al hanissim* during *Birchas Hamazon*.⁵³ That is, only if at least a *kezayis* of food was eaten before *sheki'ah*, and also, if Maariv has not been recited during the meal. If a *kezayis* has not been eaten before *sheki'ah*, *V'al hanissim* is not said.

TUESDAY, 3 TEVES

Today's portion of Chumash in Chitas study ends with the verse, “*And they told him all of Yosef's words... and the spirit of their father Yaakov was revived*”⁵⁴ as per Chabad custom.⁵⁵

Chanukah's influence continues today, despite the lack of an official *Isru Chag*.⁵⁶

Law of Redemption: Some authorities, such as *Minchas*

version of that address.

52) vol. 14, p. 112. See also *Likkutei Torah Derushim LeShemini Atzeres* (p. 88b), explained in *BaYom HaShemini* 5746 (in particular, see fn. 33), to the effect that the eighth day of Chanukah is like *Shemini Atzeres* (the eighth day of Sukkos). See also *Sichas Zos Chanukah* 5738.

53) In general, one's obligations depend on the circumstances at the start of the meal. In this case, the meal began during Chanukah, and therefore, the obligation to mention Chanukah during *Birchas Hamazon* does not expire even if Chanukah has already ended.

54) 45:27

55) See entry for *Shabbos Parshas Vayigash*. See also the *sichah* of 5 Teves, 5747.

56) In *Sichas Shabbos Parshas Mikeitz* 5733, the Rebbe discusses a paradox: On one hand, *halachah* does not call for an *isru chag* extension of Chanukah, whereas from a spiritual perspective, *Chazal* state that the Chanukah lights “are never nullified.” Indeed, their entire purpose, as explained in *Chassidus*, is to extend and draw their light across the entire coming year.

See *Sichas Motzoei Zos Chanukah* 5735, regarding the powerful nostalgia for Chanukah that is experienced upon its conclusion. There is no *Isru Chag*, and it is not customary to extend a meal into the night, beyond the conclusion of Chanukah (unlike Purim, where it is customary to extend the meal into the subsequent night hours). Nevertheless, we can still study Chanukah topics, and further increase in “*a mitzvah is a lamp and Torah is light*.” (See there at length.)

“Although *Chazal* did not establish an *Isru Chag* (which is a subject for analysis and *pilpul*), the closer in time we are to [the conclusion of] Chanukah, the more discernible is its influence. This is especially true of the first day following Chanukah.” (*Sichas Zos Chanukah* 5749.)

Chinuch,⁵⁷ are of the opinion that in the era of Redemption, when the Jewish people will return to establishing their calendar according to human sightings of new moons, Chanukah will then be observed by distant Jewish communities as a nine-day festival, due to unavailability of real-time updates of the calendar decisions made by the *beis din* in Eretz Yisrael.

In *Sichas Zos Chanukah* 5738, the Rebbe states that even a suggested approach found within Torah sources remains an integral part of the Torah. Since there is some debate over a future nine-day Chanukah, we should continue to apply the themes of *Zos Chanukah* on the following day. The Rebbe even compares the day after *Zos Chanukah* to Simchas Torah that follows the eight days of Sukkos and was established due to the inability of ancient Diaspora communities to obtain real-time updates from the *beis din* in Eretz Yisrael.⁵⁸

Nevertheless, the Rebbe clarifies in *Sichas Simchas Torah* 5749, that in the era of Redemption, uncertainties regarding the true calendar dates will simply not exist. The *beis din* of the future will be able to instantly communicate their decisions to every location, regardless of geographic distance. It is only those festivals that in ancient times were allotted an extra day in the Diaspora due to the delay in long-distance communications, and that have been observed as two-day festivals by millennia of Jews, that may possibly continue to be observed as two-day festivals even in the era of Redemption.

Law of Redemption: Once Chanukah has ended, *bikkurim* (First Fruit) may no longer be brought to the *Beis Hamikdash*. Fruit that ripens after Chanukah are considered as belonging to the following year, insofar as the laws of *bikkurim* are concerned, and they must be kept until after Shavuos. This is because the Torah specifies that *bikkurim* must be “*that which you bring from your land,*” meaning that *bikkurim* may be brought only as long as the same species are still found growing across the Land of Israel – “when they are still available for the beast of the field.” After Chanukah, however, fruit is no longer found growing in the fields and orchards.

This raises the question of the *bikkurim* season in the

57) *Mitzvah* 301:6

58) See also *Sichas Purim* 5719 regarding the theory of a nine-day Chanukah.

future era,⁵⁹ when fruit will indeed be found growing in the field even after Chanukah. For “trees will bring forth fruit every day,”⁶⁰ and “*the ploughman will encounter the reaper*” due to the instant and constant growth of produce.⁶¹

There is also room to debate the obligation of *bikkurim* regarding fruit that grows miraculously.

THURSDAY, 5 TEVES

Didan Notzach—35 Years

“Behold, it came to pass in the twelfth year, in the tenth [month], on the fifth [day] of the month of our exile, that the fugitive from Yerushalayim came to me, saying, ‘The city was struck!’”⁶² Rashbi considered this day on which the news of the tragedy arrived as if it were the day of the event itself.⁶³

*Shalsheless Hayachas*⁶⁴ states: “In the year 5747 ... on the fifth of Teves, we experienced a *didan natzach* (complete victory) that was revealed for all the nations to see through a federal court ruling regarding [ownership of] the books and manuscripts of our Rebbeim that are housed in the Lubavitch Library.”

