

Halacha 1

All the statements made previously regarding the [prerogative to] sanctify Rosh Chodesh because of the sighting of the moon, and [to] establish a leap year to reconcile the calendar or because of a necessity, apply to the *Sanhedrin* in *Eretz Yisrael*. [For it is they] alone, or a court of judges possessing *semichah* that holds sessions in *Eretz Yisrael* and that was granted authority by the *Sanhedrin*, [who may authorize these decisions].\(^1\)...\(\text{When}\), however, there is no *Sanhedrin* in *Eretz Yisrael*, we establish the monthly calendar and institute leap years solely according to the fixed calendar that is followed now.

Halacha 3

When did the entire Jewish people begin using this calendar? At the conclusion of the Talmudic period, when *Eretz Yisrael* was in ruin, and an established court no longer remained there. In the era of the Sages of the Mishnah, and in the era of the Sages of the Gemara until the time of Abbaye and Ravvah, [the people] would rely on the establishment [of the calendar] in *Eretz Yisrael*.

Halacha 4

When the *Sanhedrin* functioned and the calendar was established based on the sighting [of the moon], the inhabitants of *Eretz Yisrael* and, [similarly, the inhabitants of] all the places where the messengers of Tishrei¹⁰ would arrive, would celebrate the holidays for one day only. The inhabitants of the distant places that were not reached by the messengers of Tishrei would celebrate two days because of the doubt involved. For they did not know the day that the inhabitants of *Eretz Yisrael* established as [the beginning of] the new month.

Halacha 5

In the present era, when the *Sanhedrin* no longer exists, and the court of *Eretz Yisrael* establishes [the months] according to the [fixed] calendar,¹¹ according to law, it would be appropriate for [Jews] throughout the world to celebrate the holidays for one day alone.¹² For [the inhabitants of] the distant regions of the diaspora and the inhabitants of *Eretz Yisrael* rely on the same [fixed] calendar and establish [the festivals] accordingly. Nevertheless, the Sages ordained [that the inhabitants of the diaspora] retain the custom of their ancestors.¹³

Rumbum Hilchot Kiddush Hacharlish Chiphr 5



ְ חַחֹרֶשׁ חַּוָּה. [מַהוּ ״הַּוָּה״?] רַבִּי עֵקִיכָא אוֹמֵר: זָה אָחָר מִשְׁלֹשָׁה דְּכְרִים שַׁנְּחְקַשָּׁה בָּהָן מֹשָׁה, וְהָרְאָהוּ הַמְּלוֹם אָת כַּלֶּן בְּאָצְבַע [ן״זָה״ הַרֵי הוּא בְּאֹפָן מוּחָשׁ כְּמַרְאָה עָלְיו בְּאָצְבַע] כַּיוֹצֵא בַּדְּכָר אַתָּה אוֹמֵר: ״וְזָה לְכֶם הַשְּׁמֵא״ [ויקרא י״א כ״ט]. כַּיוֹצֵא בָּזָה ״וְזָה מַעֲשֵׂה הַמְּנְרָה״ [במדבר ח׳ ד׳]. [שְׁנְּחְלֵשְׁה מֹשֶׁה בַּהַבָּנַת הָעְּיָן לְכָם הַשְּׁמָא לוֹ הַקְּדוֹשׁ בָּרוּךְ הוּא הַדְּכָר בְּמוּחָשׁ]. וְיֵשׁ אוֹמְרִים אַף בְּשְׁחִיטָה נְתְקַשָּׁה מֹשֶׁה, שָׁנָאֲמַר: ״וְזָה אֲשֶׁר הַעֵּשֶׂה עַל הַמִּזְבַּחֵ״ [שמות כ״ט ל״ח] [עיין רש״י].

אַ דָּבָר אַחֵר: "חַחֹדֶשׁ תַּזָּה לָכָם". מָשֶׁל וַלְמָה תַדָּבָר דּוֹמָהיַז לְמֶלֶךְ שֶׁתַיִּוּ לוֹ אוֹצְרוֹת מְלַאִים וָהָב וָבָפֶרְ, אַבְּנִים טוֹבוֹת וּמַרְגָּלִיוֹת, וְהָיָה לוֹ בֵּן אָחָר. כָּל וְמֵן שְׁהָיָה הַבֵּן קְטָן, הָיָה אָבִיו מְשַׁמֵּר אָת הַפּל; הְגְּדִיל אַבְנִים טוֹבוֹת וּמַרְגָּלִיוֹת, וְהָיָה לוֹ בֵּן אָחָר. כָּל וְמֵן שְׁהָיָה הַבֵּן קְטָן, הָיָה אָבִיו מְשַׁמֵּר אָת הַפּל; הְגְּדִיל

ִּחָרֵי הַפּל מָסוּר לְּדְּ. הַבִּי הַפּל מָסוּר לְדְּ.

