

## OVERVIEW of the Daf

### 1) A leap year (cont.)

A Baraisa teaches that only judges designated for the purpose of declaring a leap year may be involved in the proceedings.

As a follow up to the story the Gemara gives another example of someone taking the blame for another.

The Gemara traces this behavior to Yehoshua or Moshe Rabbeinu.

Another incident involving Shmuel Hakatan is presented.

A Baraisa teaches that we do not make a leap year unless the Nasi agrees.

Two Baraisos present acceptable reasons for making a leap year and unacceptable reasons for making a leap year.

A contradictory Baraisa is noted.

R' Pappa resolves the contradiction.

The Gemara contrasts the wording of R' Shimon ben Gamliel and his father.

A possible explanation for R' Gamliel's humble words is presented.

Another Baraisa offers additional reasons for making a leap year.

The Gemara inquires about the exact meaning of R' Shimon ben Gamliel's statement and the inquiry is left unresolved.

Another related Baraisa is quoted.

A Baraisa begins a discussion of where Beis Din convenes to make a leap year.

Another Baraisa begins a discussion of what time of day Beis Din deliberates and declares a leap year or the new month.

R' Abba cites the source for this ruling. ■

## REVIEW and Remember

1. From where do we know that one should take the blame for others?  
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2. What are reasons to make a leap year?  
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3. What is the reason that a leap year declared in Galil is not effective?  
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4. What is the source that the new month must be sanctified during the day?  
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## Distinctive INSIGHT

*Whoever was not invited should leave*

מי הוא שעלה שלא ברשות

The Baraisa teaches that only those who are invited by the President of the Beis Din may attend the session convened to discuss the extension of the year. The Baraisa then tells the story of Rabban Gamliel who extended invitations for the seven judges to meet with him the next day, but when he entered the room he found that eight judges had gathered. Rabban Gamliel announced that the person who had come uninvited should leave. Shmuel HaKattan rose to excuse himself, and he apologetically explained, "I was not invited, but I did not come to join your quorum, but merely to observe how the procedure is done." Rabban Gamliel then told him to be seated, as he said, "Sit, my dear son. You are very qualified to calculate the calendar, but the rule is that we can only count those who were invited."

The Gemara concludes that, in fact, Shmuel HaKattan was one of the invitees, and he only rose to leave to spare the actual uninvited judge the embarrassment of being singled out.

Rabeinu Yona notes that Rambam holds that the President of the court must be the one who personally invites each attendee to this convention. Therefore, Rabban Gamliel certainly knew whom he had invited and who had come on his own. Why, then, did he make an announcement rather than directly ask the extra person to leave? He explains that Rabban Gamliel did know who had come uninvited, but he wanted to minimize embarrassment by having the person leave on his own.

Based upon this question, יד רמה explains that the procedure for inviting judges was that a general announcement was made to many judges that seven of them would be needed for the next morning for the convention to discuss the calendar. The first seven to arrive were selected as the committee. When an eighth person entered the room, Rabban Gamliel simply asked whoever had come last to leave, as his presence was not necessary.

Maharsha notes that Shmuel HaKattan's humility was counterproductive, in that with his leaving, the real uninvited judge would remain. Yet, the rule is that only invited judges are eligible to participate.

Maharsha therefore explains that the invitations were extended by the President via messenger. The messenger

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# HALACHAH Highlight

## The correct haftorah for Erev Pesach that falls on Shabbos מהודעין אנחנו לכוון דזמן ביעורא מטא

We are informing you that the time of removal of tithes has arrived

Rashi<sup>1</sup> explains that an announcement was made during the third and sixth years of the shemittah cycle to inform the people that they should destroy the remaining maaser sheni on Erev Pesach. Rambam<sup>2</sup>, however, writes that the correct time to destroy the remaining ma'aser sheni is the sixth day of Pesach (ערב יו"ט אחרון של פסח). Shulchan Aruch<sup>3</sup> follows the position of Rambam and rules that the correct time to destroy ma'aser sheni is the sixth day of Pesach.

