



A

בס"ד  
Intro

Today we will learn בע"ה of דף ימ מסכת ר"ה.

Some of the topics we will learn about today include:

More discussion about מגלת תענית and if it applies today or not.

The concept of שנה מעוברת and how the leap year affects other Halachos as well.

A

Whether  
מגלת תענית  
applies today

שנה מעוברת  
How the leap year  
affects other Halachos

B

Some of the key topics and concepts that we will learn about include:

מגילת תענית

Megilas Ta'anis is a document which was written during the period of the second Beis HaMikdash. It lists certain dates which were designated as holidays due to the miracles that occurred on them. The gemara in Shabbos explains, that after the Churban שני, these holidays were abolished, with the exception of Chanukah and Purim.

דברי סופרים צריכים חיזוק

Because people might at times be lax regarding a Rabbinic decree, the Chachamim therefore added extra stringencies to the Rabbinic decrees, in order that people should take them more seriously.

דברי קבלה כדברי תורה דמו

Laws that are learned out from the words of the נביאים, are often given the same status in Halacha as Torah laws.

B

מגילת תענית

דברי סופרים  
צריכים חיזוק

דברי קבלה  
כדברי תורה דמו

C

שנה מעוברת

The Torah states

שמור את חודש האביב ועשית פסח לה' אלקיך

from here we learn out that we should take precautions that the Yom Tov of Pesach should always fall out in the spring.

However since the Solar or Sun year which controls the seasons is 365 - 1/4 days and the Lunar or Moon year is only 354 days, adjustments to the calendar must be made. This is accomplished by adding a second month of Adar, according to our set calendar, 7 times out of every 19 years.

C

שנה מעוברת



1 So let's review.....

Our gemara continues its discussion from the previous daf regarding whether the מגלת תענית still applies today.

מותיב רב אחא בר הונא

Rav Acha bar Huna quotes from Megillas Taanis as follows:

בתלתא בתשרי בטילת אדכרתא מן שטרייא

The name of HaShem used to appear on all legal documents, to the great dismay of the Chachamim, who were fearful that when these documents were no longer needed they would be discarded and HaShem's Name would be disgraced. When the powers that be agreed to abolish this custom, the Chachamim made this day, the 3rd of Tishrei a Yom Tov.

2 The gemara asks:

אי סלקא דעתך בטלה מגילת תענית קמייתא בטול אחרנייתא מוסיפין

If Megillas Taanis was indeed abolished than all the Yomim Tovim mentioned there were abolished as well, why would the Chachamim be adding even more Yomim Tovim ?

The gemara answers:

הכא במאי עסקינן בזמן שבית המקדש קיים

This story took place when the Bais HaMikdash was still standing, and the Megillas Taanis was still in force, and therefore these Yomim Tovim still existed and new ones were added.

3 The gemara asks:

ותיפוק ליה דהוה ליה יום שנהרג בו גדליה בן אחיקם

During the time of the Second Bais Hamikdash all of the days that were fast days after the first churban, were celebrated as Yomim Tovim. If so, the third of Tishrei was already a Yom Tov in the times of the Second Bais HaMikdash ?

1 Whether the מגלת תענית still applies today

מותיב רב אחא בר הונא  
Rav Acha bar Huna  
quotes from Megillas Taanis:

בתלתא בתשרי  
בטילת אדכרתא מן שטרייא

2 אי סלקא דעתך בטלה מגילת תענית קמייתא בטול - אחרנייתא מוסיפין?

הכא במאי עסקינן  
בזמן שבית המקדש קיים  
Megillas Taanis was still in force,  
and these Yomim Tovim  
still existed

3 ותיפוק ליה דהוה ליה יום שנהרג בו גדליה בן אחיקם

ותיפוק ליה  
דהוה ליה יום שנהרג בו  
גדליה בן אחיקם?



4 The gemara answers:  
 It is correct that they would not add a new Yom Tov anymore , however...  
 לא נצרכה אלא לאסור את שלפניו  
 By declaring this day as a Yom Tov on גדליה צום, Chazal would also be including the day before and day after as day when fasting was prohibited.  
 As the gemora explains, that since דברי סופרים צריכין חיזוק, by including the day before as well as the day after, it reinforced the actual day that Chazal added as a Yom Tov. Whereas צום גדליה itself was considered as דברי קבלה and since דברי תורה דמו it originally did not include the days before and after.