Today’s entry in *Luach Colel Chabad* reads: “The date of *Didan Natzach*. In 5747 (1987), the Federal Court vindicated the claim lodged by *Agudas Chassidei Chabad* with regard to the Previous Rebbe’s library. The Rebbe declared the date to be an auspicious day for all generations to come. The Rebbe also called on us to add to and expand the library of *Agudas Chassidei Chabad-Lubavitch*.”

BOOKS, BOOKS & MORE BOOKS

“During these days,” the Rebbe stated, “We must add greater vigor to our Torah study. For the true victory of the books is the increased Torah study that results—especially public Torah classes, in the spirit of the Mishnah’s statement regarding ten who sit and occupy themselves with Torah.

“Our study must lead to action: In *nigleh*, we must study the laws that are necessary for practical application (these are

59) see Yechezkel 44:30, and a similar theme in 20:40

60) *Shabbos* 30b

61) *Amos* 9:14. See *Toras Kohanim, Bechukosai* 26:4. See *Sefer Hasichos* 5741, vol. 2 (p. 743, fn. 70 and p. 809, fn. 131)

62) Yechezkel 33:21

63) *Rosh Hashanah* 18a. See *Turei Aven* there. The Rebbe explains all this in footnotes to *Likkutei Sichos* vol. 15, p. 555.

64) included in the introduction to *Hayom Yom*

found in Rambam and similar works). In the inner dimension of Torah, we must study Chassidus that allows us to observe the *mitzvos* with complete love and awe of Hashem.

“The individual home of each and every Jew must also house the fundamental books of *Yiddishkeit* (in addition to a *Chitas*), and especially books that record the practical laws relevant to daily life, so that everyone can determine what they must do.”

In the year 5749, the Rebbe marked *Hei Teves* by distributing an additional dollar to all who approached him as his participation in their acquiring new *sefarim* or in the repair of their worn *sefarim*.

The Rebbe repeatedly encouraged booksellers to offer special discounts on all sacred literature to make it feasible for everyone to buy *sefarim*.

For the Rebbe’s *sichos* regarding *Hei Teves* that occurs in a year with an identical calendar sequence to the present, see *Shabbos Vayigash* 5752 (published in *Sefer Hasichos*).

A SIYUM

According to the Rambam study cycle of three daily chapters (and *Sefer Hamitzvos*), today we complete the eighth of the fourteen books of Mishnah Torah, *Sefer Avodah*, and begin the ninth, *Sefer Karbanos*.

FRIDAY, 6 TEVES

Today we recite *shnayim mikra v’echad targum* for *Parshas Vayigash*.

Check your pockets on *erev Shabbos* before the onset of *Shabbos*. This is especially important for those who wore the same *Shabbos-Yom Tov* garments this week in honor of *Hey Teves*.

Candle lighting is at 4:10 pm.

SHABBOS PARSHAS VAYIGASH, 7 TEVES

The Rebbe states that “according to Jewish custom (which becomes part of the Torah), the third Torah portion ends with the verse ‘*And they told him all of Yosef’s words ... and the spirit of their father Yaakov was revived*’.⁶⁵ (According to alternative custom, this is the end of the fourth portion.)⁶⁶”

65) 45:27

66) *Likkutei Sichos*, vol. 30, p. 224

The significance of this is explained there at length, and this is indeed the practice in 770.

According to Ashkenazi custom, the *chazzan* does not announce an approaching fast during the preceding Shabbos. May the approaching fast be transformed into a Yom Tov!

MOTZOEI SHABBOS, EVE OF 8 TEVES

Shabbos ends at 5:14 pm.

Kiddush Levanah is recited tonight following Maariv. *Kiddush Levanah* should be recited while dressed in fine, respectable clothing. According to Kabbalah, it should not be recited until seven days have passed from the *molad* (birth of the new moon).⁶⁷

On the eighth of Teves, the Torah was first translated into Greek by order of King Ptolmey. This caused “three days of darkness to descend upon the world.”⁶⁸ That day was “as difficult for the Jews as the day on which the Golden Calf was made.”⁶⁹ The Rebbe explains this concept in *Likkutei Sichos* and *Sefer Hasichos* 5752.⁷⁰

On this day in 5573 (1812), the Alter Rebbe reached the village of Pienna, after fleeing Liadi to escape Napoleon’s advance into Russia. (The Alter Rebbe passed away in Pienna soon after on *Chof-Daled Teves*.)

Today is the *yahrtzeit* of Rebbetzin Chaya Mushka, the wife of the Tzemach Tzedek. She passed away in the year 5621 (1860) and is buried in the town of Lubavitch.

