HEOROS HATMIMIM V'ANASH

- Melbourne -

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Tammuz, 5770

HEOROS
HATMIMIM
V'ANASH

~ Melbourne ~

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Dedicated by

R' **REFOEL** and **SHOSHANA**

GOLDBERG

And

Their Children

MOSHE,

CHANA and **BAILA RIVKA**

May the Almighty fulfill their hearts' desires

both materially and spiritually

In memory of

R' **Zalman** ע״ה

Serebransky

Founding member of

The Rabbinical College of Australia and N.Z.

Sponsored by

his grandchildren

Mr. Dovid Werdiger

and

Rabbi Mendel Serebransky

and families

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SICHOS

OUR ORDER OF COUNTING SEFIRA MIL'MALAH L'MATAH OR MIL'MATAH L'MALAH

HATOMIM CHAIM HILLEL MARKOVITS
Student

In Toras Menachem - Hisva'aduyos 5751 (vol. 3 pg. 214) appears the following, from the sicha of Lag Ba'omer:

"…We can connect the above with the sefiros that relate to the 33rd of the omer. By way of introduction, it's known that sefiras ha'omer is done in a way of yelcho m'chayil el choyil that we begin with one and end with 50, and in this there are two methods of counting. Mil'malah l'matah [מלמעלה למטה] (from above to below) beginning with chesed sheb'chesed [חסד שבחסד] and counting until malchus sheb'malchus [מלכות שבמלכות], and mil'matah l'malah [מלמטה למעלה] which begins with malchus sheb'malchus and finishes with chesed sheb'chesed. In truth both of these methods are true, Eilu v'eilu divrei elokim chayim [אלו ואלו דברי אלקים חיים]. Therefore when it comes to the spiritual avodah of a person we must fulfil both of them…"

It may be important to note, that it seems to be a misquote of the words of the Rebbe, as can be heard on the recordings of the above

quoted sicha that the Rebbe said the exact opposite; considering the way we count, from chesed sheb'chesed as mil'matah l'malah, and the method of counting beginning with malchus sheb'malchus, as mil'malah l'matah.

[Meaning, that the count beginning from chesed represents the service of Hashem in an orderly fashion, whereas beginning from malchus is considered defying orderly fashion].

Indeed, in recent years the sefer "Sichos Kodesh - 5751" (Vol. 3) was published, in which the words of the Rebbe are quoted as heard on the recording.

However, this demands an explanation. Since, in the sicha of Beis Iyar 5710 (printed in Sichos Kodesh [new print] Vol. 1 pg. 39) the Rebbe mentioned this concept, and in fact the Rebbe says that our order of counting sefira is considered mil'malah l'matah, starting from chesed and finishing with malchus. Unlike the Rebbe says in the Sicha of Lag Ba'omer 5751?

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RASHI AL HATORAH

THE GNAT VS. THE MANNA

HATOMIM SHMUEL PHILIPS
Student

The גמרא says that a gnat eats but does not excrete. This shows on their low level of holiness and their selfish character that they only take, and don't give (even in a small way.)

The תורה states that although the Bnei Yisrael ate the מן in the desert they didn't find the need to relieve themselves. רש״י says that this is a ברכה.

Why regarding a gnat it is considered a deficiency and a selfish trait wheras by the Bnei Yisrael it's regarded as a ברכה?

One might attempt to answer that the Bnei Yisrael learned תורה and that is considered giving back to the world (in a big way.) But it says that all creatures praise השם so would not the gnats praise be considered as giving back just like the Bnei Yisrael praise השם when they learn His תורה?

We may be able to resolve this based on what it says in פרשת מטוס regarding the request of the בני-ראובן and the בני-גד to have the land outside of ארץ ישראל. The פסוק says that they wanted that land because it was very good for grazing and they had vast flocks. רש״י

explains that the בני-ראובן being the first born had a double portion and that the בני-גד were lovers of the מן.

The בני-גד were called lovers of מן because it was all that they ate; whereas the other tribes also ate from their flocks. Based on this we can explain that since the Jews also ate meat they had to relieve themselves so they did not have this trait of selfishness.

But what of the tribe of גד who didn't eat meat, how can we resolve this selfish trait with this that רש״י says that it is a ברכה.

