

32.2.2

8b (משנה ב) → 10a (נר ישראל כן הוה)

- I **ב** משנה: Range of “full months” in a year – no fewer than 4 and “לא נראה” more than 8
- a meaning: of לא נראה
- i מלאים 8 did not “see fit” to make more than 8 **לב הונא**
- 1 reason: if they made 9 מעוברים (30-day months), the new moon of תשרי would appear 3 days before ר"ה and people would suspect that the חכמים were acting arbitrarily
 - 2 challenge: with 8 מעוברים, the moon will still appear 2 days in advance – same concern
 - 3 answer: it could happen (per משרשיא's comment) if the previous year was מעובר and מעובר month was מלא
 - (a) therefore: that “full month” cancels out one חסר from the previous year → only 7 months impact on מולד
 - (b) challenge: it's still one day early
 - (c) answer: people don't pay attention to such a minor discrepancy
- ii עולא did not “see fit” to make any more than 8 חסר (this is explaining first line of משנה – no fewer than 4)
- 1 reason: if they made 9 חסרים, the new moon of תשרי would appear 3 days after ר"ה (see above)
 - 2 challenge: with 8 חסרים, the moon will still appear 2 days after ר"ה
 - 3 answer: per above, the previous year was שנה מעוברת and the added month was חסר
 - (a) therefore: that “deficient month” cancels out 1 מלא from previous year → only 7 months impact on מולד
 - (b) challenge: it is still one day off
 - (c) answer: people will assume that it was seen but no one bothered to come to ב"ד
- iii basis of disagreement (between עולא/ר"ה): whether an added month in שנה מעוברת is מלא or חסר
- 1 per: ברייתא – עיבור שנה – 30 days; רשב"ג – רשב"ג; (29) “חודש” – רשב"ג
- iv challenge (to ר"ה): תוספתא ערכין א:יא – ר"ה always falls on same weekday as “יום הנף” (שבועות:הבאת העומר) – or the next
- 1 עולא works fine – could have 2 summer months חסר → same day; or 1 of each → next day
 - 2 ר"ה: if 2 summer months are מלא, it'll fall 2 days later (e.g. שבועות on א' יום, on ר"ה, יום א' on ר"ה)
 - (a) defense (on behalf of ר"ה): עולא is also challenged by this תוספתא; if they make 7 מלאים and they make the “extra one” of them in the summer, ר"ה will still fall 2 days later than the day of שבועות
 - (b) rather: תוספתא authored by אחרים: from שבועות to the next שבועות (and ר"ה <-> ר"ה) difference of 4 days
 - (i) and: in a מעוברת שנה – 5 days
 - (ii) reason: the year is always 354 days (6 מלא; 6 חסר; מלא חודש העיבור is always 354) i.e. 50 weeks and 4 days
 1. challenge: according to אחרים, ר"ה can never fall on שבועות
 2. defense (משרשיא): if the previous year was מעוברת שנה (and added month – 30 days)
 3. therefore: after מעוברת שנה, the difference is 6 days - but it must be no more than 5 → make 1 summer month חסר → ר"ה can fall out on same day as שבועות
 - (c) question (רבא וראב"א): why is אחרים just teaching a calendar reality?
 - (i) answer: teaches that ב"ד may “manipulate” months without עדות to conform to this schema
 - (d) challenge (רבינא): אחרים's counting is inexact – there are 8 hours + beyond 354 days in a lunar year
 - (i) answer: since those corrections don't happen every year, he didn't mention them
 - (e) note: שמואל agrees with הונא ר': the lunar year is always between 352-356 days
 - (i) explanation: if 2 of the (usually) חסר months are made מלא: 356; vice-versa: 352; if normal: 354
 - (ii) challenge: if someone commits to נזירות “per days of solar year” – 365 days; “per lunar year” – 354
 1. but: according to שמואל, it could be as much as 356
 2. answer: regarding נדרים, we follow colloquial use; lunar year is typically 354 days
 - (f) note: רבי also agrees with הונא ר', per ברייתא:
 - (i) ברייתא: רבי once made 9 חסר months in a year, yet the new moon of תשרי appeared on בתשרי א'
 - (ii) ר"ש בר רבי explained to his father – that perhaps since the previous year was a מעוברת שנה with a 30 day surplus month – and the previous year both “flexible months” were made מלא – so those 3 מלאים “cancel out” the 3 “extra” חסרים of this year and all fell out on schedule
 1. confirmed that that is what happened (and called his son “נר ישראל”)

II Continuation of **ב** משנה: more “ranges”

- a שתי הלחם are eaten on either 2nd day (most cases) or 3rd (if שבועות is on א' יום) from when it is baked
- b לחם הפנים are eaten anywhere from 9th day (most cases) to 11th day (if ר"ה is on ה' יום of previous week) from baking
- c ברית מילה (if healthy) is anywhere from 8th day (most cases) to 12th day (if born בה"ש ה' יום and next ה-ו are ר"ה)
- i Reason: מילה isn't done on שבת or טוב יום unless וודאי – born ד' יום yet circumcised on 12th day – א' יום