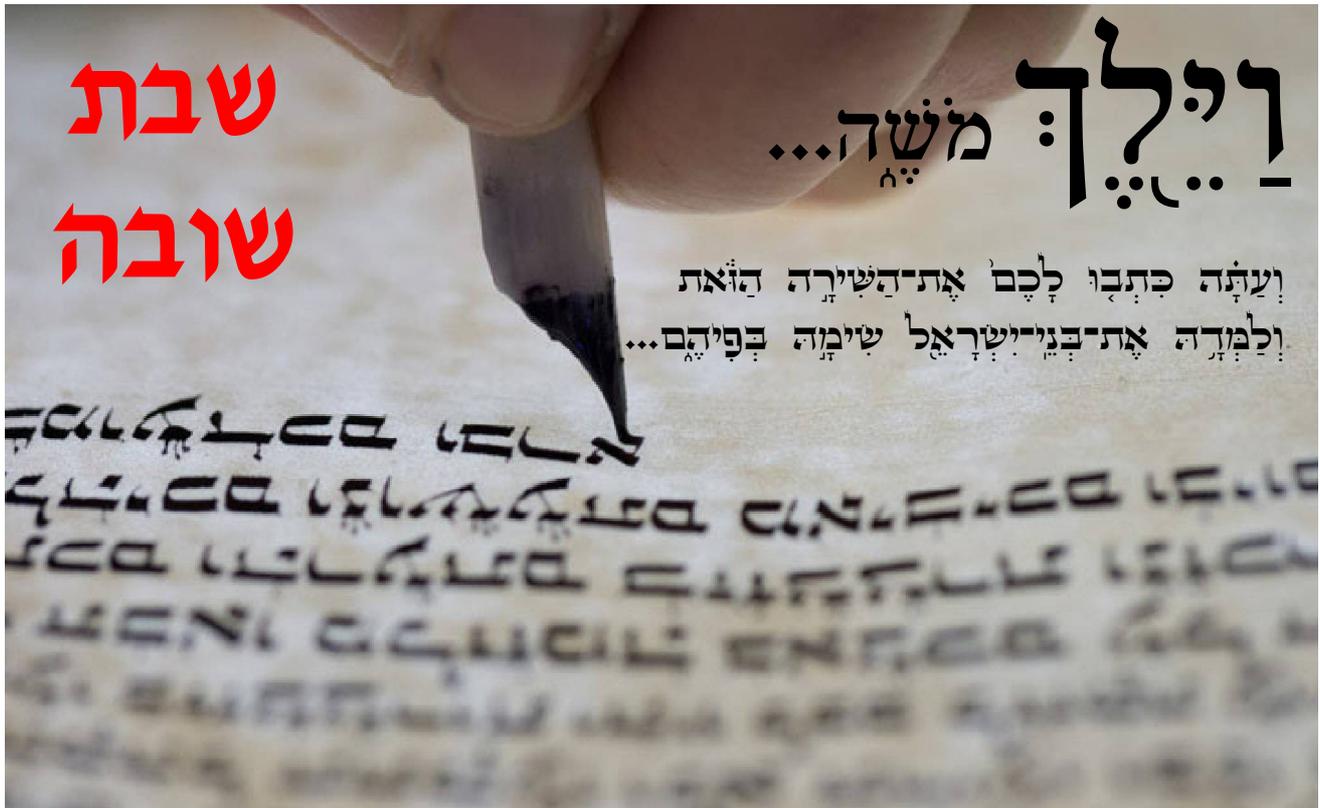


PHILOTORAH

יהי רצון מלפניך ה' אלהינו וא'להי אבותינו שתשלח מהרה רפואה שלמה מן השמים, רפואת הנפש ורפואת הגוף לחולי קורונה – בישראל, בעם היהודי, ובעולם, ולנפגעי מעשי טרור ואנטישמיות – בכל מקום שהם, עם שאר חולי ישראל. אמן.



YERUSHALAYIM in/out times for VAYEILECH-SHUVA

September 30 - October 1, '22 ו' תשרי ה'תשפ"ג

5:50PM Earliest (Plag) 5:11PM • 7:00PM R' Tam 7:40PM

For other locales, click on Z'MANIM link

Yom Kippur texts & material - coming soon

CALNOTES



Kiddush L'vana

With the molad of Tishrei on Sunday night (first night of Rosh HaShana), three full days thereafter was Thursday night, eve of 4 Tishrei, September 29th.

Aside from those who follow Minhag Yerushalayim strictly, the widespread custom is to say KL on Motza'ei Yom Kippur, when a large multitude of people are already in shul, and people are on a spiritual high from a hopefully successful Yom Kippur. This makes for an ideal mood to great P'nei HaSh'china - the Divine Presence.

On the other hand, Minhag Yerushalayim (based mostly on the teachings of the Vilna Gaon) is insistent on taking the first opportunity, as in Z'RIZIM MAKDIMIM L'MITZVOT - enthusiastic people do mitzvot as soon as possible.

A further argument for saying KL on Motza'ei YK, is that after a full day of Yom Kippur fasting and davening, and after a full Aseret Y'mei T'shuva, and after the 40 days from R"Ch Elul through Yom Kippur - an immediate mitzva is a good thing. Then there is

havdala - another mitzva. Then building the Sukka (or at least working on it, for those who started putting it up before YK) - another mitzva.

The Minhag Yerushalayim practice, on the other hand, provides yet another mitzva during Aseret Y'mei T'shuva - and that's a good thing too.

Similarly - but different - the 'world' waits for KL of Sivan for after Shavuot and for KL of Menachem Av for after Tish'a b'Av. Minhag Yerushalayim is consistent, by not waiting beyond the first op (weather permitting, of course.)

If we had a Sanhedrin sitting today, a molad at 9:00pm-ish means that first visibility (with the naked eye) of the lunar crescent would not be until the beginning of Monday evening.

This means that Rosh HaShana would have been on Tuesday (d'Oraita) and Wednesday (d'Rabbanan) - and not Monday and Tuesday as we just had it - based on our fixed calendar.

Please note that without a Sanhedrin, we have calculations with which we determine when Rosh HaShana is - which are just as legitimate as the timing would have been if we had a functioning Sanhedrin. Rosh HaShana was not "early" this year by a day; it was exactly when it should have been.