

# לה"י 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.



## וארא שבת מברכים



Yerushalayim in/out times for VA'EIRA (m'vorchim)

כ"ח טבת ה'תשפ"ג • January 20-21, '23

4:27 PM Plag 3:56 PM • 5:41 PM R' Tam 6:19 PM

For other locales, click on Z'MANIM link

## Shabbat M'vorchim

This Shabbat (Va'eira) we bench Rosh Chodesh Sh'vat, which is on Monday, January 23rd.

R"Ch Sh'vat is always one day (in our current fixed calendar), because Tevet always (in our current fixed calendar) has only 29 days.

רֵאשׁ חֹדֶשׁ שֶׁבֶט יִהְיֶה בְּיוֹם שְׁנֵי  
הַבָּא עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל לְטוֹבָה:

The molad is on Motza'ei Shabbat 23h 56m 10p

**p is for parts, chalakim - there are 18 chalakim in a minute, which means a part, cheilek, is 3 and a third seconds.**

הַמּוֹלַד יִהְיֶה בְּלֵיל רֵאשׁוֹן, חֲמִישִׁים וְשֵׁשׁ  
דְּקוֹת וְעֶשְׂרֵה חֲלָקִים אַחֲרֵי אַחַת-עֶשְׂרֵה.

**Note that Motza'ei Shabbat is usually called LEIL RISHON in the wording of the molad announcement.**

The announced molad translates to Israel Standard (Winter) Time as 11:36pm.

The actual molad is at 10:54pm (only 42 minutes earlier than the molad based on average).

If we had a Sanhedrin today and we

did Kiddush HaChodesh using eyewitness testimony to the first visibility of the lunar crescent, then witnesses would probably see the molad on Sunday evening, shortly after sunset - weather permitting. This would mean that Rosh Chodesh would be proclaimed on Monday morning right after sunrise.

So, for this month, the calculated R"Ch and the Sanhedrin declared R"Ch would match. This is not always the case.

## Rosh Chodesh Sh'vat

... has two claims to fame.

It was Beit Shamai's opinion (which we don't follow) that Rosh HaShana for trees be on R"Ch Sh'vat. Beit Hillel, as we know, 'won' the argument and TU BiSHVAT (the 15th of Sh'vat) is Rosh HaShana La-ILANOT.

As recorded in the beginning of the Book (and Parsha) of D'varim, Moshe began his 37-day review of all the mitzvot of the Torah and the history of the 40 years of wandering in the Midbar. He was speaking to the people who would be entering the future Eretz Yisrael a bit more than a month after his death.

This makes R"Ch Sh'vat another day of Receiving the Torah.