Based on what is explained in Chassidus we can possibly explain this. Chassidus explains that the מן was purely holy and good and therefore there was no waste mixed in it, as is the case by other foods from which the body extracts the good and gets rid of the waste. Based on this we can explain that although the trait of selfishness is wrong and therefore we refer to it as a deficiency by the gnat, by the מן however it is not because of selfishness that there was no waste rather it was due to its high and great spiritual nature.

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HALACHA

KIDDUSH BETWEEN 6 AND 7

R' SHMUEL EINSTEIN
Los Angeles, CA

The practice of refraining from making קידוש on Friday night during the 7th hour is mentioned in שלחן ערוך אדה״ז סימן רעא סעיף ג. Further explanation can be found in the מגן אברהם and the מחצית השקל. The Alter Rebbe explains that during this hour, "הוא מזל מאדים וסמא״ל מושל עליו". Since this מזל is ממונה על חורבן ומלחמה, it is appropriate not to make קידוש during this time. (The cycle of מזלות through the hours of the week is described in רש״י שבת קכט, ב ד״ה דקיימא.) The Rebbe has addressed this topic in several letters, explaining the importance of this הנהגה, and how to observe it in practice.

However, there appears to be some confusion among those who follow this practice as to what time this 7th hour begins and ends. Some determine the time in question as simply the hour between 6:00 p.m. and 7:00 p.m. as appears on the conventional clock. Others calculate the time as being offset by the number of minutes between "local" time and the center of the time zone. Yet another practice is to count 6 hours from the current time of חצות היום, calculated to be a different time every Friday of the year.

The purpose of this note is to explain some of the astronomical and Halachic issues that arise in determining the time to refrain from making Kiddush on Friday night during the 7th hour. In the course of this explanation, we will find that there are several ways of defining what we mean when we talk about a "day", or an "hour." Each definition may have practical ramifications, some of which are well established in Halacha, and some of which seem unclear. Once we have established a basic understanding of the process of measuring time, we will attempt to understand the Rebbe's comments on the topic of קדוש in the 7th hour.

INTRODUCTION TO TIMEKEEPING - APPARENT SOLAR TIME

To understand these concepts, let us first construct a simple device to measure the passage of a "day." First draw a North-South line on the ground, using paint, chalk, etc. Then insert a straight, thin stick vertically into the ground at some point along the north-south line. Observing the shadow of the stick at various times on a sunny day, you'll note that the shadow is in the west in the morning and in the east during the afternoon. At one specific moment, the shadow crosses the north-south line. We'll call this instant "Apparent Local Solar Noon." This moment may also be considered to be חצות היום[1].

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[1] According to certain definitions, Apparent Local Solar Noon may be close to, but not precisely, חצות. The latter is sometimes defined as the halfway point between sunrise and sunset. Due to the variation in the speed with which the sun crosses the sky, the afternoon may be somewhat longer or shorter than the morning, causing the instant of חצות not to coincide with Apparent Solar Noon. In any event, the difference is extremely small. In fact, the Rebbe's letter of Teves, 5739 indicates that the halfway point between sunrise and sunset is when the sun is overhead (Apparent Local Solar Noon).

The word "apparent" is used in astronomy to mean an occurrence that one actually observes, as opposed to a "fictitious" occurrence, which is calculated mathematically, or one that is agreed-upon by convention. I shall explain the use of the word "Local" a little later. The term "solar" refers to the sun, whose north-south shadow, in our case, indicates Apparent Local Solar Noon.

One could take a piece of chalk and make marks around our stick-in-the-ground, and create a full-fledged sundial. For now, however, let's content ourselves with using this contraption to identify the moment of Apparent Local Solar Noon. The time interval between one Apparent Local Solar Noon and the next is called an "Apparent Solar Day."

We can divide our Apparent Solar Day into 24 equal parts, calling each part an "hour," and, of course, further divide the hours into minutes and seconds. Hours defined this way can be called שעות שוות, in the sense that they are an equal 24-part division of the Apparent Solar Day[2]. We'll call these equal-length hours שעות שוות of Apparent Solar Time.

