In our 1. tradition, we speak of two months as being
the "first" of the year, as it were, to "New Year."-
But, we also have a different system, parallel
parallel to this, and that is the system which reckons
the months 1st, 2nd, etc., as the first month. While we
now consider January, February, etc., as the beginning
of the year, the Torah always counts 1st as first: 2, 3, 4, etc.

why them, are they placed in opposition to each other? what is
the essential difference?

Major difference: 1st celebrates an anniversary. 
2nd celebrates an anniversary.
of course, to some extent it has a historical element, not a natural element. According to some interpretations, the symbols are not necessarily historical. As call to individual and to the Divine judge as a pure, simple, solitary being - mysteriously destiny.

And God may be viewed as the final harvest - but only a minor element. Essentially an affirmation of our natural consciousness and our participation in the sacred history. It is a beautiful, naturally intimate, wonderful, living story which today means yet another chapter - which is unthinkable.

Primary. Seder symbols fall into two categories: The Breach and the Primary.

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A. What may be used in place of "wine" on Shabbat? (According to Rambam, we do not drink wine). 

B. Source:

C. Thus, 2 opinions on wine: 1) not a symbol at all, merely a beverage. 2) not a symbol, or in the wedding, an edible drink, an ancillary thing. No special drink, but rather an independent historical symbol (Bibl), symbolically, either man or woman...

D. Problem arises in strong treatment according to wine by Rambam.

E. Prüfprobleme und Lösungen mit: "Ja", "Nein", "Vielleicht..."

F. Interpretation: Rambam interpreted "wine" as follows: each opinion is exclusive.

G. Solution: Rambam interpreted "wine" as follows: each opinion is exclusive. Each eliminates other's opinion from consideration. In his own terminology, decides: BOTH ARE RIGHT.
4. With this case, that we perform with two moments, one & the other to prevent personal distress, it does not obligate me to make - hence, we can now understand why we say: 1) In 24:30, says G'doles because he makes 301, 311, & 371, hence it is G'doles. At same time, according to 3:21 - who disputes completely (3) - a blessing should be required (for it is pure 311). But we see because, according to our element (3)...

4) That explains the 17 in 3:21. Says: 371, 201, because that is like 311. In addition to natural reason (3). However, no blessing because 311 prevents 301.

I. Proof:

Question: Why right - and why does this require seven?

Answer: 301, 311 is same as 371 in different sense. 371 is just one more...
what we see from this side, perhaps, is the decay night, establisings, is so thoroughly historical. That way these seeds which are purely symbolic, either wish or is like, most exclusively reminiscent of vision or vision, express Passover spirit sufficiently to deserve 3.3.2.

Thus —- 0134 — if it is 3.13.3, it however it also involves a personal selfish element, in which diminishes the pure historicity of the symbol — 3.3.2.

As is revealed, on this night, only the part which equals History, the victory of History over Nature, of Israel, the yielding of individuality to the awareness of the people, of Israel. Even if the meaning is not.

tragedy, even better circumstances, I exaggerating terribly — as when we eat the 213 — we make a blessing! A blessing! But at least we remember it, at least we know we are conscious of a part in History. At least we know our past. For them we can dream of a future.

No wonder our Rabbis ... in Jeremiah's lamentation.

No wonder our Rabbis ... in Jeremiah's lamentation.

{ Thus said a Rabbi: If you are too confident, even Jeremiah to realize that day ...}

..... you are too confident. Even Jeremiah to realize it. Remember, you think, for years, forget ancient prophecies. .... you think it can't happen: .... perhaps you've been relying too much on the past. And your contemporaries: "The Egypt today is not the same as the Egypt of yesterday." .... Warn you: PUNISHER FOR FORGETTING HISTORY IS TO HAVE IT HAPPEN TO YOU AGAIN. HISTORY A HARD CURSE TEACHER: IF YOU FORGET YOUR LESSON, SHE MAKES YOU LEARN IT OVER AGAIN!
when we walk blessing over token servitude, our
a god or sin, we thank - f. ed we remember, that we
can learn to hate us & aspire to virtue, to despise slavery
and freedom.

This man is different between 1875 & 1870.

She is unlike? Nature; 1875 of History

-- speaks of 300; 1870 of 200

-- of 1875; 1870 of 1870

-- of 1875; 1870 of 1870

This reminds man he is a creature of nature, in as
much as, he is subject to the laws of death.

She waits for the breaking of morning winter.

But you reminds man he is more than a natural
creature: as 1875 of 1870, he is involved with sign,
he is part of an eventful history, he can rise to
the bright sun, whose warmth raps one from
the cold winds, looking the first green shoots through the cold winds
of the earth, as it springs to the revival of nature as my
soul's symbols - in the reawakening of the soul, in
the present resurrection of Christ, the great
savior to come.