MONDAY, 9 TEVES

Chazal state that the ninth of Teves is one of the dates on which calamities befell our ancestors and it is appropriate to spend the day fasting. They also note, however, that there is no record of what these calamities were.⁷¹ It has since been explained that Ezra *HaSofer* passed away on this date. The commentators to *Megillas Taanis* describe additional events. The Rebbe’s explanation appears in *Sefer Hasichos* 5749.⁷²

67) See *Sefer Hasichos* 5752 vol. 1, p. 68. Regarding the precise calculation of these seven days, see references that appear in the Rebbe Rashab’s notes to *Siddur Torah Ohr*, and references that appear in the Rebbe’s notes to *Sha’ar HaKollel*. Also see *Sichas Vav Adar Rishon* 5746.

68) *Megillas Ta’anis*, quoted in *Shulchan Aruch*

69) *Maseches Sofrim*

70) *Likkutei Sichos*, beginning of vol. 24; *Sefer Hasichos* 5752, *Parshas Mikeitz*

71) *Megillas Ta’anis*, quoted in *Shulchan Aruch*

72) *Vayigash*, 9 Teves

MONDAY NIGHT, EVE OF 10 TEVES

A day of Rejoicing-to-be

The Rebbe often mentions that the preparations for Yud Shevat begin thirty days in advance, from the tenth of Teves.

NIGHT UN-FAST

On the eve of the tenth of Teves 5752, the Rebbe explains that although the tenth of Teves begins at night (as is the case with all Jewish dates), the actual fast only begins at dawn. The lack of fasting on the eve of the tenth of Teves symbolizes the power that is granted at that time to reverse the negative events that the fast day commemorates. It is an auspicious time for *teshuvah* that will bring the Redemption and a night of opportunity to forever nullify the fast before it begins. The Rebbe pointed out that the night stretches for a number of hours, which offers ample time for *teshuvah*.

STARTING THE FAST

As is the case with any fast that begins in the morning, we are permitted to eat throughout the night until dawn, provided that we had not gone to sleep in between. Dozing off temporarily is not considered going to sleep in this regard. You may also eat or drink if you stipulate before going to sleep that you intend to awaken before dawn. Someone who regularly rises from their sleep to drink at night, may do so tonight even without a stipulation

Nevertheless, from within a (halachic) half hour of dawn (*alos hashachar*) it is forbidden to eat a meal or wash for bread. It is permitted only to snack on fruits or vegetables, drink as much non-alcoholic beverages as you wish, or eat a quantity of *mezonos* the size of *kebeitzah* but not more.

TUESDAY, 10 TEVES, FAST OF ASARAH B'TEVES

A day of Rejoicing-to-be.

The fast commemorates the date on which the king of Babylon laid siege to Yerushalayim.

All men (from the age of thirteen years) and women (from the age of twelve years) should refrain from eating and drinking from daybreak until nightfall. Those who wish to wake up early and eat before daybreak should have in mind to do so before retiring the night before. Pregnant or nursing women who have difficulty fasting, or people feeling ill, are exempt.

A bride and groom during *Sheva Brachos* are not exempt from fasting, nor a father whose son is circumcised that day.

(At the ceremony, the wine is given to a young child to drink and the seudah is held when the fast is over.) Someone who is exempt from fasting for health reasons, should eat only what is required and not indulge for pleasure.

Dawn, the start of the fast, is at **5:43 am**.

Law of Redemption: All of the fast days (except Yom Kippur) will be canceled in the era of Moshiach. In fact, they will become “*yomim tovim* and days of feasting and gladness.” This is further discussed in *Likkutei Sichos*, and the Rebbe draws particular relevance to the Fast of Teves.⁷³

The Rebbe explains that the events marked by the Fast of Teves were the start and eventual cause of the calamities commemorated by the remaining fasts. Therefore, when the Fast of Teves is transformed into a Yom Tov, all other fast days are consequently transformed along with it into “*yomim tovim* and days of feasting and gladness.”⁷⁴

It is customary to increase *tzedakah* on fast days. According to custom, a person should estimate the average cost of his daily meals and donate that amount to *tzedakah* on the eve of the fast.

FASTING

We do not rinse our mouths on a fast day.

Someone who accidentally eats today is nevertheless obligated to complete the fast. In such a case, there is no obligation of compensation, meaning that there is no requirement to fast on a subsequent day. Nevertheless, they may choose to do so as an atonement for breaking a fast.

If only a small amount of food was eaten accidentally (less than the size of *koseves* [a large date], eaten within the time frame of *bichdei achilas pras*, or about four minutes), or a small quantity of liquid was drunk (less than a *revi*'s, approximately 3 ounces), it is still considered fasting and the *Aneinu* prayer in the *Amidah* may be recited. If, however, these limits were exceeded, the *Aneinu* text should be amended to read: *Aneinu beyom tzom hata'anis zeh* (“Answer us on this fast day”), rather than *ta'aniseinu* (“our fasting”).

SHACHARIS & MINCHAH

In Shacharis (and later, at Minchah), the *chazzan* adds

73) *Likkutei Sichos* vol. 15, p. 412. For the concept of holding a festive meal in the era of Redemption, see *Magen Avraham*, *Tisha b'Av*, 552:11 and *Sichas Beis d'Rosh Hashanah* 5752.

74) *Likkutei Sichos* vol. 25, p. 449

Aneinu in the *Amidah*, between the blessings of *go'eil Yisrael* and *Refa'einu*. If he omitted *Aneinu*, see the chart at the end of the booklet.

