

Emor- Jewish Time

Rabbanit Leab Sarna | 5783

1. Leviticus 23:1-5

ה' spoke to Moses, saying: Speak to the Israelite people and say to them: These are My fixed times, the fixed times of ה', which you shall proclaim as sacred occasions. On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of ה' throughout your settlements. These are the set times of ה', the sacred occasions, which you shall celebrate each at its appointed time: In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to ה',

ויקרא כ"ג:א'-ה'

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי ה' אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּהֶם הֵם מוֹעֲדֵי: שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלָאכָה לֹא תַעֲשׂוּ שַׁבַּת הוּא לֵה' בְּכֹל מוֹשְׁבֹתֵיכֶם: {פ} אֵלֶּה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין הָעֶרְבִים פָּסַח לֵה':

2. Rashi on Leviticus 23:2:1-4:1

דבר אל בני ישראל, מועדי ה' — This means, Regulate the festive seasons in such a manner that all Israel should become practised in them (their observance). Hence we derive the law that they (the Sanhedrin) proclaim a leap-year (i. e. intercalate a second Adar) for the sake of those living in the diaspora who have already left their homes in order to go up for the festival but have not yet arrived in Jerusalem (Sifra, Emor, Section 9 1; cf. Sanhedrin 11a).

ששת ימים — What relation is there between the Sabbath (the day that is invariably fixed by God as the holy day) and the festive seasons (the times of which are variable, being dependent upon the proclamation of the Sanhedrin)? But by putting both into juxtaposition Scripture intends to teach you that he who desecrates the festivals is regarded as though he had desecrated the Sabbath, and that he who keeps the festivals is regarded as though he had kept the Sabbath (Sifra, Emor, Section 9 7)

. אלה מועדי ה' — Above (v. 2), where similar words are used, Scripture is speaking of proclaiming the year to be a leap-year, here it is speaking of the קדוש החדש, sanctification of the month (a technical expression denoting proclaiming when is the New Moon — the beginning of a month) (Sifra, Emor, Chapter 10 1).

רש"י על ויקרא כ"ג:ב'/א'-ד':א'

דבר אל בני ישראל, מועדי ה'. עשה מועדות שיהיו ישראל מלמדין בהם, שמעברים את השנה על גליות שנגזקו ממקומן לעלות לרגל ועדין לא הגיעו לירושלים (ספרא):

ששת ימים. מה ענין שבת אצל מועדות? ללמדך שכל המחלל את המועדות מעלין עליו כאלו חלל את השבתות, וכל המקיים את המועדות מעלין עליו כאלו קיים את השבתות (שם):

אלה מועדי ה'. למעלה מדבר בעבור שנה וכאן מדבר בקדוש החדש:

3. Rosh Hashanah 24a:9-17

MISHNA: After the witnesses have been examined and their testimony accepted, **the head of the court says:** It is **sanctified**. **And all the people respond after him:** It is **sanctified**; it is **sanctified**. **Whether** the moon **was seen at its** anticipated **time**, on the thirtieth day of the previous month, **or whether** it **was not seen at its** anticipated **time**, in which case witnesses are not necessary to establish the following day as the New Moon, the court **sanctifies it**

ראש השנה כ"ד א:ט'-י"ז

מתני' ראש בית דין אומר: "מקודש", וכל העם עונין אחריו: "מקודש מקודש". בין שנגזקה בזמנו, בין שלא נגזקה בזמנו — מקדשין אותו. ...

and formally proclaims the day as the New Moon....

GEMARA: The mishna teaches that **the head of the court** says: It is sanctified. The Gemara asks: **From where are these matters**, that the court must sanctify the New Moon, derived? **Rabbi Hiyya bar Gamda said** that **Rabbi Yosei ben Shaul said** that **Rabbi Yehuda HaNasi said** that **the verse states: “And Moses declared** to the children of Israel **the appointed seasons of the Lord”** (Leviticus 23:44). **From here** it is derived **that the head of the court says:** It is **sanctified**, as it is evident from the verse that Moses, whose status was equivalent to that of the head of the Great Sanhedrin, declared the appointed times of the Festivals and New Moons in a formal manner. § The mishna further teaches that after the head of the court says: It is sanctified, **all the people respond after him:** It is **sanctified**; it is **sanctified**. The Gemara asks: **From where do we** derive this? **Rav Pappa said** that **the verse states: “Which you shall proclaim them [otam]** to be sacred convocations” (Leviticus 23:2). Instead of *otam*, **read into** the verse: **You [atem]**, as though the verse stated: Which you shall proclaim, you. This superfluous word you teaches that the month must be proclaimed not only by the head of the court, but also by you, the people. **Rav Nahman bar Yitzhak said** that it is derived from the phrase: **“These are [bem] My appointed seasons”** (Leviticus 23:2). The term *bem* can also mean: They, which indicates that **they**, the people, **should** likewise **say** and announce **My appointed seasons**. The Gemara further asks: **Why do I** need the people to declare: It is **sanctified**; it is **sanctified, twice?** The Gemara answers that the reason is **that it is written: “Sacred convocations”** (Leviticus 23:2) in the plural, which indicates that they must announce it twice.

