

# 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

**TO-L'DOT**

ב' כסלו ה'תשפ"ג

**Nov 25-26, '22**



**4:00PM**

Plag

**3:31PM**



**5:14PM**

R' Tam

**5:52PM**

For other locales,  
click on Z'MANIM link

# תולדות



[EatSomethingVegan.com](http://EatSomethingVegan.com)

# CALNOTES



## Kiddush L'vana

The molad of Kislev is on Wednesday (Nov 23) 22h 28m 8p

That's late Wednesday night.

So count three days from Thursday. Friday, Shabbat, Sunday. First op for KL is Sunday night, November 27th - the eve of 4 Kislev. That's Minhag Yerushalayim.

First op for 7-days-after-the-molad people is Thursday evening, Dec 1st - eve of 8 Kislev.

Most popular time for KL - Motza'e Shabbat Parshat Vayeitzei, Dec 3rd - Eve of 10 Kislev.

During the rainy season, it is recommended to take the first opportunity for KL - i.e. the 3-full-days-after-the-molad opinion, a.k.a. Minhag Yerushalayim. We are praying for and hoping for rainy and cloudy nights, so the earlier you try for KL, the more likely you are to find a clear view of the Moon for Kiddush L'vana.

## Understanding Calendar Adjustments

**First, the Gregorian calendar** - You

know - 30 days hath September... The previous calendar - the Julian calendar - had 365 days per year and every fourth year had an extra day, Feb 29. That was based on the Earth revolving around the Sun in  $365\frac{1}{4}$  days. That was close, but not accurate enough; it needed to be tweaked. It was calculated that 3 leap years every 400 years needed to drop its extra day. So the new calendar, the Gregorian one, declared that three of every four "00" years would not be a leap year. 1600 was a leap year. 1700, 1800, 1900 were not. 2000 was. 2100 will not be a leap year. And so on. This adjustment results in a year averaging 365.2425 (and not 365.25). The astronomical length of a solar year is 365.2422 days.

That's pretty much the story for the general calendar.

## Our calendar

The Jewish Calendar has two different adjustments.

The first is to maintain Pesach (and Sukkot) in their proper seasons. This is accomplished by adding a 30-day month to the year, seven times in a 19-year cycle (the Lunar or Minor cycle). We have two Adars in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th year of the cycle. This is the first adjustment.

The second adjustment is more complicated.

Our fixed calendar works like this: Rosh HaShana is set on the day of the molad of Tishrei - or - postponed a day or two depending upon four different D'CHİYOT (pushings).

The second step is to determine whether the year is to have 12 or 13 months (as mentioned above).

Then, the next step is to determine the day of Rosh HaShana of the following year.

Finally, we now calculate how many days the year must have to bring us to the next Rosh HaShana.

For a 12-month year, this can be 353 or 354 or 355 days. For a 13-month year, it can be 383, 384, or 385 days.

If the answer is 354, then the months will alternate 30 days and 29 days. Namely, Tishrei 30, Marcheshvan 29, Kislev 30, Tevet 29, Sh'vat 30, Adar 29. Nisan 30, Iyar 29, Sivan 30, Tamuz 29, Menachem Av 30, Elul 29.

If we need 355 days, an extra day must be added to the year, that day being the 30th of Marcheshvan.

If we need only 353 days, we have to remove a day from the calendar - that day being the 30th of Kislev.

The same goes for the 13-month

years - 384 days - K'SEDER year - months in order. Alternating 30 days and 29 days. The Adar right before Nisan has its regularly scheduled 29 days. The first Adar has 30 days.

(Whether this means that the first Adar is the added month or the second one is (with adjusting the numbers of days in each) is another discussion - with halachic ramifications. Some other time.)

385 days, we add 30 Marcheshvan - SHALEIM year.

383 days, we drop the 30th of Kislev - CHASEIR year.

That's pretty much the story of our fixed calendar, without detailing the D'CHİYOT which push Rosh HaShana a day or two after the day of the molad of Tishrei.

Just to add, that every 30-day month, its 30th day is Rosh Chodesh, in addition to the first day of the following month. Hence, two days Rosh Chodesh. Every 29-day month is followed by a single day of Rosh Chodesh only.

*Again I'll point out that knowing about our calendar is part of the spirit of the mitzva of HACHODESH HAZEK LACHEM..., the first mitzva to AM YISRAEL - to make their (our) own calendar, thereby sanctifying time. We each become part of the Mitzva when we know more about the Calendar.*