This is the order for Shacharis: *Tachanun*, *Selichos* (starting with *Ki im Hashem* and omitting *Ashamnu*), *Avinu Malkeinu* for fast days, *Va'anachnu lo neida* followed by *chatzi Kaddish*. *Kel erech apayim* is not said. Reading of the Torah. The *aliyos* are read from the section of *Vayechal Moshe*.

When a *chosson* is present for the prayers, or if a *bris* will be held, or the like, the custom practiced in 770⁷⁵ is for the congregation to proceed with *Selichos* but to omit *Viduy*, *Tachanun*, and *Avinu malkeinu* from the prayers.⁷⁶

It is preferable to daven Mincha earlier so that it does not run into twilight (*bein hashmoshos*), finishing before *shkiah*. In addition to the fact that it is appropriate to daven Mincha before *shkiah* every day, on a fast day specifically this is the correct thing to do. In the event that someone does daven late, he may still conduct *Krias HaTorah* and *Maftir* even once it has reached *bein hashmoshos*.

During Minchah, each individual recites *Aneinu* in *Shema Koleinu*. If you forgot to recite it, see the chart at the end of the booklet.

The *chazzan*, when repeating the *Amidah* out loud, recites the *Aneinu* prayer before beginning the paragraph of *Refa'einu*.

The *chazzan* recites *Birchas kohanim* in his repetition of the *Amidah* (as he usually does during Shacharis).

This is the order for Minchah: *Korbanos*. *Ashrei* followed by *chatzi kaddish*. The reading of the Torah (*Vayechal*) and the *Haftorah* of *Dirshu Hashem*. *Yehalelu* followed by *chatzi kaddish*. *Amidah* with the addition of *aneinu*. *Tachanun*, *Avinu malkeinu* for fast days and then *Va'anachnu lo neida*. *Kaddish tiskabel*. *Aleinu* followed by *Kaddish yasom* and then *Al tira* and *Ach tzadikim*. If an *avel* is present, he recites *mishnayos* followed by *Kaddish d'rabbanan*.

After Minchah, it is customary to listen to *divrei kivushin*—a

75) Over the years, the Rebbe issued varying directives to various individuals regarding this matter, which makes the topic too lengthy to analyze here. The current practice is as we have described.

76) There is no interference with the order of the *Selichos* itself; the congregation begins with *Selach Lanu*, and also recites the *viduy* part of *Selichos* (*Ashamnu*) as usual. It is only the *tachanun*, etc., that are recited as part of Shacharis that are skipped on such an occasion—and this concession is sufficient recognition of the *chosson's* presence, or of the *bris* that will take place.

speech urging self-improvement and further advancement in the service of Hashem.

Someone who travels to a different time zone during the fast continues to fast until nightfall (*tzeis hakochovim*) in the place that they are at that time.

The fast ends at 5:00 pm.

SHABBOS PARSHAS VAYECHI, 14 TEVES

Shabbos Chazak

During today's Torah reading, it is customary to rise for the reading of the final verse in the book of Bereishis, after which the entire congregation (men, women, and children) calls out loudly and joyfully—*Chazak, chazak, venischazeik!* This shout symbolizes the strength of the Jewish people in all matters of Torah—with the additional strength of a *chazakah*.

The one who is called to the Torah for the seventh *aliyah* should join the rest of the congregation in proclaiming *chazak*. This is not considered an interruption in the reading, because it is considered part of the final verse's reading process.

FARBRENGEN & HACHLATAH

It is customary for the *gabbaim* to organize a special *farbrengen* on this Shabbos, beyond the ordinary Shabbos *farbrengen*. They should use this opportunity to discuss and encourage strengthening of all aspects of Torah and mitzvos.

On this Shabbos, it is customary to increase in *divrei Torah* and to rejoice at having completed an entire *sefer*, and to make resolutions to increase in Torah study and to keep the mitzvos in the best possible way.

In *Sichas Shabbos Parshas Vayechi 5750*, the Rebbe cautioned: "Strong encouragement is particularly necessary in this *shul* (770). It is necessary to clarify that the participants in the present *farbrengen* have not fulfilled their obligation of holding a special *farbrengen*. I am therefore forced to emphasize and encourage, because I do not want them to depend on me, claiming that due to the present *farbrengen* there will not be a special *farbrengen* held by the *gabboim* in honor of Shabbos Chazak."

MOTZOEI SHABBOS, EVE OF 15 TEVES

This is the last opportunity to say Kiddush Levanah for this month's lunar cycle. It should be said, ideally, before 1:01 am.

REAL MELAVA MALKA

“... Starting with the festive meal of *motzoei Shabbos* ... ‘The meal of Dovid, King Moshiach’ ... Certainly, then the *melave malka* should be truly magnificent! Moreover, and this is the most crucial point, we should hold the meal with Dovid King Moshiach at our head!”⁷⁷

SUNDAY, TEVES 15

During these weeks (from when we begin reading the book of *Shemos*), the order of fasting, praying, and extra stringencies known as *shovavim* begins. In a leap year, these stringencies are extended and are referred to as *shovavim tat*. To view this practice in the light of Chabad Chassidus, see *Sefer Hasichos* 5749 and other sources.⁷⁸

NITTEL NACHT

Nittel this year is on Friday night, the eve of 20 Teves. Be sure to complete daily study of Chitas and Rambam before sunset. (This may take extra planning as it is a short Friday).