This system of measuring time, Apparent Solar Time, based on Apparent Local Solar Noon, seems to be quite straightforward. Let's now imagine creating a mechanical (or electronic) clock that has an unusual capability: A speed control knob, to allow us to adjust how fast or slow the clock runs. Using our speed control knob, we adjust our clock's rate of speed so that the clock reads exactly 12:00 at the instant of Apparent Local Solar Noon today,

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[2] שעות זמניות are defined by splitting up the "daylight" time into 12 equal parts. There are two general ways of defining the span of time called daylight in Halacha: (1) The time between sunrise and sunset. (2) The time between עלות השחר and צאת הכוכבים.

and shows exactly 12:00 at the instant of Apparent Local Solar Noon tomorrow.

If, over a period of many days, you compare the mechanical clock's 12:00 reading with our stick-in-the-ground indicator of Apparent Local Solar Noon, you'll find that our mechanical clock, while keeping its rate of counting perfectly correct, will not be in sync with our sun-measuring stick. Some Apparent Solar Days could be longer, and some shorter. (After a solar year, 365 days, or so, the mechanical clock will again be in sync with Apparent Local Solar Noon.)

So, if you wanted to create a mechanical clock to be in sync with Apparent Solar Time, you'd have to adjust its speed control continually. That's why we need a speed control knob on our mechanical clock.

Of course, this would be absurd, because an hour or a minute during one part of the year would be of different duration than at another time of the year. If you used such a clock to time your boiling a 3-minute egg, for example, your cooking results will be different depending on the calendar date!

> From this discussion we see that שעות שוות of Apparent Solar Time are not "equal" at all times of the year. They are שוות only within the context of a single day or so. As the Apparent Solar Day gets longer and shorter during the course of a year, שעות שוות of Apparent Solar Time change accordingly.

Our method for measuring time using Apparent Local Solar Noon is satisfactory as long as all the people referring to our time pieces are in the same local area. However, if we set up our "clocks" in Melbourne, and our friends set up similar devices in Warrnambool, they will each measure a different time. That's because Warrnambool's Apparent Local Solar Noon will occur about 9 minutes later than Melbourne's. To be precise, our stick-

in-the-ground is measuring the time only in our immediate geographical area, hence the word "local" in the term "Apparent Local Solar Noon."

It's important to emphasize the distinction between the rate that a clock runs, as opposed to the time that the clock displays. In our case, let's assume it's 12:00 in Melbourne. If we call up our friends in Warrnambool and ask, "What (Apparent Local Solar) time is it?" They would answer 11:51, nine minutes earlier. However, both parties' clocks would still run at the same rate, so that both the Warrnambool and Melbourne parties would get the same results cooking a 3-minute egg (either underdone, overdone, or just right, depending on what time of the year it's cooked).

INTRODUCTION TO TIMEKEEPING - MEAN TIME

Historically, as mechanical timekeeping devices became more and more accurate, it became desirable to create an agreed-upon mechanical clock speed that would measure an average of the length of an Apparent Solar Day. This new kind of clock measures what we call "Mean" time. (The word "mean" is used in mathematics as a synonym of "average.") Mean Time will be in sync with Apparent Solar Time at only certain times of the year, and can vary from Apparent Solar Time by as much as about 15 minutes. Nowadays, our clocks run at this agreed-upon speed, so as to measure the passage of Mean Time. Thus, our clocks are built without a speed-control.

You can get an idea about the difference between Mean Time and Apparent Solar Time by inspecting a table of זמנים for the year. Look at the time of חצות (almost the same as Apparent Local Solar Noon) throughout the year. You'll see that it "moves" back and forth in time as measured by our (conventional) clocks. It moves back and forth because the length of the (Apparent) solar day is

changing. (Please remember that חצות may not be exactly the same as Apparent Local Solar Noon. See footnote 1, above.)

As mentioned above, after the introduction of Mean Time, all clocks and watches were constructed to measure the passage of Mean Time in mean hours, mean minutes, and mean seconds. Whereas our adjustable-speed mechanical clock needed to be sped up or slowed down to remain in sync with Apparent Solar Time, Mean Time clocks, by definition, always run at the exact same speed. Using a Mean-Time clock, one can make a 3-minute egg at any time of the year with entirely predictable, though not necessarily desirable, results.

Mean Time's hours are, by definition, שעות שוות, but these are not the same שעות שוות of Apparent Solar Time that we discussed earlier. שעות שוות of Mean Time are truly equal in duration, whereas שעות שוות of Apparent Solar Time vary in duration depending on the time of year.