Chazon Ish<sup>4</sup> suggests that Rashi agrees that Biblically the correct time to destroy ma'aser sheni is the sixth day of Pesach and it was a Rabbinic enactment that moved the time to erev Pesach. The reason<sup>5</sup> it was moved was that Chazal were concerned about burning ma'aser sheni on Chol Hamoed when one is not permitted to benefit from the destroyed ma'aser sheni. Although lighting fire on Chol Hamoed is not prohibited even if one does not derive any benefit from that melacha and additionally one is even performing a mitzvah when burning the ma'aser sheni, nevertheless, they did not want people to burn ma'aser when there is no personal benefit from that act. Rambam, on the other hand,

(Insight...continued from page 1)

mistakenly invited seven beside Rabban Gamliel, while he should have only invited six. Rabban Gamliel himself was the seventh member. With Shmuel leaving, all remaining were invited guests. ■

was not concerned about people burning ma'aser sheni on Chol Hamoed since it does not involve a prohibited act.

Levush<sup>6</sup> mentions the custom of reciting the haftorah on Shabbos Hagadol only when it coincides with erev Pesach. The basis of this custom is that the haftorah refers to the obligation to destroy ma'aser sheni and is consistent with Rashi who maintains that ma'aser sheni is destroyed on Erev Pesach. Vilna Gaon, however, maintained that the haftorah of וערבה was recited on Shabbos Hagadol only when it did not coincide with Shabbos. The reason<sup>8</sup> is that the haftorah is supposed to serve as a reminder to destroy the remaining maaser sheni on Erev Pesach but when Erev Pesach coincides with Shabbos it is prohibited to destroy the ma'aser sheni so there is no reason to read this particular haftorah. ■

1. רש"י ד"ה דזמן ביעורא מטא.
2. רמב"ם פי"א מהלי מעשר שני ה"ז.
3. שו"ע יו"ד סי' של"א סעי' קמ"ד.
4. חזו"א דמאי סי' ב' סק"ז.
5. עי' דרך אמונה ביאור הלכה על הרמב"ם הנ"ל.
6. לבוש או"ח סי' ת"ל.
7. מעשה רב סי' קע"ב.
8. הגהות פעולת שכיר על מעשה רב הנ"ל. ■

# STORIES Off the Daf

## The prophecy of the sages

ת"ר משמתו נביאים אחרונים...נסתלקה נבואה  
מישראל

On today's daf we find that Chaggai, Zechariyah, and Malachi were the last prophets. Yet Rav Chaim Kanievsky, points out that this statement hardly seems congruous with many other statements throughout Shas. He says, "For example, in Eiruvim 64 we find that Rabban Gamliel spoke with ruach hakodesh. The same is true of Rabbi Akivah in Nedarim 50 and other places.

"Even in Tosafos in Menachos 109, we find that Rabbi Kalonymus said three things before he died which were later

discovered to be prescient. Rav Chaim Vital, zt"l, writes similarly, that people genuinely had ruach hakodesh in his times. And we have heard similar things about the Gaon of Vilna, zt"l, and the Chofetz Chaim, zt"l. To explain this apparent contradiction, we must say that there are many levels of ruach hakodesh. Sometimes, a chochom feels as though he has been enlightened by heaven and it is really so. This is clear from the writings of the Chazon Ish, zt"l, in Emunah and Bitachon at the end of chapter 2. 'There is a level of bitachon through which one merits that ruach hakodesh rests on him and informs him that Hashem will surely help in a certain situation. This level is stronger or weaker in direct accordance to the greatness and holiness of the one filled with trust.'

"This is clear from the Ramban in Bava Basra 12. He writes that although prophecy has been taken from us, this is only true of the visions that prophets would experience. But the sages can know the truth through the ruach hakodesh that is within them. Such נבואת החכמים is definitely still extant.' This is why we find that people who go to chachomim are often afforded heavenly assistance. Sometimes this is in the merit of the gadol, but at other times what brings the deliverance is the bitachon of the petitioner.

He concludes, "Fortunate is the one who cleaves to the true sages and listens to their words always and follows the directives of the Rambam in the sixth chapter of Madah."<sup>1</sup> ■

מספר ארחות יושר, עי' פי"ב ■