



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Sanhedrin Daf Yud Aleph

- A Braisa says, we may only make a leap year with judges who were designated to serve as part of this Beis Din by the Nasi. It once happened that **R' Gamliel** (the Nasi) instructed to designate 7 judges for this purpose, and went and found that 8 judges were there. He said, "whoever came here without permission must leave". **Shmuel Hakatan** got up and said, "I came without permission, not to be part of the Beis Din, but rather to learn how the process is done". **R' Gamliel** told him, "You can stay, and it would be fitting if all leap years were decided by you, but the **Chachomim** have said that only judges who were designated may join in the decision making process".
  - In fact, it was not **Shmuel Hakatan** who had come without permission, but he took the blame to save the other person from embarrassment. There is a similar story where **Rebbi** smelled a strong smell of garlic and asked that whoever it was who had eaten garlic to please leave the Beis Medrash. **R' Chiya** got up and left, and all the talmidim followed him. When asked, **R' Chiya** explained to **R' Shimon the son of Rebbi** that he in fact did not eat the garlic, but wanted to save the person who did from embarrassment.
    - **R' Chiya** learned this lesson from **R' Meir**, in the following incident. A woman came to Beis Medrash and said that one of the talmidim had been mekadesh her with bi'ah. **R' Meir** went and wrote a get and gave it to her, and all the talmidim followed (thereby making sure that the true person gave her a get).
    - **R' Meir** learned this lesson from **Shmuel Hakatan**.
    - **Shmuel Hakatan** learned this lesson from Shechanya ben Yechiel who "admitted" guilt to Ezra, even though he was not truly guilty.
    - Shechanya ben Yechiel learned this from Hashem's answer to Yehoshua when Yehoshua asked who did the aveira, and Hashem said, "I am not a tattletale, go and make a gorel". We can also say that he learned this from Hashem when He said to Moshe that all of the Yidden refuse to follow Him, although He was only referring to Dasan and Aviram, and Hashem said it like that to save them from embarrassment.
  - A Braisa says, after the death of Chagai, Zecharya and Malachi, ruach hakodesh was taken away from Klal Yisrael, but they would be spoken to with a Bas Kol. It once happened that the **Rabanan** were sitting and a Bas Kol said, "There is someone here who deserves to have the Shechina rest on him, but his generation is not deserving". The **Rabanan** looked at **Hillel Hazaken** (as if to say that he was the one referred to by the Bas Kol). When he died, the **Rabanan** referred to him as a chossid, an anav, and as a talmid of Ezra. Another time it happened that the **Rabanan** were sitting and a Bas Kol said, "There is someone here who deserves to have the Shechina rest on him, but his generation is not deserving". The **Rabanan** looked at **Shmuel Hakatan** (as if to say that he was the one referred to by the Bas Kol). When he died, the **Rabanan** referred to him as a chossid, an anav, and as a talmid of **Hillel**. At the time of his death he told of future calamities that would befall the Yidden. The **Rabanan** also wanted to eulogize **Yehuda ben Bava** in this fashion, but time did not permit it, because he was killed by the government, and therefore had to be buried as quickly as possible.
  - A Braisa says, we do not make a leap year unless the Nasi agrees. It once happened that **R' Gamliel** was not around when they wanted to make a leap year, so they made the leap year on the condition that **R' Gamliel** will eventually agree. When he returned and agreed, it made the year into a leap year.
  - A Braisa says, we only make a leap year if it is needed because the roads and bridges were in need of repair to allow the people to travel up to Yerushalayim for Pesach, or

- because the ovens needed for the Korbon Pesach needed time to be repaired, or because the Yidden from chutz laaretz had already left their homes but had not yet reached EY. However, we do not make a leap year on account of snow or cold, or for the people of chutz laaretz who have not yet left their homes.
- A Braisa says, we do not make a leap year on account of the young goats or the sheep (to allow them to grow larger and have more meat for the Korbon Pesach, because they can be brought as is), or to allow the “torim” birds to mature and be able to fly (at which time they could be used for a korbon, because people can bring “yonim” instead, which are valid even if they can’t fly), however we take these things into consideration when considering whether to make a leap year for one of the valid reasons. How is this done? **R’ Yanai in the name of R’ Shimon ben Gamliel** said, for example Beis Din would say, “We hereby inform you that the birds are not yet mature and the sheep are lean, and the season of “aviv” has not yet arrived, and it is therefore proper in my eyes to make a leap year and extend this year by 30 days”.
    - **Q:** A Braisa says, a leap year adds 30 days to the year, but **R’ Shimon ben Gamliel** says it adds a month (of 29 days). This contradicts what was said by **R’ Shimon ben Gamliel** in the Braisa above!? **A: R’ Pappa** said, it means that they can decide to either add 29 days or 30 days.
    - The Gemara says, come and see the difference between the “haughty ones” of the earlier generations (a reference to **R’ Gamliel** who would rule with authority and demand respect for his position) and the “humble ones” of the later generations (a reference to **R’ Shimon ben Gamliel** who would rule more humbly). A Braisa brings the story of where **R’ Gamliel** made a similar decision to make a leap year and made a similar proclamation to the one made by **R’ Shimon**, but ended by saying “It is therefore proper in my eyes and the eyes of my colleagues”. We see that the “haughty ones” were more humble by saying that it was not his decision alone.
      - The Gemara says, it may be that **R’ Gamliel** only became more humble after the **Rabanan** had removed him from his position of Nasi.
  - A Braisa says, there are three things for which we make a leap year: if the “aviv” (the ripening of the grain) will not happen until after Nisson, if the fruits on the tree will not ripen until after Shavuot, and for the seasons being off with the months. If there is concern for 2 of these, we make a leap year, but not for just one. When one of the reasons is that the grain will not ripen until after Nisson, all are happy when a leap year is made. **R’ Shimon ben Gamliel** said, when it is done for the concern of the seasons.
    - **Q:** Does **R’ Shimon** mean to say that all are happy when it is done for the seasons or that the seasons alone is enough of a reason to make a leap year? **TEIKU.**
  - A Braisa says, we make a leap year for the late ripening of the grain in the 3 parts of EY – Yehuda, the other side of the Yarden, and the Galil. If there is concern for two of these places we make a leap year, but not for just one alone. If Yehuda is one of the places for which there is concern, all are happy that a leap year is made, because the Omer should only be brought from Yehuda.
  - A Braisa says, we only decide to make the leap year when the Beis Din is in Yehuda. If the Beis Din was in the Galil, the leap year decision is still effective. **Chananya Ish Ono** testified that if it was done in the Galil it is not effective.
    - **Q: R’ Yehuda the son of R’ Shimon ben Pazi** asked, what is the reason for **Chananya**? **A:** He learns from the pasuk of “I’shichno tidrishu uvasa shama” that any “investigation” must be done in the dwelling place of Hashem (in Yehuda).
  - A Braisa says, we only decide to make the leap year during the daytime. If the Beis Din made the decision at night, the leap year decision is not effective. Also, we only are mekadash a month during the daytime. If the Beis Din did so at night, the decision is not effective.
    - **R’ Abba** explained, we learn this from the pasuk of “tiku bachodesh shofar bakeseh (when the moon is covered, at the beginning of the month) l’yom chageinu”. There is only one Yom Tov at the beginning of the month – Rosh Hashana. The pasuk says that it is a day of judgment – “mishpat LeiloKei

Yaakov". We learn to compare the kiddush hachodesh to judgment – just as judging must be done during the day, kiddush hachodesh must be done during the day as well.