It is important to be aware of the fact that Mean Time refers to the rate that a clock ticks, not what time the clock is displaying. So, if we set our Mean-Time clock to 12:00 in Melbourne on March 21, at the time of Apparent Local Solar Noon (using our stick in the ground), and our friends in Warrnambool do the same at their location, both Mean-Time clocks will tick at the same rate, but Warrnambool's clock will display an earlier time. In fact, each of us is using a clock that displays "Local Mean Time."

INTRODUCTION TO TIMEKEEPING - STANDARD TIME

During the 19th century, the introduction of railroads and the telegraph led to greatly enhanced transportation and communication throughout the world. This identified a severe problem in timekeeping: Consider our friends in Warrnambool, with their clocks set to Warrnambool Local Mean Time. Let's say that we decide to start up a bus company with its head office in

Melbourne. We wish to have a bus depart from Warrnambool's Main Bus terminal at 12:00 noon.   The Melbourne-based supervisor calls the bus driver in Warrnambool, and says, "Why haven't you left yet? It's 12:06! You're 6 minutes late! I just started boiling an egg for my lunch!" The driver replies, "No, it's only 11:57, and I have 3 minutes to go until I have to leave. As soon as I finish boiling my egg I'll take off!"

The problem is, of course, that each party is using a timekeeping system based on Local Mean Time: The egg gets boiled the same in both places, but each clock displays a different time.

To establish a useful, uniform, timekeeping system, governments throughout the world decided to implement "Standard Time." To do so, the world is divided into large geographical areas, called "time zones." Each person within a time zone then agrees to set his clock -- not to his own Local Mean Time -- but to the Local Mean Time at the center of his Time Zone, which is defined to be Standard Time.

In order to create a known reference point for timekeeping, the nations of the world agreed to designate the Royal Observatory in Greenwich, near London, England, as the "center" of timekeeping. A reference clock at Greenwich, keeping Greenwich Mean Time, or GMT, became the world's reference for counting time[3]. Likewise, the Greenwich Observatory is considered the zero point for measuring longitude. Because the sun circles 360° of the earth's longitude once every 24 hours, each time zone corresponds to 15

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[3] Other places and timekeeping methods have superseded Greenwich and GMT in certain aspects, but Greenwich is still the "center" of timekeeping. In particular, GMT has been replaced as the standard in certain cases by "Universal Time," or "Coordinated Universal Time," which is extremely close to GMT.

degrees of longitude, measured from Greenwich. (This is equivalent to 4 minutes of (mean) time per degree of longitude)

In the case of both Melbourne and Warrnambool, the time zone is centered near Canberra[4]. To get our fledgling bus company working, our supervisor and driver both agree to set their watches to Canberra Local Mean Time, which is exactly the same as Australia Eastern Standard Time. Thus, if all the parties' clocks read 12:00 noon, AEST, it is about 20 minutes until Local Mean Noon in Melbourne, and about 29 minutes before Local Mean Noon in Warrnambool.

(Many places in the world have agreed to change their clocks in the summer to display one hour later than their standard time-zone time. Thus, Daylight Savings Time, as this is called, is simply Standard Time plus one hour.)

SUMMARY OF METHODS OF TIME MEASUREMENT

We have seen that there are several systems for measuring time. There are two aspects of each system:

1. The rate that a clock "ticks," equivalent to the length of an hour.

2. The time displayed by the clock.

Likewise, we should keep in mind that all but one of these timekeeping systems are based on peoples' agreement to keep time a certain way, not on the apparent (astronomical) position of the sun. Let's summarize these aspects in the following chart:

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[4] Canberra's longitude is about 150° to the east, corresponding to 10 hours of time later than Greenwich.