ADDITIONAL OBSERVANCES

While we refrain from learning Torah, even its homiletic and mystical aspects, we may tell stories of our greats. (Indeed, Rabbi Weinberg would tell *Sippurei Chassidim* on *Nittel* over the radio, in place of his weekly Tanya shiur.) A mourner says his regular *Mishnayos* before the last Kaddish. Regarding the deferment of marital relations on *Nittel*, see the footnote.⁷⁹

WHAT IS NITTEL?

The name *nittel* alludes to an absence, a euphemism for birth. Some suggest it is related to the word *nitleh* and *taluy*, “the hanged one”, a reference to *oso ha’ish*, the individual who is the focus of worship in the *notzri* religion. The date officially marks the birth of that man. Accordingly, the term *nittel* can be related to the Latin *natal*, “birth.”

It is an ancient Jewish practice (which thereby becomes a venerated part of Torah) and it is also the Chabad custom, to refrain from studying Torah on *Nittel Nacht*, from sunset until halachic midnight. The reason is “to avoid adding

77) *Sichas Shabbos Parshas Vayechi* 5752

78) *Sefer Hasichos* 5749, fn. to p. 185. Also see *Igros Kodesh* vol. 18, p. 259, and *LeSheima Ozen* p. 130.

79) This topic is discussed in *Igros Kodesh*, vol. 12 p. 424. If it is *mikvah* night, it is better to wait until after *chatzos* (halachic midnight).

vitality to the forces of impurity.” Other reasons, offered by great Torah sages, are recorded in the books that explain the reasons for *minhagim*. The Rebbe mentions these in *Igros Kodesh* and *Likkutei Sichos*.⁸⁰ In other sources, it is explained that the phrase “to avoid adding vitality to *kelipos*” is directed at “that man” who was deified by the non-Jews as well as those who presently follow his path. See the above *Igros Kodesh* to understand how it is possible for Torah study to produce negative results.

WHEN IS NITTEL?

The timing of *Nittel Nacht* does not follow the Jewish calendar, but rather, the secular calendar. The date must be determined by the observance of the local non-Jewish population. The Jews of each country observe this custom on the eve of *yom eidam* (lit. the day of their calamity, used as a metonymy for festival) as it is celebrated by the non-Jews of their country. In the United States, this sets the date as December 25th. In a location with variances in the dates for the non-Jewish *yom eidam*, *Nittel Nacht* is observed on the date that the majority of the local non-Jews celebrate.⁸¹

The willful avoidance of Torah study is a surprising and unprecedented concept. It must not be extended beyond the strict duration set by Jewish custom just one night, until midnight.

THE REBBEIM & NITTEL

Regarding the conduct of the Rebbe Rashab on *Nittel Nacht* and the implied directive, see *Sichas Shabbos Parshas Vayeishev* 5750: “From this we derive a directive as well as an infusion of ability to utilize the duration of *nittel*, not to waste our time, G-d forbid (simply in order to avoid adding vitality to *kelipos*), but rather for a practical benefit. It is especially appropriate to use this time for matters that lead to increased wisdom ... or to increase in acts of *tzedakah* and *chessed*, or to take care of the home, and the like.”⁸²

In his notes from the winter of 5695, recorded in Vienna, the Rebbe relates that the Rebbe Rashab would also refrain from studying *Chassidus* on *Nittel Nacht*, even in a cursory manner. When *nittel* coincided with the eve of Shabbos, he would defer the delivering of his customary *ma’amar* to Shabbos morning instead.⁸³

80) *Igros Kodesh* vol. 14, p. 351; *Likkutei Sichos* vol. 15, p. 554

81) See footnotes to *Sefer Hasichos* 5750, vol. 1, p. 192

82) Printed in *Sefer HaSichos*. See further in the original *sichah*.

83) For more on this topic, see *Heichal Menachem*, p. 268. However, refer to

NEW YEAR'S DAY

In a *yechidus* with Mr. Peter Kalms, the Rebbe spoke about a Jew's approach to the secular new year. See the book, *Guidance from the Rebbe*, for a record of this discussion.

Tekufas Teves: the winter season in the Jewish calendar (marked by the vernal equinox) begins on **Thursday, Shevat 4**, at 4:30 pm.⁸⁴

the *reshimah* of Chof Kislev 5693. Also take note of a short *Sichah* delivered on *Leil Gimmel D'Chanukah* 5750.

Regarding the *mitzvah* of a *mikveh* night that coincides with *nittel*, see *Igros Kodesh*, vol. 12, p. 424.

