



**A** בס"ד  
Intro

Today we will learn בע"ה of ראש השנה of דף כא

Some of the topics we will learn about today include:

The concept of Yom Tov Shenii in the diaspora

Certain guidelines for when to make a leap year based on seasonal calculations.

**A**

*The concept of*  
**יום טוב שני**  
*in the diaspora*

*Guidelines*  
*for when to make a*  
**LEAP YEAR**  
*based on seasonal calculations*

**B** The Halacha that the witnesses may be מחלל שבת on their way to testify about sighting the new moon so that Beis Din can proclaim Rosh Chodesh - But the messengers may NOT be מחלל שבת on their way to inform the outlying areas of Rosh Chodesh so that they could observe Yom Tov properly

Sources in the Torah for this Halachah, and further discussion about this topic

**B**

<p><i>Messengers</i> <b>MAY NOT BE</b> <b>מחלל שבת</b> <i>to inform</i> <i>the outlying areas</i> <i>of Rosh Chodesh</i> <i>So they could observe</i> <i>Yom Tov properly</i></p>	<p><i>Messengers</i> <b>MAY BE</b> <b>מחלל שבת</b> <i>To testify</i> <i>about sighting</i> <i>the new moon</i> <i>So Beis Din can</i> <i>proclaim Rosh Chodesh</i></p>
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**C** Aggadic discussion about the high spiritual level that Moshe Rabeinu was zoche to attain in his lifetime

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

The Torah states;

שמור את חודש האביב ועשית פסח לה' אלקיך

From where we learn out that we should take precautions that the Yom Tov of Pesach should always fall out in the spring. This is accomplished by adding a second month of Adar, according to our set calendar, 7 times out of every 19 years, in order to synchronize the Lunar calendar with the Solar calendar, which runs for approximately 11 days longer each year than its counterpart Lunar calendar.

**C**

*Aggadic discussion*  
*about the high spiritual level*  
*that Moshe Rabeinu was zoche to*

**שנה מעוברת**  
**שמור את חודש האביב**  
**ועשית פסח לה' אלקיך**





D

עדות החודש

In the times of the Bais HaMikdash, the new month would be determined by the Sanhedrin, which sat in the Lischas HaGazis.

When witnesses observed a new moon, they would travel to Yerushalayim to testify before Beis Din. After questioning them to determine their accuracy, the Beis Din would pronounce the beginning of the new month.

Once the new month was proclaimed, Beis Din would send messengers to inform the rest of Eretz Yisrael and beyond, specifically in those months which contained Yomim Tovim or fast days that are dependent upon the date of the month.

ביעור חמץ

Aside from the איסור of eating חמץ on Pesach, there are also two בל יראה which prohibit owning חמץ on Pesach, which are ימצא.

The איסור of בל יראה is learned from the Pasuk

לא יראה לך חמץ ולא יראה לך שאור בכל גבולך

The איסור of בל ימצא is learned from the Pasuk

שבעת ימים שאור לא ימצא בבתיכם

Since one is prohibited from having חמץ in their possession on Pesach -

Plus the תשביתו of עשה - he must remove or destroy all חמץ before Pesach.

D

## עדות החודש





1 So let's review.....

The Gemara continues its discussion about קידוש החודש:

אמר רבי זירא אמר רב נחמן כל ספיקא לקמיה שדינן  
If בני הגולה do not know which day was proclaimed as Rosh Chodesh, and it is a month that contains Yomim Tovim, they must hold two days Yom Tov out of ספק.

1 קידוש החודש

אמר רבי זירא אמר רב נחמן

**כל ספיקא לקמיה שדינן**

*If בני הגולה do not know which day was Rosh Chodesh, they hold 2 days Yom Tov out of ספק*

2 Which two days?

Rav Nachman teaches that they must go forward, not backward. This means: They count the 30th day of the previous month as the 1st day of the new month - assuming the previous month to have been a חודש חסר of 29 days.