	שעות שוות (RATE OF CLOCK TICKS)	TIME DISPLAYED BY CLOCK
APPARENT LOCAL SOLAR TIME	Not averaged, varies depending on time of year.	Each location sets its clock based on apparent position of sun.
APPARENT LOCAL SOLAR TIME OFFSET BY שעות שוות 6	By agreement, clock rate is constant, averaged over the year. שעות שוות are same duration for all places and times.	Each location sets its clock based on apparent position of sun.
LOCAL MEAN TIME	By agreement, clock rate is constant, averaged over the year. שעות שוות are same duration for all places and times.	Each location sets its clock display based on apparent position of sun at one, agreed-upon, date in the year.
STANDARD TIME (OR DAYLIGHT SAVINGS TIME)	Same rate of clock ticking as Local Mean Time: By agreement, clock rate is constant, averaged over the year. שעות שוות are same duration for all places and times.	By agreement, all clocks in Time Zone are set to display the same time, i.e., the Local Mean Time at the center of the Time Zone.

A SAMPLE OF THE REBBE'S LETTERS

Several letters from the Rebbe regarding the issue of Kiddush between 6:00 and 7:00 are printed in the sefer שערי חאו״ח ח״א הלכה ומנהג, starting on page רסז. Let us examine each letter to identify which length-of-hour and time-displayed-by-clock are

described. We can then tabulate which of the timekeeping systems seems to satisfy each letter:

כט אייר תשס״ז

הנזהרים מלקדש כו׳ עמפש״כ בשו״ע אדה״ז סרע״א ס״ג: שואל לחשבון השעות בזה, שנסתפק המענה שלי. - וא״י המקום לספק:

שליטת כל מזל הוא שעה של ששים מינוט. והסדר ע״פ המבואר בפרש״י שבת (קכט, ב). ובכ״מ. ולכן הנ״ל הוא בשעה השביעית - משעות הנ״ל - אחר חצות היום, כלשון רבנו הזקן שם. וחצות הוא האמצע בין נה״ח ושקה״ח כמובן.

Could be either type of שעות שוות.	Approximately Apparent Local Solar Time.
APPARENT LOCAL SOLAR NOON OFFSET BY 6 שעות שוות	

יח טבת תשס״ז

במ״ש אודות הזהירות שלא לקדש משעה 7 - 6 בערב שבת, הנה מובן הכוונה לשעה בת ששים רגעים, כי הילוך המזלות שוה הוא בקיץ ובתורף, וגם בחצות היום אין חילוק בין המקומות שבדרום ובצפון, ובמילא שעה הששית היינו שש שעות שוות לאתר חצות היום.

שעות שוות of Mean Time.	חצות not defined in this letter.
EITHER LOCAL MEAN TIME, STANDARD TIME, OR APPARENT LOCAL SOLAR NOON OFFSET BY 6 שעות שוות	

טבת תשל״ט א׳

לכאורה הי׳ צ״ל שש שעות אחר חצות האמיתי "האמצע בין נה״ח ושקה״ח" (דלכאורה קל לאדם לדעתו כשהחמה בראשו). והכוונה ע״פ מה שראיתי נוהגין שש שעות אחר חצות האמצעי.

Length of hour is not defined in this letter.	At first glance, Apparent Local Solar Time, but according to Minhag, Local Mean Time, or perhaps Standard Time.
EITHER LOCAL MEAN TIME, STANDARD TIME, OR APPARENT LOCAL SOLAR NOON OFFSET BY 6 שעות שווت	

טבת תשלט ב׳

ידוע ע״ד החילוק בין החשבון ע״פ מהלך האמתי למהלך האמצעי.

ונפ״מ לפועל בנוגע לכו״כ ענינים. ולמעשה נוהגין ע״פ מהלך האמצעי. ולא עוד אלא אפילו בנוגע להדחיות, אף שלפעמים חילוק בחלק אהד ממהלך האמתי — צ״ל משנה קביעות מועדי השנה.

כמבואר כ״ז בהל׳ קדוה״ח להרמב״ם (פי״ח הי״ב ובכ״מ. וראה ג״כ שם ספ״י). ועיין השקו״ט בזה במפרשיו.

ועפי״ז יל״פ ולהמתיק מה שראיתי נוהגין בנוגע שלא לקדש בין שעה ו׳ לז׳ שאין מבררין בכל עש״ק בפ״ע מתי חצות האמתי (שהחמה בראשו) לדעת שש שעות (השוות) מתי מסתיימות — ובנדו״ז בפרט יש גם העניין דכיון דדשו בה רבים שומר פתאים ה׳ (דכן הוא גם בנוגע לת״ח — שו״ת הצ״צ אה״ע סו״ס י״א. וראה אוצר הפוסקים ס״ב סקמ״ד) [ועד״ז הוא גם בנוגע לשעת התקופה ושפיכת מים.]