Stay Up-to-Date!

a  **Call to ACTION**

ON WHATSAPP

The popular Chassidic calendar
right in hand

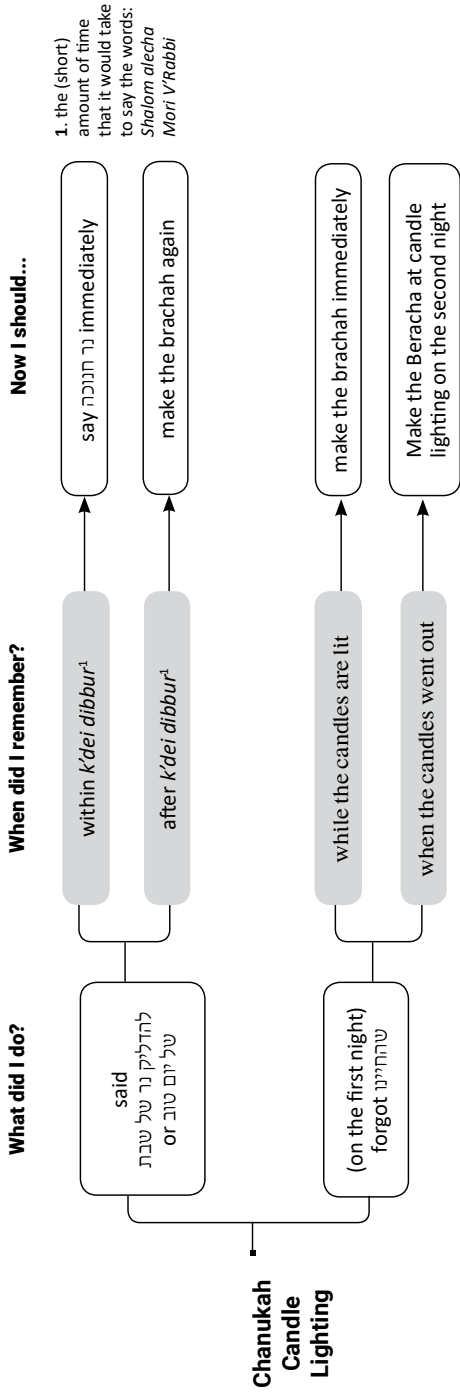
Subscribe today.

Add +1 (347) 699-2770 to your contacts
then send a WhatsApp "subscribe"

Specify group: Hebrew or English

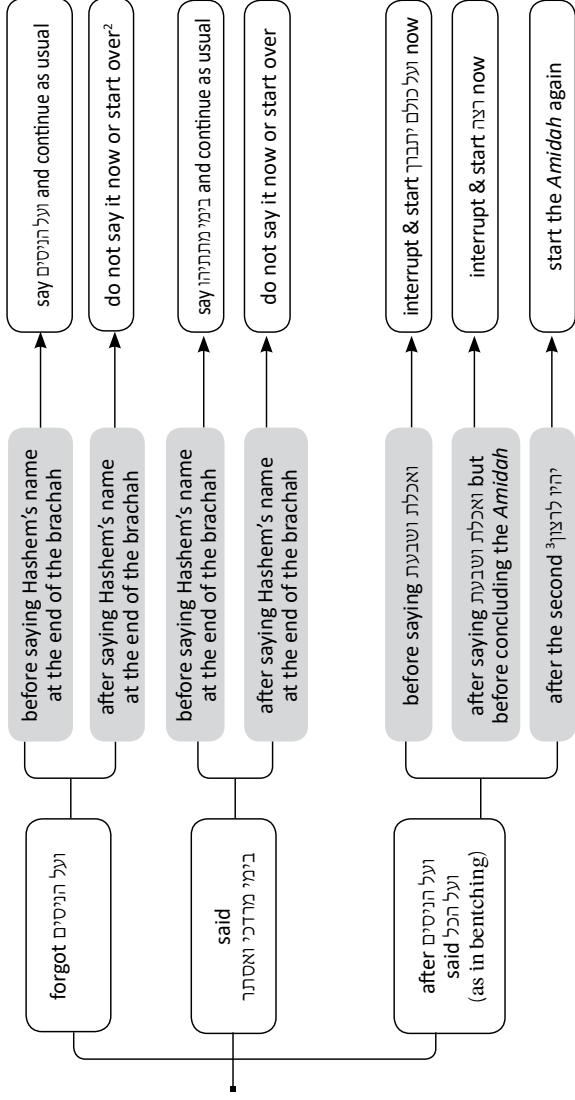
Visit us www.iChossid.com

“Oops! I made a mistake...”



Amidah Maariv Shacharis Minchah

on
Chanukah



2. According to some opinions, you should say the following before the

second לרצון יעשה הרחמן הוא יעשה לנו נסים, כמו שעשה לאבותינו בימים הרם בזמן הזה. בימי מתתיהו...

3. and you also made the decision not to lengthen your tefillah with extra requests and supplications.

What did I do?

When did I remember?

Now I should...

Amidah
Maariv
Shacharis
Minchah
on Rosh
Chodesh

forgot to say
יעלה ויבוא

before saying Hashem's
name at the end of
המחזור

after
המחזור שכינתו לציון
מודים but before

before the second
יהיו לרצון

after the second³
יהיו לרצון

(in Shacharis, but)
after davening Musaf

interrupt & start
יעלה ויבוא

say יעלה ויבוא now
and then continue with
מודים

In Maariv: do not say
it now or start over

start from רצה now⁴
In Maariv: do not say
it now or start over

start the *Amidah* again⁵
In Maariv: do not say
it now or start over

do not say the Shacharis
Amidah again

4. If you remembered after reciting Hashem's name at the end of the brachah of הטוב שמך or המברך את עמו ישראל בשלום, say למדני חוקיך and go back to רצה.
5. There is no need to repeat ועל הנסים if you have already removed your *tefillin* (during Shacharis) you should preferably do them again.