Based on that, the 15th day is Yom Tov Pesach or Sukkos. They must also observe the NEXT day, the 16th as Yom Tov, because, perhaps the previous month was extended to be a חודש מלא, a full month of 30 days, and the 31st day was proclaimed Rosh Chodesh, as the 1st day of the new month. If so, what they consider the 16th is actually the 15th day of the month, and Yom Tov.

However, they do NOT have to observe the earlier day, the 14th as Yom Tov, because there is no possibility, for what they consider the 14th to be the 15th, as the 29th day was certainly not proclaimed Rosh Chodesh, because there cannot be a month of only 28 days.

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2 Which 2 days?

Rav Nachman teaches

**They must go FORWARD**

*They count the 30th day as the 1st day of the month*

*Yom Tov*

3 The Gemara continues with a related Halachah:

מכריז ר' יוחנן  
- R' Yochanan announced:  
כל היכא דמטו שלוחי ניסן  
ולא מטו שלוחי תשרי

Regarding those cities which the messengers could reach by Pesach, but could not reach by Sukkos - Rashi explains: As the Gemara on Amud Beis teaches;

על קריאתם אתה מחלל  
ואי אתה מחלל על קיומן

The עדים may be מחלל שבת on their way to testify about sighting the new moon so that Beis Din can proclaim Rosh Chodesh - But the שלוחים may NOT be מחלל שבת on their way to inform the outlying areas of Rosh Chodesh so that they could observe Yom Tov properly.

3 מכריז ר' יוחנן

**כל היכא דמטו שלוחי ניסן  
ולא מטו שלוחי תשרי**

Rashi explains...

ואי אתה מחלל על קיומן <i>To inform the outlying areas of Rosh Chodesh So they could observe Yom Tov properly</i>	על קריאתם אתה מחלל <i>To testify about sighting the new moon So Beis Din can proclaim Rosh Chodesh</i>
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4 Therefore, in Nissan the שלוחים have all days, other than Shabbos, available for travel. As a result, they can reach more distant communities of the diaspora from Rosh Chodesh until Pesach, as opposed to Tishrei, when in addition to Shabbos, they may not travel on Rosh Hashanah and Yom Kippur.

4

Therefore...

<p><b>ולא מטו שלוחי תשרי</b></p> <p><i>In addition to Shabbos, they may not travel on Rosh Hashanah and Yom Kippur</i></p>	<p><b>כל היכא דמטו שלוחי ניסן</b></p> <p><i>They have all days, other than שבת, for travel. They can reach more distant communities until Pesach</i></p>
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5 Halachically, these communities would observe one day of Yom Tov Pesach, when they were certain of the date, and two days Yom Tov Sukkos, when they were doubtful of the date. However, R' Yochanan decreed;  
ליעבדו תרי יומי  
גזירה ניסן אטו תשרי  
They should observe two days of Yom Tov Pesach, because otherwise, they might become lax and observe only one day of Yom Tov Sukkos as well.  
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5

Halachically...

*These communities would observe  
one day of Pesach  
when they were certain of the date*

*However,  
ליעבדו תרי יומי;  
R' Yochanan decreed;  
גזירה ניסן אטו תשרי*

6 The Gemara continues:  
שלח ליה רב הונא בר אבין לרבא  
כד חזית דמשכה תקופת טבת עד שיתסר בניסן  
עברה לההיא שתא  
When you see that the winter season, known as תקופת טבת, will continue until the 16th of Nissan, then you should make that year a leap year.  
ולא תחוש לה - And do not heed any other opinions.  
This is learned from the Pasuk  
שמור את חדש האביב  
From which we learn  
שמור אביב של תקופה שיהא בחדש ניסן  
Guard the spring season, תקופת ניסן, to make sure that it starts in the beginning of the month of Nissan.  
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6

אלח איבי רב פונא בר אבין לרבא

**כד חזית דמשכה תקופת טבת**

*Winter season*

**עד שיתסר בניסן**

**עברה לההיא שתא**

ולא תחוש לה

**שמור את חודש האביב**

*שמור אביב של תקופה*

*ליכא בחול ניסן*





7 And finally, Rav Nachman taught the נחותי ימא, those who travel the seas, - and cannot be notified of Rosh Chodesh - that when they see a full moon, they should perform ביעור חמץ, as the gemara explains that generally the full moon is visible on the 15th of the month, however for sea travelers, for whom דמגלו להו, עלמא, the entire sky is clearly visible to them, a full moon is already visible on the 14th of the month, which is the time for בדיקת חמץ.

