

22 Sivan 5779  
June 25, 2019



Arachin Daf 9

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

**Range of Months**

The *Mishna* says that a year must have at least four full months (i.e., 30 days), while it is not appropriate to have more than eight. The two loaves of *Shavuos* were eaten on the second or third day after being baked, while the show breads of the table were eaten between nine to eleven days after being baked. A boy is circumcised between the eighth to twelfth day after being born.

The *Gemora* asks what the *Mishna* means when it says “it is not appropriate to have more than eight.”

Rav Huna says that the *Mishna* means that the Sages did not feel it appropriate to have more than eight full months.

The *Gemora* explains that since the lunar year is approximately 354 days (which would match six full and six short months), having nine full months would lead to the new moon for *Tishrei* appearing three days before the date of *Rosh Hashanah*, leading people to malign the Sages. Although eight full months would still make *Rosh Hashanah* two days after the new moon, a year can have eight full months if the preceding year was a leap year, with the extra month deficient, making the new moon appear one day later than *Rosh Hashanah*. Therefore, the two days added by eight full months will only lead to next *Rosh Hashanah* being one day late, which people do not notice.

Ulla explains the *Mishna* differently: The meaning is as follows: It did not seem right to the Sages to make more than eight deficient months. The *Tanna* of the *Mishna* was stating its reason: What is the reason that we do not make less than four full months per year? It is because it did not seem right to them to have more than eight deficient months.

The *Gemora* asks: Why not nine?

The *Gemora* explains that since the lunar year is approximately 354 days (which would match six full and six short months), having nine deficient months would lead to the old moon concluding three days after *Rosh Hashanah*, leading people to malign the Sages. Although eight deficient months would still lead to the old moon concluding two days after *Rosh Hashanah*, a year can have eight deficient months if the preceding year was a leap year, with the extra month full, making the old moon conclude one day after *Rosh Hashanah*. Therefore, the two days lost by eight deficient months will only lead to next *Rosh Hashanah* being one day early, and people will say that the new moon was seen by *Beis Din*; it is us who did not see it.

The *Gemora* asks: In what principle do they differ?

The *Gemora* answers: It is in regard to the intercalation of a year, for it was taught in a *braisa*: How long a period was added to the year? Thirty days. Rabban Shimon ben Gamliel said: A month (twenty-nine days).

The *Gemora* asks on Rav Huna from a *braisa*: *Shavuos* can fall only on the Day of the Waving (the day the omer offering was brought, which took place on the second day of *Pesach*; the *braisa* is stating that *Shavuos* will fall on the same day of the week as the second day of *Pesach*; this is because the counting of forty-nine days until *Shavuos* begins on that day – if, for example, the Day of Waving occurred on a Monday, the forty-nine days would be completed on a Sunday; *Shavuos*, the fiftieth day, will be on a Monday), and *Rosh Hashanah* can fall only on either the Day of the Waving or the night following the last day

of the full month of *Nissan* (on the same day of the week as the previous thirty-first day of *Nissan*).

The *Gemora* explains: Now, that is understandable according to Ulla, who holds that eight deficient months could be arranged, but not eight full ones; accordingly, this may happen as follows: if both (*Kislev* and *Sivan*) are deficient, *Rosh Hashanah* would fall on the Day of the Waving (normally, the twelve months of the year beginning with *Tishrei* are full and deficient in rotation; where there is a departure from this order, the only months affected are *Kislev* in the winter and *Sivan* in the summer, which months are made deficient instead of being normally full; now if both these months are made deficient, giving eight deficient months for the year, *Rosh Hashanah* will fall on the Day of Waving; this can be demonstrated by applying the mnemonic which tells us based on the days of the week of each of the days of *Pesach*, we can determine the day of the week of the future festivals; now, generally we know that the day of the week of the third day of *Pesach* – the same day of the week as the night after the day of *Nissan*'s intercalation – will be the same day of the week as *Rosh Hashanah*, but if one of the summer months (which is normally full) is made deficient, *Rosh Hashanah* will fall out one day earlier than usual, meaning that it will fall out on the same day as the Day of Waving (for the Day of Waving is one day before the third day of *Pesach*)), and if one is full and the other deficient, it falls on the night following the last day of the full month of *Nissan* (on the same day of the week as the previous thirty-first day of *Nissan*). However, according to Rav Huna, who maintains that eight full months may be arranged, it may happen that it falls on the night following the night following the last day of the full month of *Nissan* (which would be a third possibility)!?

The *Gemora* answers: Rav Huna could answer you: And is it any better according to Ulla? Only eight full months are not arranged, but we do make seven! Now, can it not happen that we arrange them not in winter but in the summer (see *Rashi* for why that might be done), with the result that *Rosh Hashanah* would possibly fall upon the night following the night following the last day of the full month of *Nissan* (which would be a third possibility)!?