4. Mishneh Torah, Sanctification of the New Month 2:10

Once the court sanctifies the new month, it remains sanctified regardless of whether they erred unwittingly, they were led astray [by false witnesses], or they were forced [to sanctify it]. We are required to calculate [the dates of] the festivals based on the day that they sanctified [as the beginning of the new month].

Even if [a person] knows that [the court] erred, he is obligated to rely on them, for the matter is entrusted to them alone. The One who commanded us to observe the festivals is the One who commanded [us] to rely on them, as [implied by Leviticus 23:2]: “Which you will pronounce as days of holy convocation.”

5. Exodus 12:1-3

(1) ה' said to Moses and Aaron in the land of Egypt: (2) This month shall mark for you the beginning of the months; it shall be the first of

גמ' ראש בית דין וכו'. מנהגי מילי? אמר רבי חייא בר גמדה אמר רבי יוסי בן שאול אמר רבי: אמר קרא 'ויבר משה את מועדי ה' — מכאן שראש בית דין אומר "מקודש".

וקל העם עונין אחריו "מקודש מקודש". מנלן? אמר רב פפא: אמר קרא "אשר תקראו אותם", קרי ביה אדם. רב נחמן בר יצחק אמר: "אלה הם מועדי", הם יאמרו מועדי. "מקודש מקודש" תרי זימני למה לי? דכתיב: "מקראי קודש".

משנה תורה, הלכות קידוש החודש ב:י

בית דין שקדשו את החודש בין שוגגין בין מטעין בין אנוסים הרי זה מקדש וחגיבין הכל לתקן המועדות על היום שקדשו בו. אף על פי שזה יודע שטעו חגיב לקמיה עליהם שאין הדבר מסור אלא להם ומי שצוה לשמר המועדות הוא צוה לקמיה עליהם שנגאמר אשר תקראו אתם וגו'.

שמות י"ב:א'-ג'

(א) ויאמר ה' אל משה ואליהרן בארץ מצרים לאמר: (ב) החודש הזה לכם ראש

the months of the year for you. (3) Speak to the community leadership of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.

תְּדַבְּרוּ אֶל־כָּל־עַדְתֵי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ עֶזְה לְבֵית־אָבִת עֶזְה לְבֵית־: (ג)

6. Midrash Aggada Shemot 12:2

This month shall mark for you. The calculation of months, from the day that I created My world, I used to calculate the months and determine the leap years, from now onwards this is passed into your hands, and you are not passed into its hands.

מדרש אגדה שמות פרשת בא יב:ב

החדש הזה לכם. חשבונן של חדשים, שמיום שבראתי את עולמי הייתי מחשב חדשים ומעבר עוברים, מיכן ואילך מסור בידכם ואין אתם מסורים בידו:

7. Daat Zekenim on Shemot 12:2

This month. Like this you will see and kadesh-- and all is dependant on kiddush beit din. As Rabbi Oshaya said: when Israel arrives at Rosh Hashana, the Holy One says to the angels: set up a platform and take out the books for tomorrow I will come and judge the world. In the meanwhile, the beit din below gathers and adds in a leap day and pushes off Rosh Hashana to the next day. Then the Holy One doesn't judge the world on the day that He anticipated. The angels gathered before the Holy One and say to Him, "Master of the Universe, did You not tell us that tomorrow You would judge the world? And You will put off Your judgment for nothing?" He said to them, "behold My children have pushed off the judgement until tomorrow, and the thing is in their hands and you need to follow what they set-- for whatever they do is done with them."

דעת זקנים שמות יב:ב

החודש הזה. כזה ראה וקדש והכל תלוי בקדוש ב"ד כדא' ר' אושעיא כשישראל מגיעין לר"ה הקדוש ברוך הוא אומר למלאכי השרת העמידו בימה והוציאו ספרים כי למחר אני בא ודן עולמי בין כך ובין כך נמלכין ב"ד שלמטה ועברו ודחו ר"ה עד יום של אחריו למחר אין הקדוש ברוך הוא דן את עולמו באין מלאכי השרת לפני הקדוש ברוך הוא ואומרים לפניו רבה"ע לא כך אמרת לנו למחר אני דן את עולמי ונשמוט הדין באפס אומר להם בני דוחין את הדין עד למחר והדבר מסור בידם שאתם צריכין לילך אחר קביעותם וכל מה שהם עושין נעשה עמהם

8. Rabbi Samson Raphael Hirsch Siddur on השיאנו -

All of the festive seasons have had their origin in the history of Israel's founding, and their purpose is to help in effecting the fulfillment of the task which has been set for the people of Israel. It is only through the existence of Israel, then, that these festivals came into being, and it is for the sake of Israel that they continue to exist. The kedusha of Israel preceded that of the Zemanim. The Kedusha of the festive seasons stems from the kedusha of Israel itself; the very fixing of their dates each year is dependent upon the ibbur Shanna (the fixing of the calendar) and the kiddush hachodesh (the fixing of the new months) which must be performed by the highest authority in the Jewish nation.