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7 *Rav Nachman taught*  
**נחותי ימא**  
When they see a full moon,  
they should perform ביעור חמץ

- ▶ *Generally*  
The full moon is visible  
on the 15th of the month
- ▶ *However, for sea travelers  
for whom the entire sky is clearly visible*  
A full moon is visible  
on the 14th of the month

8 Zugt the Mishnah:  
על שני חדשים מחללין את השבת  
על ניסון ועל תשרי  
שבהן שלוחין יוצאין לסוריא  
ובהן מתקנין את המועדות

For the two months of Nissan and Tishrei, the עדים may be מחלל שבת on their way to testify about sighting the new moon, because Rosh Chodesh of these months sets the date for the Yomim Tovim.

וכשהיה בית המקדש קיים מחללין אף על כולן מפני תקנת הקרבן  
And when the Bais HaMikdash stood the עדים were allowed to be מחלל שבת every month, in order to bring the Korban Mussaf of Rosh Chodesh.

The Gemara questions the point that messengers are sent out only for these two months, from a previous Mishna על ו' חדשים השלוחין יוצאין, that messengers are sent for 6 months which have any type of Yom Tov in them.

8 *מלבי"ם*  
**וכשהיה בית המקדש קיים מחללין אף על כולן**  
**על שני חדשים מחללין את השבת על ניסון ועל תשרי**  
*לבקן שלוחין יוצאין לסוריא ובהן מתקנין את המועדות*



*Previous Mishna:*  
**על ו' חדשים השלוחין יוצאין**

*Which have any type of Yom Tov in them*

9 The gemara explains that for those 6 months messengers are sent out the previous evening, if the moon was clearly seen that evening, and we are certain that the Beis Din will proclaim Rosh Chodesh the following morning. However, Nissan and Tishrei, the messengers do not travel until the morning, when they actually hear the Beis Din pronounce the words מקודש מקודש. Since the Yomim Tovim are set according to these two months, the messengers must actually hear the pronouncement from Beis Din before leaving.

9 *For those 6 months...*  
*Messengers are sent the previous evening, if the moon was clearly seen that evening, and we are certain Beis Din will proclaim ר"ח the following morning*  
*Nissan and Tishrei,*  
*Messengers don't travel until the morning, when they actually hear the Beis Din pronounce מקודש מקודש*





10 The gemara brings the source for allowing witnesses to travel even on Shabbos to come and testify about the new moon. The pasuk says;  
אלה מועדי ה' אשר תקראו אותם במועדם

As Rashi explains:

קידוש ה' which is referring to וזמן קריאתו של זמן קריאתו החודש, and this must be במועדם, in its proper time, even if it means being שבת מחלל.

However, from the words ותקראו אותם we learn

על קריאתם אתה מחלל ואי אתה מחלל על קיומן

Only for the purpose of sanctifying the new month may one be מחלל שבת, but not for the fulfillment of the new month, meaning that messengers may not be מחלל שבת to inform the public of when ראש חודש was set.

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10 SOURCE for allowing witnesses to travel on Shabbos

אלה מועדי ה' אשר תקראו אותם במועדם

הזכירם על קריאתם אתה מחלל ואי אתה מחלל על קיומן

שלא יעבור המועד של זמן קריאתו Even if it means being שבת מחלל

11 Zugt the Mishnah: בין שנראה בעליל בין שלא נראה בעליל מחללין עליו את השבת Whether or not the moon can be clearly seen, and one can safely assume that the moon will be clearly visible in Yerushalayim as well, one should travel even on Shabbos to testify.