Rather, the author of this *braisa* must be the 'Others,' for it was taught in a *braisa*: Others say: Between one *Shavuos* and the next *Shavuos*, and between one *Rosh Hashanah* and the next one, there is an interval (in the days of the week) of no more than four days (for they maintain that the twelve months were arranged that one month is full and the next one is deficient; accordingly, every year consisted of 354 days – when the days of the year are divided by seven, there will be a remainder of four – these are the four days of difference between the festival of one year and the festival of the following year), or in the case of a leap year, five days (will be the difference). [According to them, there can never be three full months between *Pesach* and *Rosh Hashanah*, and accordingly, *Rosh Hashanah* can never fall out on the night following the night following the last day of the full month of *Nissan*!]

But, the *Gemora* asks: In any event, according to the opinion of the 'Others,' it could not fall on the Day of the Waving either (for there cannot be more than three deficient months between *Pesach* and *Rosh Hashanah*)?

Rav Mesharshiya said: The *braisa* is referring to a leap year, and the prolongation of a year (the days in the month of the extra *Adar*) is by thirty days. Deduct one (full) month (from the three summer months that are usually full, and make one of them deficient) against the other (full one, that was made in the winter) and *Rosh Hashanah* will fall upon the Day of the Waving.

Rava notes that the novelty of the view of the 'Others' is that the *mitzvah* of sanctifying the month does not need to be based upon the seeing of the new moon (for they maintain that the arrangement of one month full and the next month deficient must always be maintained).

Ravina asked: But there are days made of hours (for the 793 *chalakim* above twenty-nine days and twelve hours in the lunar month, make in one year an additional eight hours (and 876 *chalakim*), and in three years, it will be twenty-four hours, resulting in an additional day to the year, which will cause there to be five days between one *Rosh Hashanah* and the next), and



days of thirty years (for the extra 876 chalakim every year will add into an extra day every thirty years)!?

The *Gemora* answers: Since they do not occur every year, he does not count them. (8b – 9b)

## INSIGHTS TO THE DAF

### *Birchas Hachodesh*

In the sefer Yereim (259) it is written: That which Jews all over the world have the custom to announce the new month on *Shabbos* before *Rosh Chodesh* (*birchas ha'chodesh*), this is not the sanctification of the new month, for we do not have the *Rosh Beis Din* amongst us and he is an integral and essential part of this *mitzvah*. The Rishonim established this custom merely as a way of notifying the people when *Rosh Chodesh* will be.

The Magen Avraham (O:C, 417) writes that it is, nevertheless, the custom to stand by *birchas ha'chodesh* - specifically when we are saying that "*Rosh Chodesh* will be on Such-and-such a day," similar to when *Beis Din* sanctified the new month, which was done while standing.

Reb Akiva Eiger (ibid) asks: Where is it found that the sanctifying of the month was done standing? On the contrary! It would seem from the beginning of the third *perek* of *Rosh Hashanah* that it was done while sitting!?

Reb Moshe Feinstein zt"l (O:C I; 142) answers this question based upon a *Gemora* in *Rosh Hashanah* (24a) which states that first the *Rosh Beis Din* would say, "*Mekudash*" – "It is sanctified," and then the entire congregation would say in unison, "*Mekudash, mekudash.*" And certainly, the entire congregation, who were there at the *Beis Din*, were not all sitting; they were standing! We find like this by the *mitzvah* of *chalitzah* as well, where the *Gemora* in *Yevamos* (106a) states that there is a *mitzvah* for all the people standing there to say "*chalutz hana'al.*"

Reb Moshe understands that the *Rosh Beis Din's* saying "*Mekudash*" was the *p'sak din* – the witnesses were fully cross-examined and the *Beis Din* came to a conclusion with respect of the new month. The *Rosh Beis Din* announced this ruling. Then, there was a *mitzvah* on the congregation to sanctify the new month. This, they accomplished, by saying, "*Mekudash, mekudash.*" He derives this from a Scriptural verse, and it can be inferred from the language of the Rambam, as well.

That which we recite *birchas ha'chodesh* is based upon the congregation's saying of "*Mekudash, mekudash.*" It is not on account of the *Rosh Beis Din's* announcement of the judgment, for this was already done by Hillel's *Beis Din* (when he arranged the calendar for the future). This is why the custom is to stand. The inference of the *Gemora* in *Rosh Hashanah* that they were sitting is only in reference to the *Beis Din*, not to the people standing there. It also stands to reason that the "*Mekudash, mekudash*" should be said standing, for this was the *mitzvah* of sanctifying the new month, and *mitzvos* (as a general rule) are performed while standing.

## DAILY MASHAL

### *Who Will Live and Who Will Die?*

HaGaon Rav Y. Michel Feinstein zt"l said: Some think that a person is born to live long unless his judgment emerges negatively on *Rosh Hashanah* and Yom Kippur but they err! If it were so, why is there a need for a book of the living? Hashem should suffice with the book of the dead and those who aren't inscribed there should remain alive! We thus see that no one can be sure before the day of judgment. Someone who remains alive remains so only because he was judged favorably and not because of any *chazakah* of living.