

8.1.15

19b (על אלול) → 20b (לא מיחזי כשיקרא)

(7) החדש הזה לכם ראש חדשים ראשון הוא לכם לחדשי השנה: שמות יב, ג

- I. Analyzing need for messengers to go out for both תשרי and אלול
- a. *Challenge*: no need for תשרי, since אלול is always חסר
 - b. *Answer*: מלא could be אלול, it just hasn't happened
 - i. *Note*: We're willing to affect ר"ה (by adding a day to אלול) in order to fix the מועדות
- II. No mention of שני אדר in the משנה
- a. *Contra*: רבי who said that messengers are sent out for 'אדר ב'
 - i. *Not because*: they disagree about exclusivity of 'אדר ב' for those מצוות (מקרא מגילה)
 - ii. *Rather*: they disagree about length of חדש העיבור – always 29 (רבנו) or possibly 30 (רבי)
 - b. *Testimony*: of ריב"ל that חדש העיבור is declared on 30th day (i.e. month before made חסר)
 - i. *Contra*: testimony dating to חגי זכריה ומלאכי that either or both months can be חסר or מלא
 - ii. 1st is מלא and 2nd חסר unless you hear that 1st was made חסר
 - iii. ד' נחמנו ניסן before אדר must fluctuate, else why send messengers?
 1. *Answer*: מצוה to sanctify based on testimony, rather than calculation
 - iv. ד' נחמנו ניסן before אדר must be consistently חסר;
 1. *That's why*: messengers are sent - to sanctify based on ראיה
 - a. *If*: it fluctuates, add a day and sanctify on שבת
 - b. *Defense*: case where 31st falls on שבת
 2. *Challenge*: during times of מקדש, they were sent for each month for קרבן
 - a. *Implication*: not in order to sanctify based on ראיה
 - b. *Implication*: ניסן must fluctuate, hence the messengers are sent
 - c. *Story*: with עולא - they added a day to אלול to ensure that יוה"כ wouldn't come out on ע"ש
 - i. *For vegetables*: keep them from withering from Thursday until שבת
 - ii. *For corpses*: who can't be buried on שבת
 - iii. *Split the difference*: if יוה"כ stands to fall on 'א יום –
 1. *For dead*: still need to add a day and push it off
 2. *For vegetables*: not needed...go out and get them after יוה"כ (Sunday night)
 - iv. *Challenge*: the "vegetable" opinion should also be concerned about the "dead"
 1. *Rather*: concern due to יוה"כ that falls on יום א or יום ו – due to vegetables
 2. *But "dead" (who can't be buried on יוה"כ via נכרים)*: should share concern of ריקא
 3. *Answer*: possible to refresh vegetables in hot water
 - a. *"benefit"*: only in בבל, due to heat; in א"י neither concern is great
 - d. *Challenge*: to notion of manipulating the length of a month for cause
 - i. דבא בר שמואל v1 teaches that, unlike length of year, the moon must be declared when seen
 1. דבא means - cannot be declared early (לקדשו) but may be ignored for a day (לעברו)
 - a. *As per*: ריב"ל – we confuse witnesses so that their testimony isn't accepted
 - i. *In order*: to extend month
 - b. *Contra*: testimony about יוחנן ר' that witnesses would be "coerced" into testifying early (לקדשו)
 - c. *Resolution (אביי)*: ניסן/תשרי – we manipulate²; other months – no manipulation
 2. דבא original statement follows אחרים (4/5 days progression from year to year)
 - ii. ד' דימי we confuse the witnesses in order to have them testify early –
 1. *But not*: to extend month (polar variation of ריב"ל above)
 2. *Reason*: testifying early is not inherently deceptive (people figure that others have seen the new moon); extending is (everyone's seen the new moon)

² But cf. תוסד"ה הא בניסן.