רבי יוסי אומר אם נראה בעליל אין מחללין עליו את השבת

Rebbe Yosse holds that if the moon is seen clearly, they may not be מחלל שבת. There is no need to go, because we can assume that people in Yerushalayim have also seen it.

11 משנה:

אם נראה בעליל אין מחללין עליו את השבת

בין שנראה בעליל בין שלא נראה בעליל מחללין עליו את השבת

12 מעשה שעברו יותר מארבעים זוג ועיכבם ר"ע בלוד The Mishna relates that one time more than 40 pairs of witnesses were on their way to Yerushalayim to testify about the sighting of the new moon, and ר"ע prevented the extra pairs of witnesses from travelling on Shabbos

שלח לו ר"ג אם מעכב אתה את הרבים נמצאת מכשילן לעתיד לבא

Rabban Gamliel heard about this and commented to Rebbe Akiva, that such conduct will prevent people from traveling to Yerushalayim in the future, as they will assume that others saw the moon as well.

12 משנה: שעברו יותר מארבעים זוג ועיכבם ר"ע בלוד Prevented the extra pairs from travelling on Shabbos

אם מעכב אתה את הרבים נמצאת מכשילן לעתיד לבא!





13 The Mishnah used the word עליל to refer to a clear moon. The gemara quotes a pasuk in Tehillim using the word עליל, to show that עליל means clear.

אמרות ה' אמרות טהורות  
כסף צרוף  
בעליל לארץ  
מזוקק שבעתים

The words of Hashem are pure like purified silver, clear to the world, refined sevenfold.  
The Gemara then Darshens the end of the pasuk, מזוקק שבעתים, the end of the pasuk.

13 The Mishnah used the word עליל to refer to a clear moon

The words of Hashem are pure like purified silver, clear to the world, refined sevenfold  
אמרות ה' אמרות טהורות  
כסף צרוף  
בעליל לארץ  
מזוקק שבעתים

14 רב ושמואל חד אמר נ' שערי בינה נבראו בעולם  
There are 50 levels of בינה that were created in the world, and Moshe Rabenu was zoche to attain 49 of them, as the pasuk states:

ותחסרהו מעט מאלהים

Moshe Rabenu was missing but a small amount from the highest level.

is 7 x 7 = 49 שבעתיים

14 רב ושמואל...  
נ' שערי בינה נבראו בעולם  
ותחסרהו מעט מאלהים  
שבעתיים is 7 x 7 = 49  
בנביאים לא קם במלכים קם

15 The gemara continues by quoting the pasuk in Koheles; בקש קהלת למצוא דברי חפץ בקש קהלת להיות כמושה

Shlomo HaMelech asked to be able to reach the level of Moshe Rabenu

יצתה בת קול ואמרה לו וכתוב יושר דברי אמת  
It is clearly written;

ולא קם נביא עוד בישראל כמושה  
וחד אמר בנביאים לא קם במלכים קם

Another opinion says that Shlomo HaMelech did indeed reach the level of Moshe Rabeinu, as there was no נביא like him, Shlomo HaMelech. This מאן דאמר interprets the pasuk

בקש קהלת למצוא דברי חפץ

בקש קהלת לדון דינין שלא בעדים ושלא בהתראה  
Shlomo HaMelech wanted to judge cases based on the feelings of his heart, without witnesses and without התראה, when a Bas Kol came out and said;

וכתוב יושר דברי אמת  
It is clearly written;

על פי שנים עדים יקום דבר

A case can only be determined based on the testimony of two witnesses.

15 בקש קהלת למצוא דברי חפץ בקש קהלת לדון דינין שבלב שלא בעדים ושלא בהתראה  
יצתה בת קול ואמרה לו וכתוב יושר דברי אמת ולא קם נביא עוד בישראל כמושה  
בקש קהלת למצוא דברי חפץ בקש קהלת להיות כמושה  
יצתה בת קול ואמרה לו וכתוב יושר דברי אמת ולא קם נביא עוד בישראל כמושה

