**TISHREI** (30 days) almost always begins in September, at the time of the fall equinox. Although in one system of counting it is the seventh month, the Mishnah (Rosh Hashanah 1:1) indicates that Tishrei is the month that begins a new calendar year, and a new agricultural cycle; indeed its name derives from the Aramaic word meaning "to begin." Therefore, Rosh Hashanah is observed on the 1st and 2nd of Tishrei; Yom Kippur, Sukkot, Sh'mini Atzeret and Simḥat Torah all follow in the same month. Tishrei's symbol is that of a balance scale, *moznayim.*

**ḤESHVAN** or **MARḤESHVAN** almost always begins in October; it is one of two months whose length varies from year to year, either 29 or 30 days, to ensure that the holidays fall on certain days (e.g., Yom Kippur can never fall on Friday or Sunday, because that would interfere with the proper observance of Shabbat). It is the only month of the year without major holidays or fast days. Its symbol is the scorpion, *akrav.*

**KISLEV** usually begins during the month of November; like the previous month, the number of days varies between 29 and 30. Kislev is the darkest month of the year, but it is also the month in which we light the menorah in celebration of Ḥanukkah, beginning on the 25th of the month. Its symbol is the bow, *keshet,* perhaps evoking the rainbow (*keshet*) shown to Noah after the flood, which according to some commentators ended on the 28th of Kislev.

**TEVET** (29 days) almost always begins in December and usually extends into January, and usually includes the winter solstice. The tenth of the month commemorates the siege of Jerusalem begun by Nebuchadnezzar that eventually led to the capture of the city and the Babylonian exile of Judah. Its symbol is that of a goat, *g'di.*

**SHEVAT** (30 days) begins in January and most often extends into February, early spring in the Land of Israel. The Mishnah (Rosh Hashanah 1:1) indicates that Shevat is the new year for the trees. Therefore, during this month we observe Tu B'Shevat ("the fifteenth of Shevat"), a day to celebrate trees and the natural world. Its symbol is a bucket of water, *d'li,* perhaps indicating the abundance of water after the winter rains and the richness of the soil at this time.

**ADAR** occurs in February and March. Purim is celebrated on the 14th (in Jerusalem it is celebrated on the 15th), preceded by the Fast of Esther on the 13th. Rabbinic lore teaches that when Adar begins, joy increases. Because the lunar calendar of twelve months is slightly shorter than the solar year, the Hebrew calendar intercalates a full month seven times in a nineteen-year cycle; this ensures that Pesaḥ will always occur in the spring. When a new month is added, there are two months of Adar—Adar I and Adar II. Purim is celebrated in Adar II. Adar's symbol is fish, *dagim.* It normally consistes of 29 days; in a leap year Adar I consists of 30 days.

*The circuit of the months of the year is marked by the dominance of different constellations of the stars. Synagogues were often adorned with images of these constellations, as if in entering the synagogue one had ascended to heaven. This page illustrates the months of the year and their associated symbols, which have decorated synagogues through the ages.*



## *The Months of the Year*

**NISAN** (30 days), the month in which the people Israel were redeemed from Egypt, is designated in Exodus (12:2) as the first month of the year and it is the starting point of the festival cycle. Because the Torah also calls it *ḥodesh ha-aviv,* the springtime month (Deuteronomy 16:1), the Hebrew calendar is adjusted to ensure that Nisan always falls in late March and April, around the time of the spring equinox (see *Adar* below). The Mishnah (Rosh Hashanah 1:1) indicates that Nisan is one of four "new years" in the calendar: Nisan is the new year for determining festivals, and also the month that marks the beginning of a king's reign. Pesaḥ begins on the 15th, and Yom HaShoah is observed on the 27th. It consists of 30 days, and its symbol is the ram, *taleh.*

**IYAR** (29 days) mostly coincides with the month of May. Iyar is especially associated with the State of Israel: Yom HaZikaron (Israeli Memorial Day), Yom HaAtzmaut (Israeli Independence Day) and Yom Yerushalayim are all observed in Iyar. In addition, Lag Ba-omer, the celebratory day in the midst of the counting of the *omer,* occurs on the 18th of Iyar. Iyar's symbol is the bull, *shor.*

**SIVAN** (30 days) occurs during the months of May and June, already summer in the Land of Israel. The sixth of Sivan is celebrated as the Festival of Shavuot (and, outside the Land of Israel, the seventh as well) and marks an end to the counting of the *omer.* Sivan's symbol is the twins, *te'omim.*

**TAMMUZ** (29 days) is most frequently the time of the summer solstice. The 17th of Tammuz marks the time of the breaching of the wall of Jerusalem by Nebuchadnezzar (587/586 B.C.E) and the second conquest by the Romans under Titus in 70 C.E., and begins a period of three weeks of mourning, marked by special *haftarot.* A midrashic tradition places on that same day Moses' smashing of the first set of tablets in response to the golden calf. Tammuz's symbol is a crustacean, *sartan.*

**AV** (30 days) occurs in mid-summer. The period of mourning that began on Tammuz 17 intensifies in Av, culminating in the fast of Tishah B'Av ("the ninth of Av"), commemorating the destruction of both Temples, the expulsion from Spain, and other times of Jewish persecution and martyrdom. This fast is the most severe in the Jewish calendar, save for Yom Kippur itself. The Shabbat following Tishah B'Av is called Shabbat Naḥamu (the Shabbat of Consolation), and is the first of seven Shabbatot of comfort (each with a special *haftarah*) leading up to Rosh Hashanah. The month is therefore sometimes called Menaḥem Av (Av the Comforter). Its symbol is the lion, *aryeh.*

**ELUL** (29 days) most often begins in August and continues into September. A rabbinic tradition has it that Moses went up Mount Sinai a second time at the beginning of Elul to pray that God forgive the people for the sin of the golden calf; he came down forty days later on Yom Kippur, having attained atonement. The rabbis saw a hint of this reconciliation between God and the people in the name of the month, whose letters spell the acronym *ani l'dodi v'dodi li,* "I am for my beloved and my beloved is for me" (Song of Songs 6:3). Over time, Elul became a month of preparation for the High Holy Days, with the shofar sounded daily. Elul's symbol is the virgin, *b'tulah.*