Musaf Amidah on Shabbos Rosh Chodesh

תקנת שבת⁶ said

מקדש השבת said

before saying Hashem's name
at the end of the shabbat
מקדש השבת

after saying Hashem's name
at the end of the brachah

after starting
רצה

after המחזיר שכינתו לציון
but מודים before

before the second יהיו לרצון

after the second יהיו לרצון⁹

within *k'dei dibbur*⁴

after *k'dei dibbur*¹

after starting
רצה

start from יצרת now

conclude the brachah:

מקדש השבת וישראל וראשי חדשים
ונעשה לפניך בתמידי: וראשי חדשים
היום ובקרבתך מוסף ראש חודש הזה
then continue with רצה

והשב העבודה לדברי ביתך: say:
ונעשה לפניך בתמידי היום
"ובקרבתך מוסף ראש חודש הזה"

ונעשה לפניך בתמידי היום ובקרבתך: say:
מוסף ראש חודש הזה
then continue with מודים

start from יצרת⁷ now

start the *Amidah* again⁸

continue with וראשי חדשים

do not repeat anything

6. or if you are unsure what you said.

7. If you remembered after reciting Hashem's name at the end of the brachah of

הטוב שמך or המברך את עמו, ישראל בשלום, למדני חוקיך and go back to יצרת.

8. There is no need to repeat ועל הניסים.

9. and you have also made the decision not to lengthen your *tefillah* with extra requests and supplications.

What did I do?

When did I remember?

Now I should...

Amidah

Maariv

Shacharis

Minchah

during
the winter
season

from

אור לא טבת

until

ערב פסח

ותן טל ומטר¹⁰ forgot

before saying Hashem's name
at the end of
מברך השנים

before starting
חקע בשופר

before saying Hashem's name
at the end of
שמע קולנו

before starting
רצה

before the second
יהיו לרצון¹²

after the second
יהיו לרצון¹²

interrupt and go back
to
ותן טל ומטר לברכה

say
ותן טל ומטר לברכה
before
starting
חקע בשופר

say
ותן טל ומטר לברכה
before
כי אתה שומע תפילה

say
ותן טל ומטר לברכה
before
רצה starting

interrupt and go back to¹¹
ברך עלינו¹¹

start the Amidah again¹³

10. even if you said ותן טל ומטר (omitting the word *ותן*).

If you are unsure if you recited the correct version, you must assume that the incorrect version was said out of habit. However, after thirty days have elapsed (this year, beginning with Maariv on the eve of

2 Shevat (Jan. 4), it can be assumed that the decision not to lengthen the *tefillah* with extra requests and supplications.

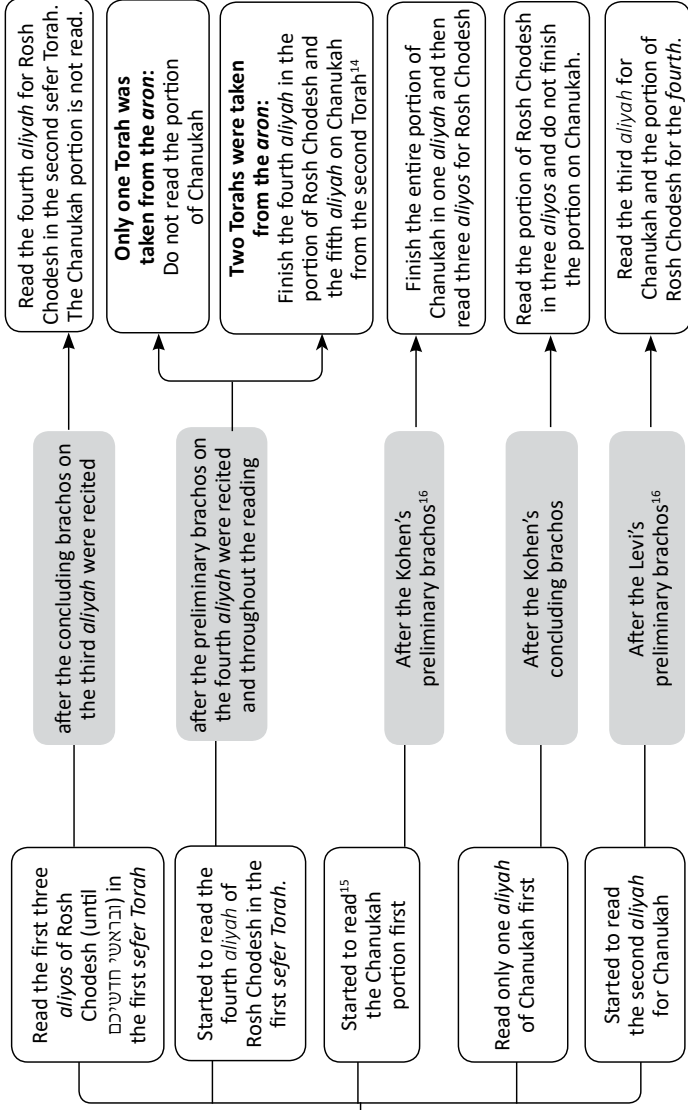
11. If you remembered after reciting Hashem's name at the end of the *brachah* of המוזר שכינתו, הטוב שמך ומטרך, המברך את עמו ישראל בשלום or בברך עלינו and go back to למדני חוקיך.

