

Sabbath nor on a holiday. Consequently, it was regularly baked on Friday and consumed on the Sabbath of next week which is on the 9th day. If a holiday fell on Friday, it had to be baked on Thursday and was consumed on the 10th day; but if the two New Year's days fell on Thursday and Friday, it had to be baked on Wednesday and consequently it was consumed on the 11th day. Both Rashi and Tosafot<sup>46</sup> remark that when the two New Year's days fall on Thursday and Friday, the latter is the first day of Tishri, whereas Thursday is the 30th day of Elul, so that the Day of Atonement falls on Sunday, which is the 10th of Tishri. Otherwise, if Thursday would be the first of Tishri, the Day of Atonement would fall on the Saturday which was the day of removal of the shewbread, and the latter could not be consumed on the 11th day, as it was the Fast-day. Similarly, in the Mishna Arakhin 2.5 (13a) we read אין פוחתין משה טלאים המבוקרים בלשכת כדי לשבת ולשני ימים טובים של ראש השנה never less than six inspected lambs in the Chamber of Lambs, sufficient for the case when the two New Year's days fall immediately before the Sabbath." We thus see that the Mishna generally presupposes the observance of two New Year's days during the Second Commonwealth.

#### § 6. The Two New Year's Days are a Special Case of the Two New Moon Days.

The generally accepted theory is that the reason for the observance of two New Year's days is the necessity of having to observe two new moon days of Tishri. Hence

<sup>46</sup> See the parallel passage in Pes. 47a, where Rashi says והוא שבת לאו יום צום הוא דכשהיו באים עדים לאחר המנחה היו עושין אלול מעובר ומונין מיום לאו יום צום, ובתרא עיקר ומיניה מנינן יום הכפורים: say: נאכל. v. Tosafot *ibid.* שני; and thus they state also in Men. 100b שני. Rashi, however, in his commentary on the Mishna in Men. assumes that the counting begins from the



originally, the observance of two New Year's days was only a contingency incidental upon the event of the invisibility of the new moon in the evening of the 29th day of Elul. If the new moon was seen on that evening, the 30th day was observed as the only new moon day of Tishri and as the only New Year's day. If, however, the new moon was not seen on that evening in Jerusalem and the Court was in session throughout the 30th day, waiting for the appearance of witnesses who might possibly have seen the new moon, the custom was to observe this day as the new moon day of Tishri and as the New Year's day in holiness, with regard to abstention from work, the blowing of the shofar, and the other ceremonies complied with by the people in their private lives and in the synagogue. If the day passed, or — during the existence of the Temple — the time of the afternoon-offering arrived, and no witnesses appeared, the next day was observed as the official new moon — and New Year's day on which both the new moon and holiday sacrifices were offered in the Temple. In this case there were two New Year's days, but the first day was still counted to Elul, for that month became a full month, consisting of 30 days, and the second holiday was considered the time of the real new moon — and New Year's day, the first day of Tishri from which the days were counted for the observance of the Day of Atonement and the Feast of Tabernacles. This is the opinion of the Gemara (see, for instance, Beṣa 4b–5a and Erubin 39a), of Rashi and Tosafot, as we have seen above (§§ 5 and 4), and this is also expressly stated by Maimonides in his Code.<sup>47</sup> This close connection of the begin-

first New Year's day which is supposed to be the first day of Tishri, so that the 11th day practically falls on the Day of Atonement; see below, § 7, *sub* (4).

<sup>47</sup> See *ת"ק* 3.9 and 5.8, as quoted above, § 4 at the end.