4

*It is correct*  
 they would not add  
 a new Yom Tov anymore

*However,*  
**לא נצרכה**  
**אלא לאסור את שלפניו**  
*By declaring this day as a Yom Tov*  
*Chazal would be including*  
*the day before and after*  
*as days when fasting was prohibited*

*דברי סופרים צריכין חיזוק*  
 Whereas צום גדליה itself  
 was דברי קבלה

*דברי קבלה כדברי תורה דמו*  
 it did not include the days before and after

5 The gemara then asks again about a case where the חכמים instituted a Yom Tov on the 28th of Adar, when the goyim repealed a terrible גזירה against Klal Yisrael שלא יעסקו בתורה ושלא ימולו את בניהם ושיחללו שבתות and on this day the גזירה was revoked.

אי ס"ד בטלה מגילת תענית קמייתא בטול אחרנייתא מוסיפין  
 If we hold that the Megillas Taanis was abolished and all the Yomim Tovim mentioned there were abolished as well, why would the Chachamim be adding new Yomim Tovim ?

5

**The חכמים instituted a Yom Tov on the 28th of Adar**  
*When the goyim repealed a גזירה*  
*לא יעסקו בתורה*  
*ולא ימולו את בניהם ושיחללו שבתות*

**אי ס"ד בטלה מגילת תענית קמייתא בטול - אחרנייתא מוסיפין?**





6 The gemara answers that the truth is, it is a מחלוקת תנאים whether or not מגלת תענית was abolished or not, and that this story would follow the opinion that they did not abolish מגלת תענית.

The gemara at the end concludes להלכה, that in fact the מגלת תענית was abolished, with the exception of two Yomim Tovim: Chanukah and Purim.

6

*The truth is*  
**מחלוקת תנאים**  
*It's a*  
*This story would follow the opinion that they did NOT abolish מגלת תענית*

*The gemara concludes להלכה...*  
**מגלת תענית**  
**WAS ABOLISHED**  
*with the exception of*  
**Chanukah & Purim**

7 The gemara then returns to continue discussing our mishna על אלול מפני ר"ה ועל תשרי מפני תקנת המועדות Messengers were sent out by the Beis Din in Elul because of Rosh HaShana and in Tishrei in order to insure that the Yomim Tovim occur in its proper day.

The gemara asks:  
 כיון דנפקי להו אאלול אתשרי למה להו  
 But once we know when Rosh Chodesh Elul comes out, we automatically know when Rosh HaShana will fall out, as we have learned - מימות עזרא ואילך לא מצינו אלול מעובר -  
 From the time of Ezra, Elul was never 30 days, but rather only 29 days, if so we just need add 29 days from Rosh Chodesh Elul in order to know the day Rosh HaShana should be.

7

על אלול מפני ראש השנה  
 ועל תשרי מפני תקנת המועדות

כיון דנפקי להו אאלול אתשרי למה להו?  
 מימות עזרא ואילך לא מצינו אלול מעובר

8 The gemara answers לא מצינו דלא איצטריך הא איצטריך מעברין ליה If however there would be a need, Beis Din would be מעבר אלול, if so we can never really be sure, therefore Beis Din needs to send out messengers for Tishrei as well.

8

**לא מצינו דלא איצטריך**  
**הא איצטריך מעברין ליה**  
*If there would be a need, Beis Din would be מעבר אלול, if so we can never be sure*





9 The gemara then questions why the mishna does not add the case of where messengers should be sent out for אדר שני in a leap year. As Rebbe had taught clearly elsewhere in a Braisa רבי אומר אם נתעברה השנה יוצאין אף על אדר השני מפני הפורים

9

*The gemara questions why the mishna does not add that messengers should be sent for אדר שני*

כי יצא:

רבי אומר  
אם נתעברה השנה  
יוצאין אף על אדר השני  
מפני הפורים

10 While the gemora originally wanted to suggest that their argument was in regards to whether מצות הנוהגות בשני נוהגות בראשון - that is - if one already performed the Mitzvos of Purim in Adar, and then the Chachamim decide to add a second Adar to make a leap year, does he need to do the mitzvos over again? - But the gemora rejects this idea and says that both our Mishna and the Braisa of Reb Mier hold מצות הנוהגות בשני אין נוהגות בראשון that if one already performed the Mitzvos of Purim in Adar, he would still need to perform the Mitzvos of Purim over again.

10

*The gemora wanted to suggest... Their argument was in regards to whether מצות הנוהגות בשני נוהגות בראשון*

~~X~~

*The gemora rejects this and says both hold מצות הנוהגות בשני אין נוהגות בראשון*

11 However they argue, whether מלא אדר is always 30 days, in which case we can calculate ourselves when Purim would fall out in Adar Sheni, which is what our mishan seems to hold, whereas Rebbe holds that Adar can sometimes be 29 days and sometimes 30 days, therefore messengers must be sent to inform the public, so that they will know when Purim falls out in Adar Sheni.

11

*They argue, whether...*

אמר:	רבי:
אדר א' is always 30 days	אדר א' can be 29 days

