



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

Sanhedrin Daf Yud Beis

- A Braisa says, we do not make a leap year when there is a hunger (because it would delay in the ability to eat from the new grain).
 - This can be seen in another Braisa as well, where **Rebbi** darshens a pasuk to show that Elisha did not make a leap year, because there was a hunger going on.
- A Braisa says, we do not decide to make a leap year before Rosh Hashana of that year, and if it was decided before Rosh Hashanah, the decision has no effect. However, in times of emergency, it can be decided immediately after Rosh Hashanah, but the month to be added must always be a second Adar.
 - **Q:** It once happened during a time of oppression by the Roman government that the **Chachomim** sent a message to **Rava** in code, telling him that they had decided in the month of Av to make the coming year into a leap year. We see that it can even be done before Rosh Hashanah in an emergency!? **A:** They can make the decision to do so, but the decision is not announced to anyone until after Rosh Hashanah.
- A Braisa says, we do not make a leap year in the current year for the benefit of another year (i.e. make it this year because next year the seasons will be off, etc.), and we do not make 3 years in a row into leap years. **R' Shimon** asked, it once happened that **R' Akiva** was in prison and made 3 leap years in a row!? They answered, that is no proof. What happened was that **R' Akiva** calculated when the next 3 leap years should be (not in consecutive years). In the years when they were calculated to be, Beis Din then went and declared them as leap years.
- A Braisa says, we do not make a leap year due to the Yidden being tamei (which would seem to be problematic for their bringing of the Korbon Pesach – in truth it is not problematic, because when most of the Yidden are tamei they can bring the Korbon Pesach while tamei). **R' Yehuda** says, we would make a leap year for this reason. **R' Yehuda** said, it once happened that Chizkiya Hamelech made a leap year because the people were going to be tamei when Pesach arrived, and he then davened to Hashem to forgive his sin of having the people delay Pesach improperly (he should not have made a leap year, and therefore, when they observed Pesach it was in truth already l'zur). **R' Shimon** says, if a leap year was made for purposes of tumah, it is an effective leap year. Rather, the reason he asked for forgiveness was because a leap year must be made by adding a second Adar, and he added a second Nisnon. **R' Shimon ben Yehuda in the name of R' Shimon** said that the reason he asked for forgiveness is because he told the Yidden to bring their Pesach on Pesach Sheini (since most were tamei, they should have brought their Pesach in the regular time).
 - **Q:** From the fact that **R' Yehuda** says we make a leap year for purposes of tumah, we see that he holds that issues of tumah are “pushed away” for the tzibbur (in truth the tzibbur should be tahor as well, but if they are not, the issues of tumah are “pushed away” for them, as opposed to saying that tumah becomes absolutely “mutar” for the tzibbur). However, in another Braisa **R' Yehuda** clearly states that he holds that tumah becomes mutar for a tzibbur!? The Gemara asks, put aside the other Braisa, our Braisa alone seems to be contradictory!? First **R' Yehuda** says that we do make a leap year for tumah, and then he said that Chizkiya had to ask for forgiveness for making a leap year for purposes of tumah!? **A:** We must read the Braisa as saying as follows: We do not make a leap year for purposes of tumah, but if it was done, it is effective. **R' Yehuda** says it would *not* be effective, and **R' Yehuda** relates the incident with Chizkiya...
 - **Q:** If so, when **R' Shimon** says that if a leap year is made because of tumah it is effective, he is saying the same thing as the **T"K**!? **A:** **Rava** said, the machlokes between them would be that **R' Shimon** says this may even be done l'chatchila,

whereas the **T”K** says it is only done b’dieved. In fact, a Braisa clearly states this as being the machlokes between them.

- **Q: R’ Shimon** said in the Braisa that Chizkiya had added a second Nisnon. Did Chizkiya not know of the drasha on the pasuk of “hachodesh hazeh lachem”, which teaches that there is only to be one month of Nisnon!? **A:** He did know of that. His mistake was that he declared a leap year on the 30th day of Adar, which **Shmuel** said may not be done, since it is eligible to be the first day of Nisnon.
- **Q:** The Braisa said, **R’ Shimon ben Yehuda in the name of R’ Shimon** said, that the reason he asked for forgiveness is because he told the Yidden to bring their Pesach on Pesach Sheini. What did Chizkiya hold initially, and why did he later change his mind and ask for forgiveness? **A:** The case was that most of the men were tamei, but when the women were taken into account, it made most of the Yidden tahor. Initially, he thought that women are obligated in the regular Pesach (as opposed to Pesach Sheini), and therefore only a minority of the Yidden were tamei and those people should wait for Pesach Sheini. Later, he felt that women are not obligated, but are rather considered to be discretionary in the regular Pesach and should not have been counted along with the men. If so, most of the Yidden were actually tamei and should have all brought the Pesach in the regular time, and not on Pesach Sheini.
- **Q:** We stated above that **Shmuel** said that a leap year may not be done on the 30th of Adar, since it is eligible to be the first day of Nisnon. What happens if it was made on the 30th of Adar? **A: Ulla** said, the leap year is effective, but Beis Din should not be mekadesh that month as Adar II.
 - **Q:** What if they were mekdash it as Adar II? **A: Rava** said the leap year declaration would be ineffective, and **R’ Nachman** said the declaration would be effective and the kiddush of the month as Adar II is also effective.
 - **Q: Rava** asked **R’ Nachman**, from Purim to Pesach is 30 days, which means that we begin to learn the halachos of Pesach on Purim, as taught by a Braisa. If so, people will not believe messengers who later on come and tell them that a second Adar was made and that Pesach is pushed off for a month (because they were already taught Hilchos Pesach, which means that Pesach was to be at its regular time), which will lead them to eat chametz on what is truly Pesach (which they believe to be a month after Pesach)!? **A: R’ Nachman** said, people will not have trouble believing the messengers. The people know that calculating leap years is complicated and that when they were taught the halachos of Pesach, the calculation was not yet finalized. Therefore, there is no risk that they will not observe Pesach in its proper time.