

PHILOTORAH

לה"י

יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֵי אֲבוֹתֵינוּ שֶׁתְּשַׁלַּח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאָת הַנַּפְשׁ וְרְפוּאָת הַגּוּף לְפְצוּעֵי הַמִּלְחָמָה, וְלַנִּפְגְּעֵי מַעֲשֵׂי טְרוֹר וְאַנְטִישִׁמְיוֹת
בְּיִשְׂרָאֵל וּבְכָל מְקוֹם שֶׁהֵם - עִם שְׂאֵר חוֹלֵי יִשְׂרָאֵל. אָמֵן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



YERUSHALAYIM in/out times for **CHUKAT**

ה' תמוז ה'תשפ"ו • June 19-20, '26

 **7:13 PM** Plag  **6:19 PM**  **8:30 PM** R' Tam  **9:00 PM**

Use the Z'MANIM link for other locales



Kiddush L'vana

With the announced molad emtza'i of Tamuz being on Monday, June 15th, the first opportunity for Kiddush L'vana this month is Thursday, June 18th. This is according to Minhag Yerushalayim, which is that one should strive to say KL at the first opportunity after 3 full days following the molad - and not to wait for Motza'ei Shabbat and not to wait for a minyan.

Most shuls will gather after Maariv on Motza"Sh Parshat Chukat (that would be Korach outside of Israel) to say KL.

Those who wait until after 7 full days following the molad will have their first opportunity to say KL on Monday evening, June 22nd.

30 days hath...

Every so often, I like to review some details of the Jewish Calendar, motivated by the idea that our knowledge of its details are in the spirit of the mitzva of HaChodesh HaZeh Lachem - the word LACHEM indicating that our Calendar is a gift from HaShem to us. True, the main mitzva is directed towards the Sanhedrin, as representatives of Bnei Yisrael, but we should also know how it works.

Follow this:

The molad of Tamuz, as announced when we benched Rosh Chodesh, was on Monday morning, June 15th (the 30th of Sivan, the first day of Rosh Chodesh Tamuz).

But what would have been the situation if we had a Sanhedrin?

The committee of Sanhedrin in charge of Kiddush HaChodesh would calculate if the Moon would be visible to the naked eye on Monday evening. It would have determined that the Moon would be too young (only about 15 hours old when the Moon would set on Monday) to be seen. They wouldn't even sit in session to wait for eye-witnesses. Tuesday (our first of Tamuz) would not have been Rosh Chodesh. Rather, Wednesday would have been.

Let's get this straight. In our no-Sanhedrin calendar, Rosh Chodesh Tamuz was Monday and Tuesday. If we had a Sanhedrin, Rosh Chodesh would be on Wednesday.

So which is the REAL Rosh Chodesh? If you are asking about now, Rosh Chodesh Tamuz was Monday and Tuesday. Period. End of story. The fact that it would be different with a Sanhedrin is not relevant. Even though HKBH wants us to be active participants in setting up our Calendar, the (sad) fact is that we (temporarily) lost the Sanhedrin and

are relegated to Plan B - the Calendar based on mathematical calculations. Not the ideal but that's our fault.

There is an irony in all this. The Jewish month is supposed to run from New Moon to New Moon (rounded to days). Because we cannot see the Moon at molad-time and for 20-24 hours after it, the beginning of a month is actually delayed so that it can be declared by Sanhedrin, usually based on the testimony of two witnesses to the first visibility of the Lunar crescent. It turns out that when we set the calendar by the math, Rosh Chodesh is closer to the molad than when the Sanhedrin would declare it - but less desirable to HKBH because we are not, at the moment, active partners with Him in our calendar.

I've probably confused some of you, dear readers, but be consoled that there is more detail that I have left out which would be even more confusing.

One way or the other - Chodesh Tov.

Oh, I forgot to explain the title of this piece - 30 Days Hath...

I have found over many years, that most olim and visitors know very well how to continue 30 days hath September, April, June, and November... But many people don't know how many days hath Sivan or Tamuz, and even fewer know how many days in

Marcheshvan and Kislev. I've met a good number of fellow Jews over the years who have asked me to tell them their Hebrew birthdays.

Remember checks? When I used to use them, I would date them with the Hebrew date - officially accepted in Israel. Every so often, a store clerk would look at the date on the check and sheepishly ask me if that was today.

The Calendar is a gift from G-d which He gave us even before we officially became a Nation. Before He gave us the rest of the mitzvot. IMO, we should examine and know the ins and outs of that great gift.

Once again, Chodesh Tov.