

Seventh Day of Pesach
 כ"א ניסן תשפ"ב | April 22, 2022
 B'nai Israel Congregation
 Rabbi Mitchell Berkowitz

1. Bavli Rosh Hashana 18a

<p>MISHNA: In six months of the year the messengers go out from the court in Jerusalem to report throughout Eretz Yisrael and the Diaspora which day was established as the New Moon, the thirtieth or the thirty-first day since the previous New Moon. They go out in Nisan, due to Passover, in Av, due to the fast; in Elul due to Rosh HaShana; in Tishrei, due to the need to establish the correct dates on which to celebrate the Festivals; in Kislev, due to Hanukkah; and in Adar, due to Purim.</p>	<p>מתני' על ששה חדשים השלוחין יוצאין: על ניסן מפני הפסח, על אב מפני התענית, על אלול מפני ראש השנה, על תשרי מפני תקנת המועדות, על כסליו מפני חנוכה, ועל אדר מפני הפורים.</p>
<p>And when the Temple was standing, messengers would also go out in Iyyar due to small Passover, which occurs on the fourteenth of Iyyar.</p>	<p>וכשהיה בית המקדש קיים — יוצאין אף על אייר מפני פסח קטן.</p>

2. Bavli Rosh Hashana 22b

<p>MISHNA: Initially, after the court sanctified the new month they would light torches. After the Samaritans [Kutim] corrupted and ruined this method by lighting torches at the wrong times to confuse the Jews, the Sages instituted that messengers should go out to the Diaspora and inform them of the start of the month.</p>	<p>מתני' בראשונה היו משיאין משואות. משקלקלו הכותים, התקינו שיהו שלוחין יוצאין.</p>
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3. Bavli Beitzah 4b

<p>And now that we know the determination of the first day of the new month, what is the reason that we observe two Festival days in the Diaspora? Because they sent a warning from there, from Eretz Yisrael: Although now there is a fixed calendar and there is no uncertainty, be careful to observe the custom of your fathers that you received, because at times the monarchy will issue decrees of persecution restricting Torah study and the fixed calendar may be forgotten. And the people will come to have their proper observance of the Festivals be disrupted again.</p>	<p>והשתא דידעינן בקביעא דירחא, מאי טעמא עבדינן תרי יומי? משום דשלחו מתם: הזהרו במנהג אבותיכם בידיכם, זמנין דגזרו המלכות גזרה ואתי לאקלקולי.</p>
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4. Bavli Pesachim 50b

The residents of Beit She'an were accustomed not to travel from Tyre to Sidon (a short sea voyage) on Shabbat eve. Their children came before Rabbi Yoḥanan. They said to him: Due to their wealth, it was possible for our fathers to earn a living without traveling to the market on Friday; however, it is not possible for us. He said to them: Your fathers already accepted this upon themselves, and it remains in effect for you, as it is stated: "My son, hear your father's rebuke and do not abandon your mother's teaching" (Proverbs 1:8).

בְּנֵי בֵּיתְשָׁן נִהְיוּ דְלָא הוּוּ
אֶזְלִין מִצֹּר לְצִידוֹן בְּמַעְלֵי
שַׁבָּתָא. אֲתוּ בְּנֵיהוּ
קָמִיה דְּרַבִּי יוֹחָנָן, אָמְרוּ
לוֹ: אֲבָהֵתִין אֶפְשָׁר לְהוּ,
אֲנִן לֹא אֶפְשָׁר לָן. אָמַר
לְהוּ: כְּבָר קִיבְלוּ אֲבוֹתֵיכֶם
עֲלֵיהֶם, שְׁנֵאמַר: "שְׁמַע
בְּנִי מוֹסֵר אֲבִיךָ וְאַל תִּטּוֹשׁ
תּוֹרַת אִמְךָ".

5. Responsa, Orah Hayyim 496, Yom Tov Sheni Shel Galuyot, Rabbi Aaron Blumenthal (1963)

What should we do about *Yom Tov Sheni*? Granted that there is ample halakhic precedent for its abolition, the pivotal consideration is whether it is in the best interests of American Judaism to abolish it...

The simple truth of the matter is that Jewish observance in America is not strong enough in depth to justify the assumption that elimination of the second day will enhance our religious life...

Many of our colleagues have pointed to the need to discover new values in *Yom Tov Sheni*, and perhaps new symbols and ceremonials even for observant Jews. Such searching for new meanings might focus upon the new relationships between ourselves and the State of Israel.

6. "Why a Second Day Yom Tov?" Nathan Lopes Cardozo, *The Times of Israel*, May 13, 2018¹

[Rabbi Menachem Recanati, one of the great kabbalists of the 13th-14th century] tells us that it is impossible for people outside the Land of Israel to be as inspired by a particular festival as it is for people in the Land of Israel. Israel carries its own spirituality into any festival, and in only one day people are able to accomplish great spiritual achievements.

Outside of Israel, however, where the spiritual environment is not conducive to this kind of soul state, one needs two days to achieve the same goal...

In that case, we should state that it is erroneous to argue in favor of a one-day Yom Tov outside of Israel. Modern interpretations of Judaism, with their emphasis on greater spiritual quality, should only welcome such a rabbinical enactment instead of condemning it, since the quality of life in the modern-day Diaspora (even with all of its beauty) has definitely not been conducive to greater spiritual opportunities.

¹ <https://blogs.timesofisrael.com/why-a-second-day-yom-tov/>.