The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תכ"ו סעיף ג'-סימן תכ"ז סעיף א'

Overview

Siman 426 Seif 3:

Until when may *kiddush levanah* be recited? Up until but not including the 16th day from the *molad* (It may only be recited until the midpoint of 29 days, 12 hours and 793 *chalokim* from the *molad*).

- It is calculated from the moment of the *molad* and from that moment we count 15 days to the moment so that if the *molad* occurred midday on Sunday it may be recited Sunday night since that is still within 15 days. (M.B. 17)
- The cycle of the moon is no less than 29 days, 12 hours and 793 *chalokim* (an hour is comprised of 1080 *chalokim*). Accordingly if the *molad* occurred 2 or 3 hours into the night of *motzai* Shabbos it will be prohibited to sanctify it on Monday night according to Rema, even though 15 days have not transpired. (M.B. 19)

Siman 426 Seif 4:

We do not recite the *beracha* until 7 days have transpired. One may not recite the *beracha* while standing beneath a roof.

- Later authorities disagree and maintain that once three days from the *molad* have passed the *beracha* may be recited and one should not delay since from that point one may benefit from the moon. However, if the 3rd day is a weekday it is proper to wait until *motzai* Shabbos. Some authorities, including the GR"A contend that even in such a situation one should not delay and one who follows that opinion certainly has authorities to rely upon. During the winter when it is rainy it is certainly praiseworthy to recite the *beracha* at the earliest possible time. (M.B. 20)
- One should be under the sky. If someone has concerns about being outside, either because it is not clean or because of idolaters, it may be recited while standing in one's home by the window or opening where one could see the moon. (M.B. 21)

Siman 427 Seif 1:

When Rosh Chodesh is two days, in documents we write on the 1st day, ביום ראש חדש שהוא יום שלשים לחדש שעבר. (The counting of the month is from the 2nd day and we write באחד לחדש.) During a leap year we write for the 1st Adar, אדר and for the 2nd Adar אדר שני.

- Bach maintains that on the 1st day we write ביום שלשים לחדש פלוני שהוא יום ראש חדש פלוני. (M.B. 1)
- The same is true when blessing the month in the *bais haknesses*. Authorities write that it is best to specify each and to write אדר ראשון and אדר שני. (M.B. 3)

Halacha Highlight

When to recite *kiddush levanah*

Shulchan Aruch Siman 426 Seif 4

עד שיעברו שבעה ימים עליה

Until seven days have passed

Shulchan Aruch (סי' תכ"ו ד') rules that one may not recite *kiddush levanah* until seven days have transpired. Elya Rabba (ס"ק י"ד) maintains that it is not necessary to wait seven full days from the *molad* (מעת לעת); rather once the seventh day from the *molad* arrives it is permitted to recite *kiddush levanah*. On the other hand, Shiyurei Knesses HaGedolah (הגהות בית יוסף אות א') writes that one must wait seven full days from the *molad*. The one exception is if the seventh day occurs on *motzai* Shabbos when he does not require one to wait seven full days. Kaf HaChaim (אות ס"א וס"ב) writes that according to *kabbalah* one should always wait at least seven full days before the recitation of *kiddush levanah*. If one normally waits seven days before reciting *kiddush levanah* but has a concern one particular month that he will not be able to recite it at that time, Rav Shlomo Zalman Auerbach (הליכות שלמה ראש חדש פ"א סע' כ"ז) rules that he may rely on the opinion that permits it to be recited earlier than seven days.

Mishnah Berurah (סק"כ) notes that most later authorities disagree with Rema and maintain that it is acceptable to recite *kiddush levanah* three days after the *molad* since one can benefit from the light already. However, if the 3rd day from the *molad* occurs during the week, it is proper to wait until *motzai* Shabbos. However, a number of authorities, including the Vilna Gaon, are lenient even in such a case and maintain that it is not worthwhile to delay fulfillment of the *mitzvah*. Mishnah Berurah concludes that one who follows the lenient opinion is certainly justified and especially during the rainy season when it is often cloudy for extended periods of time, one who recites the *beracha* at the earliest possible moment is praiseworthy. In fact, it is reported (ארחות רבינו ח"א עמ' קע"ז) that the Chazon Ish and Steipler would recite *kiddush levanah* after three days and would not even wait for *motzai* Shabbos.