פּֿוֹרָ הַנְּמָנִּים בְּיָדִיֹן, פֵּיוָן שְׁעָמְדוּ יִשְּׁרָאֵל, מָסֵר לָהָם הַפּל, שְׁנָּאֲמַר: "וְהָינּ לְאֹתֹת וּלְמוֹעֲדִים" וַבראשית אי י"ד). [שְׁהָינּ כָּל סִוֹרֵי הַוְּמַנִּים בְּיָדִיֹן, פֵיוָן שְׁעָמְדוּ יִשְׁרָאֵל, מָסֵר לָהָם הַפּל, שְׁנָּאֲמַר: "הַחֹדֶשׁ הַזָּה לָכֶם". ושמות רבה פרק טיז לין

בְּיָדִי, שְׁנָאֲמֵר: "עַשָּׁה יָדַהַ לְמוֹעֲדִים" [תהלים ק"ר י"ט]. אַבֶּל מִנְאוֹ וְאֵילֶךְ הָרֵי מְסוּרָה בְּיָדֶבֶם בּרְשׁוּתְכָם; [שמות רבה פרק ט"ו ג'] ב. תחוש תור לכם. [מהר "לכם"?] אמר להם הקרוש ברוף הרא לישואל: לשעבר היה (הדבר מסגר) אָם אָמַרְמָּם הַן - הַן, אָם אַמַרְמָּם לָאו - לָאו, מבָּל מָקוֹם יָהֵא הַחֹדֶשׁ תַּדָּה לָכֶם. וְלֹא עוֹד אָלָא אָם בָּקְשְׁמָּם לְצָבֵּר אָת הַשָּׁנָה, הַרֵינִי מְשְׁלִים [מַסְכִּים] עִמֶּכֶם, לְכָךְ כְּתִיב: ״הַתְדֶשׁ הַזָּה לֶכֶם״.

"The heavenly angels approach the Holy One Blessed Be He and ask:
'Master of the world, when is Rosh Hashana?' God responds: 'Why are you

felt court'

asking me? You and I must inquire of the earthly court.'

"If the earthly court declares: 'Today is Rosh Hashana!' the Holy One
Blessed Be He proclaims to the angels: 'Erect a podium! Call the prosecuting attorneys; call the defense attorneys! My children have declared: Today
is Rosh Hashana!'

"If the earthly court determines to delay the holiday, the Holy One Blessed Be He declares to the heavenly angels: 'Remove the podium! Remove the prosecuting attorneys; remove the defense attorneys! My children have decided to postpone the holiday for a day."

Yerishalm: Rosh Hashana 1:3

One might think that the obligation to discuss the Exodus commences with the first day of the month of Nissan, but the Torah says: 'You shall tell your son on that day.'

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Time-awareness is the singular faculty of the free man, who can use or abuse it. To a slave, it is a curse or a matter of indifference. It is not an instrument which he can harness to his purposes. The free man wants time to move slowly because, presumably, it is being employed for his purposes.⁸

Retrospection refers to man's ability to re-experience the past, to feel deeply that which is only a memory, to transport an event of the distant past into a "creative living experience" of the present.

Anticipation is man's projection of visions and aspirations into the future. Indeed, his present life is regulated in expectation of the fulfillment of these dreams. His present is shaped by his vision of the future.

Appreciation embraces the present as a precious possession, as inherently worthy.... Retrospection and anticipation are significant only insofar as they transform the present. In every fraction of a second, visions can be realized or destroyed.¹²

Reflections of

the meeting of heavenly bodies, the renewed illumination of the moon by the sun, that produces the beginning of the month; it is not this natural phenomenon that the New Moon celebrates. Rather, each time the moon reunites with the sun and receives from it new light, God wants His people to find their way back to Him, so that His light may again shine forth on them, no matter where they may be or through what periods of darkness they may have to pass in their path through history. The encounter between the moon and the sun is only a symbol and occasion for our reunion with God; the renewal of the moon is a symbol and an occasion for our own renewal.

Raw Horse

Shmos 12:2