12. and you have also made the decision not to lengthen the *tefillah* with extra requests and supplications.

13. On *motzoei Shabbos*: repeat אתה חוננתנו. On Rosh Chodesh: repeat יעלה ויבא. On Chanukah and Purim: יעלה ויבא need not be repeated.

If you remembered after the time has come to daven the next *tefillah*, you must repeat the *Amidah* twice. However, if you made the error on any Friday afternoon or *erev Pesach*, you **do not** make it up by reciting the Shabbos or Yom Tov *Amidah* an additional time.

Krias Hatorah on Rosh Chodesh



14. If *Kaddish* was recited after *Revii*, do not say it again.

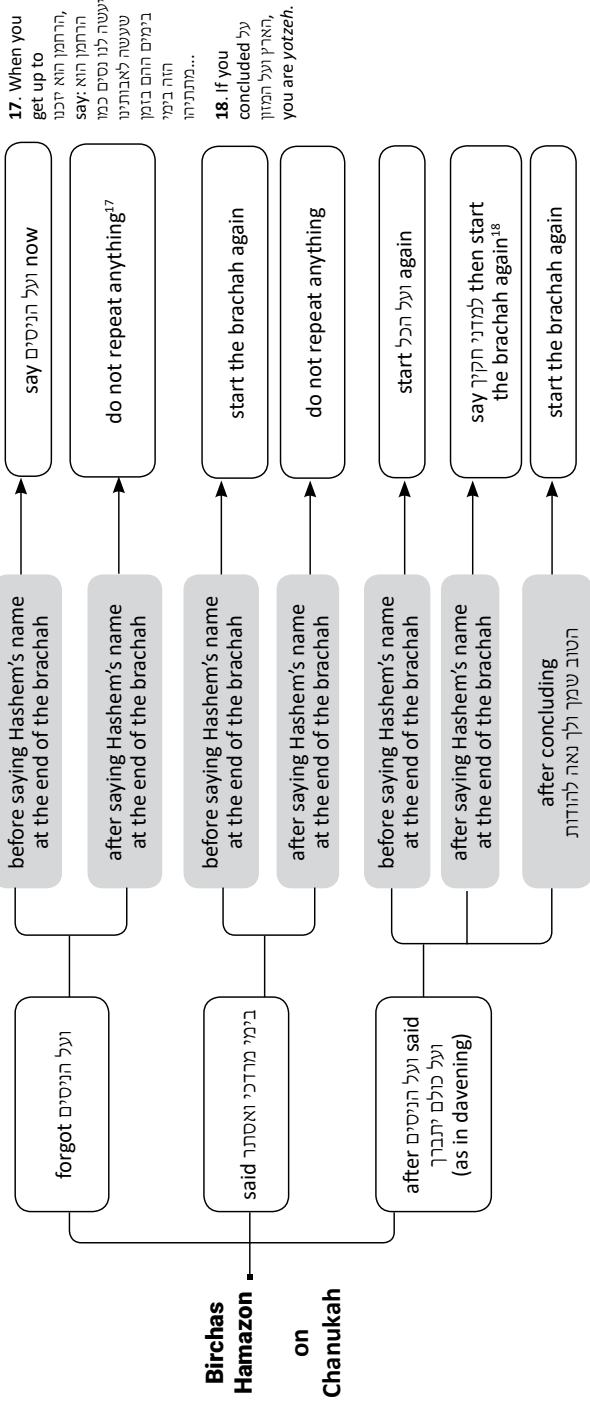
15. If the Kohen did not start the blessings but only opened the *sefer Torah* to the Chanukah reading, a second *sefer Torah* is removed and the section for Rosh Chodesh is read as normal.

16. Even if you only said ברוך אתה ה'

What did I do?

When did I remember?

Now I should...



Birchas Hamazon

on Rosh Chodesh

יעלה ויבוא

ותחזינה עינינו
יעלה ויבוא
(as in davening)

before saying Hashem's name at
the end of ירושלים

after saying Hashem's name at
the end of ירושלים

after saying ברוך in the
brachah of הטוב והמטיב

before saying Hashem's name
at the end of the brachah

after saying Hashem's name
at the end of the brachah

after concluding
המחזיר שכינתו לציון

say יעלה ויבוא now

conclude the brachah
and then say the brachah
of שנתן ראשי חדשים¹⁹

**After shki'ah on the
2nd day of Rosh Chodesh:**
conclude the brachah
and don't say the brachah of
שנתן ראשי חדשים

not repeat bentsching²⁰

start ובנה ירושלים now
and continue as usual

למחני חקין:
say: ירושלים²¹
ובנה ירושלים

start
רחם

19. as stated
in the siddur
(for Rosh
Chodesh):
ברוך: אלה
ה' אלוהינו
מלך העולם
שנתן
ראשי חדשים
לעמו
ישראל
לזכרון
without the
conclusion.

20. if you did not
realize that you
are not meant to
repeat bentsching
and you started
saying it again,
stop wherever
you are currently
holding—even
in middle of
a brachah.

21. if you
concluded the
brachah with
בונה ברחמינו
ירושלים, you
are *yotzeh*.

