

# PHILOTORAH

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,  
רְפוּאָת הַנֶּפֶשׁ וְרְפוּאָת הַגּוּף לְחוּלֵי קוֹרוֹנָה – בְּיִשְׂרָאֵל, בְּעַם הַיְהוּדִי, וּבְעוֹלָם,  
וּלְנַפְגְּעֵי מַעֲשֵׂי טָרוּר וְאַנְטִישִׁמְיוֹת – בְּכֹל מְקוֹם שֶׁהֵם, עִם שְׂאֵר חוּלֵי יִשְׂרָאֵל. אָמֵן.



Image courtesy of [WEB Yeshiva](#)

## Yerushalayim in/out times for Parshat **BO**

ו' שבט ה'תשפ"ג • January 27-28, '23

 **4:33 PM** Plag **4:02 PM** •   **5:47 PM** R' Tam **6:26 PM**

For other locales, click on Z'MANIM link

# CALNOTES



## Molad & Kiddush L'vana

The molad was on Motza'ei Shabbat 23h 56m 10p. Adjusting for Israel Clock Time, the molad was at 11:36pm.

First opportunity for KL this month (according to Minhag Yerushalayim) is three days after the molad. This would be on Tuesday night, at 11:36pm. The problem is that the Moon sets on that night at 8:11pm - so it will not be visible at midnight. Therefore, the first op for KL is Wednesday night (January 25th).

For 7-days-after-the-molad people, their first op would be on Motza"Sh Parshat Bo, January 28th. The Moon sets on that night at 12:26am (of Sunday).

This means that strict 7-dayers will be able to say KL on Motza"Sh between 11:36pm and Moonset.

Most likely, strict 7-day people will have their real first op on Sunday night.

**Reminder:** the 3-day and 7-day minhagim for KL, count from the molad, not the days of the month.

**Also note that the time of the molad**

should be converted to local time, wherever you are. The announced molad is the same all over the world, but for KL purposes, an adjustment should be made based on location.

For example, in New York, the molad of Sh'vat was 4:36pm on Shabbat. 3 full days after that time is Tuesday, 4:36pm, so there is no problem saying KL right after dark. After Maariv, that is, because of TADIR. Similarly, 7-day people in New York, would be able to say KL on Motza"Sh, right after dark.

## 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 Z'MAN MATAN TORATEINU.