9. SACRED AND PROFANE: Kodesh and Chol in World Perspectives, Joseph B. Soloveitchik

Qualitative and Quantitative Time

...Man encounters the alternative of molding time in a quantitative or qualitative pattern.

There are some people who live in quantitative, dead time. They measure time by the clock and by the calendar. For them there is no merger of the past and the future. The present itself is a lost moment. A year is endless. How much more so centuries and tens of centuries! These people are deprived of an historical consciousness; for history is the living experience of time.

The man, however, who lives in qualitative time has a different criterion of the experience of time than the quantitative experience. He measures time not by length-extension but by pure quality, creativity, and accomplishment. While for the man with a quantitative apprehension all fractions of time are equal because all

represent physical "t's"; for the man of qualitative apprehension, there is no equality among temporal fractions of time. Moments are heterogeneous. One may live an entire life span quantitatively, not having lived even a moment qualitatively. And, contrariwise, one may have lived a moment quantitatively and have lived through an eternity qualitatively. The alternative is up to man himself. The time norm is the highest criterion by which man, life, and actions should be judged.

.... There are some people who are always "time-thirsty." These are others, however, who are "time-saturated." One who fathoms the spirit of time becomes a yotzer olamoth, a creative personality. The problem of the creative personality today is one of time; it is too short. The finite character of time is one of the most crying tragedies of men's life. Yet, if a man lives by quantitative measurements, the problem of time is reversed; he is surfeited by it. The individual who measures time in purely quantitative terms is an essentially passive personality. He is a recipient and not a giver, a creature rather than a creator. His prototype is the slave. The slave has no time consciousness of his own, for he has no time of his own. The awareness of הזמן גרמא, the full intuition of the qualitative moment, is alien to him. Absolved by homogenous, changeable time, he lacks affinity for a duty whose execution depends solely on time, on a "now" and "not later"; upon a "today" and "not tomorrow"; upon a night whose dawn cancels the opportunity, upon a day whose sunset eliminates the possibility. He does not understand the full impact of such dicta as "אם לא עכשיו אימתו" ("If not now, then when?") [Avoth 1:14] [and] "אם שיהקה לך" ("If the hour beckons, do not delay").

From Slavery to Freedom

The basic criterion which distinguishes freeman from slave is the kind of relationship each has with time and its experience. Bondage is identical with passive intuition and reception of an empty, formal time stream. When the Jews were delivered from the Egyptian oppression and Mosheh rose to undertake the almost impossible task of metamorphosing a tribe of slaves into a "nation of priests" [Shemoth 19:6], he was told by G d that the path leading from the holiday of Pesach to Shavu'oth, from initial liberation to consummate freedom (Gillui Shechinah, Revelation), leads through the medium of time. The commandment of sefirah was entrusted the Jew; the wondrous test of counting forty-nine successive days was put to him. These forty-nine days must be whole. If one day be missed, the act of numeration is invalidated.

A slave who is capable of appreciating each day, of grasping its meaning and worth, of weaving every thread of time into a glorious fabric, quantitatively stretching over the period of seven weeks but qualitatively forming the warp and woof of centuries of change, is eligible for Torah. He has achieved freedom.

We may say then that qualitative-time consciousness is comprised of two elements: First, the appreciation of the enormous implications inherent in the fleeting moments of the present. No fraction of time, however infinite, should slip through the fingers, left unexploited; for eternity may depend upon the brief moment. Secondly, the vicarious experience, while in the present, of the past and future. No distance, however removed, should separate one's time consciousness from the dawn of one's group or from the eschatological destiny and infinite realization of one's cherished ideals.

10. Rosh Hashanah 24b:13-25a:6

ראש השנה כ"ד ב"ג-כ"ה א"ו

MISHNA: There was an incident in which two witnesses came to testify about the new moon, and they said: We saw the waning moon in the morning in the east, and that same day we saw the new moon in the evening in the west. Rabbi Yoḥanan ben Nuri said: They are false witnesses, as it is impossible to see the new moon so soon after the last sighting of the waning moon. However, when they arrived in Yavne, Rabban Gamliel accepted them as witnesses without concern.

מתנניי מעשה שבאו שנים ואמרו: ראינוהו שחרית במזרח, וערבית במערב. אמר רבי יוחנן בן נורי: עדי שקר הם. בשבאו ליבנה קיבלו רבן גמליאל.