ובפרט שבמדינתנו נוגע (הקידוש) בעיקר בימות החורף וכו״כ ימים מעוננים, כן טרודים בהכנות לש״ק ולא קל לברר הזמן דחמה בראשו.

שעות שוות of Mean Time.	One does not determine Apparent Local Solar Noon, nor even Local Mean Time, because it is not easy to determine when the sun is overhead (Apparent Local Solar Time). This letter implies that one uses Standard Time.
STANDARD TIME	

See יגדיל תורה - תשל״ז ניסן סימן כ׳, where the Rebbe is quoted as having described the time for refraining from making Kiddush as "מען גייט נאכן זייגער" with the qualification "אבער". The implication of this is that we refrain from Kiddush during the 7th hour, despite the fact that we are following the (conventional) clock, not the astronomical time of the 7th hour. In the editor's notes there, he concludes that we use Standard Time.

From these sources we can see that the Rebbe seems to have modified his stance on this issue from using Apparent Local Solar Noon offset by 6 שעות שוות in the earlier letters, to Standard Time.

Perhaps one could explain this as follows: In earlier times, it was common for people to know the time of Apparent of Local Solar Noon, and to use this to calculate when to refrain from making Kiddush. When there was no electric lighting, the actual position of the sun was an important influence in people's daily life. When the sun was up, it was possible to learn, work, travel, etc. When the sun went down, activity was limited to that which could be done by the dim light of candles.

In later years, as electric lighting illuminated the world, it has become common for people not to be aware of the actual position of the sun. Since many human activities can now be performed at night just as easily as by day, most people are unaware of when sunrise, חצות, and sunset occur. Likewise, the availability of accurate, inexpensive clocks and watches, all measuring Standard Time, has taken over our consciousness of timekeeping, and firmly implanted in us the "feeling" of Standard Time.

From this perspective, along with דשו בה רבים and שומר פתאים, we can understand how the practice of refraining from making Kiddush now follows "מען גייט נאכן זייגער", i.e., Standard Time.

ANOTHER SOURCE

A respected Rov in Lubavitch has told me that he remembers R. Zalmon Shimon Dworkin זצ״ל, saying something like this: Since the entire concept of not making Kiddush during the 7th hour is only a זכר בעלמא, we may therefore determine the start of this time to be 6:00 p.m. as displayed on a normal clock; namely, Standard Time.

In the interest of full disclosure, this statement was told to me by someone who "seems to remember" that this was the gist of Rav Dworkin's statement. That notwithstanding, the Rov who told me this is certainly a בר סמכא.

I was further informed by this Rov that this rule applies during the summer, when many localities set their clocks one hour later. Even then, he says, the time for refraining from making Kiddush is from 6:00 p.m. to 7:00 p.m., Daylight Savings Time.

LOCAL MEAN TIME VS. STANDARD TIME

Some have the practice of refraining during the 7th hour as determined using Local Mean Time. This, you will remember, is the same as Standard Time, but adjusted for a place's location relative to the center of the time zone. For Melbourne, the 7th hour in Local Mean Time would be approximately 6:20 ‒ 7:20 in Standard Time.

Compared with Standard Time, 12:00 Noon Local Mean Time more closely approximates Apparent Local Solar Noon; i.e., it is more "centered" in the range of חצות throughout the year. However, it, like Standard Time, is an approximation. Once we have entered the realm of "מען גייט נאכן זייגער אבער", דשו בה רבים and שומר פתאים, etc., one could question if a "closer" approximation is necessary or desirable. Especially since the correction from Standard Time to Local Mean Time is something

that is not generally known to the public at large, the possibility for confusion arises when one travels, etc.

CONCLUSION

In conclusion, it appears that one could use a Zmanim table to determine חצות for his location on a weekly basis, thus using Apparent Local Solar Noon offset by 6 שעות, or use Local Mean Time. However, based on the Rebbe's last letter quoted above, the article in יגדיל תורה, and from the reported statement of R. Zalmon Shimon, there is definitely a firm basis for using Standard Time, as read on a normal clock, to determine the time to refrain from making Kiddush.

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