And there was **another** incident in which **two** witnesses **came and said**: **We saw** the new moon **at its** anticipated **time**, i.e., on the night of the thirtieth day of the previous month; however, **on the** following **night**, i.e., the start of the thirty-first, which is often the determinant of a **full**, thirty-day month, **it was not seen**. And nevertheless **Rabban Gamliel accepted their** testimony and established the New Moon on the thirtieth day. **Rabbi Dosa ben Horkinas** disagreed and **said**: **They are false witnesses; how can** witnesses **testify that a woman gave birth and the next day her belly is between her teeth**, i.e., she is obviously still pregnant? If the new moon was already visible at its anticipated time, how could it not be seen a day later? **Rabbi Yehoshua said to him**: **I see** the logic of **your statement**; the New Moon must be established a day later. Upon hearing that Rabbi Yehoshua had challenged his ruling, **Rabban Gamliel sent** a message **to him**: **I decree against you that you must appear before me with your staff and with your money on** the day on which **Yom Kippur occurs according to your calculation**; according to my calculation, that day is the eleventh of Tishrei, the day after Yom Kippur. **Rabbi Akiva went and found** Rabbi Yehoshua **distressed** that the head of the Great Sanhedrin was forcing him to desecrate the day that he maintained was Yom Kippur. In an attempt to console him, Rabbi Akiva **said to** Rabbi Yehoshua: **I can learn** from a verse **that everything that Rabban Gamliel did** in sanctifying the month **is done**, i.e., it is valid. **As it is stated**: “**These are the appointed seasons of the Lord, sacred convocations, which you shall proclaim** in their season” (Leviticus 23:4). This verse indicates that **whether** you have proclaimed them **at their** proper **time** or **whether** you have declared them **not at their** proper **time**, **I have only these Festivals** as established by the representatives of the Jewish people. Rabbi Yehoshua then **came to** **Rabbi Dosa ben Horkinas**, who **said to him**: **If we come to debate** and question the rulings of **the court of Rabban Gamliel**, we must **debate** and question the rulings of **every court that has stood from the days of Moses until now**. **As it is stated**: “**Then Moses went up, and Aaron, Nadav and Avihu, and seventy of the Elders of Israel**” (Exodus 24:9). **But why were the names of these seventy Elders not specified?** **Rather**, this comes **to teach that every set of three judges that stands as a court over the Jewish people** has the same status **as the court of Moses**. Since it is not revealed who sat on that court, apparently it is enough that they were official judges in a Jewish court. When Rabbi Yehoshua heard that even Rabbi Dosa ben Horkinas maintained that they must submit to Rabban Gamliel’s decision, **he took his staff and his money in his hand, and went to Yavne to Rabban Gamliel on the day on which Yom Kippur occurred according to his own calculation**. Upon seeing him, **Rabban Gamliel stood up and kissed him on his head**. **He said to him**: **Come in peace, my teacher and my student**. You are **my teacher in wisdom**, as Rabbi Yehoshua was wiser

ועוד, באו שנים ואמרו: ראינוהו בזמנו, ובלייל עיבורו לא נראה, וקיבלו רבן גמליאל.

אמר רבי דוסא בן הורפינס: עדי שקר הו, היאך מעידים על האשה שילדה ולמחר כריסה בין שיניה? אמר לו רבי יהושע: וראה אני את דבריך.

שלח לו רבן גמליאל: גזרני עליך שתבא אצלי במקלך ובמעוטיך ביום הכפורים שחל להיות בקשבונך.

הלך ומצאו רבי עקיבא מיצר, אמר לו: יש לי ללמוד שכל מה שעשה רבן גמליאל עשוי, שנאמר: "אלה מועדי ה' מקראי קודש אשר תקראו אתם", בין בזמנן בין שלא בזמנן — אין לי מועדות אלא אלו.

בא לו אצל רבי דוסא בן הורפינס, אמר לו: אם באין אנו לדון אחר בית דינו של רבן גמליאל, צריכין אנו לדון אחר כל בית דין ובית דין שעמד מימות משה ועד עכשיו. שנאמר: "ויעל משה ואהרן נדב ואביהוא ושבעים מזקני ישראל", ולמה לא נתפרשו שמותן של זקנים? אלא ללמד שכל שלישה ושלישה שעמדו בית דין על ישראל — הרי הוא כבית דינו של משה. נטל מקלו ומעותיו בידו, והלך ליבנה אצל רבן גמליאל ביום שחל יום הכפורים להיות בקשבונך. עמד רבן גמליאל ונשקו על ראשו, אמר לו: בוא בשלום רבי ותלמידי! רבי — בקמך, ותלמידי — שקבלת את דברי.

than anyone else in his generation, **and** you are **my student**, as you **accepted my statement**, despite your disagreement.