

OVERVIEW of the Daf

1) A leap year (cont.)

A Baraisa teaches that Beis Din does not make a leap year during years of famine.

A Baraisa is cited that echoes this teaching.

Another Baraisa discusses the timing of when Beis Din decides to make a leap year.

The assertion that Beis Din does not intercalate before Rosh Hashanah is successfully challenged.

The Gemara distinguishes between calculating whether the year will be a leap year and when they announce that the year will be a new year.

The word **נציב** is explained.

Additional parameters of declaring a leap year are presented in a Baraisa.

A Baraisa discusses which years of the shemittah cycle may be made into a leap year.

The dispute in this Baraisa is connected with another Tannaitic dispute.

A Baraisa presents a dispute whether a leap year is made out of concern that the people will be t'meiim and unable to bring the korban Pesach.

2) Pushing aside tum'ah for the tzibbur

The Gemara infers from R' Yehudah's opinion in the previous Baraisa that he maintains that we push aside tum'ah for the tzibbur.

This inference is unsuccessfully challenged.

Another Baraisa is cited that supports the Gemara's explanation of the previous Baraisa.

3) Chizkiyahu Hamelech's declaration of a leap year

The Gemara explains that Chizkiyahu Hamelech erred with regard to Shmuel's ruling that we do not make a leap year on the thirtieth of Adar.

A Baraisa is cited that supports Shmuel's ruling.

The Gemara elaborates on Chizkiyahu's advice and then subsequent request for forgiveness.

4) Declaring a new year on the thirtieth of Adar

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REVIEW and Remember

1. How early is Beis Din permitted to declare a leap year?

2. What is the point of dispute pertaining to making the year after a shemittah a leap year?

3. Explain **טומאה דחוייה בציבור**.

4. What is the last time to declare the current year a leap year?

Distinctive INSIGHT

We do not extend the year by adding a month in times of famine

אין מעברין את השנה בשני רעבון

The Baraisa taught that we do not extend the year with an extra month during times of famine. The new grain (חדש) which has been planted since the previous Pesach will only become permitted on the second day of Pesach, the day of the Omer offering. Rashi explains that due to the famine, the grain from the previous year has been depleted, and we do not want to add an extra month of Adar and delay the availability of the new grain which will only become permitted in Nisan.

Rabeinu Chananel explains that by adding a month, the forces of supply and demand will cause the prices to be significantly increased. **יד רמה** points out that in the time of famine, people will become more desperate and they may begin to eat from the new grain prematurely. In order to minimize this obstacle, it is better not to delay the end of the year and the beginning of Nisan.

Rambam rules (Kiddush HaChodesh 4:16) that there are several considerations involved in declaring the year to be **מעוברת**. Sometimes, the roads and bridges are not ready for the high volume of pilgrims who will travel to Yerushalayim for the upcoming festival of Pesach. The sages might add an extra month of Adar to allow more time before Pesach in order to fix the roads and bridges. Other reasons to extend the year by a month may be due to astronomical corrections, the need for seasonal adjustment to make sure that Pesach will not occur in the winter, or because the fruits of the trees are clearly not adequately developed. Rambam writes that when we do not extend the year in a time of famine, this is only when our reason to do so was only due to the road and bridge conditions. However, we are allowed to extend the year even in times of famine if winter is not yet over. This is a more technical reason, and it cannot be ignored simply due to the scarcity of food.

Kesef Mishna (and Minchas Chinuch 4:#27) explains that the seasonal and astronomical considerations are Torah mandated, and we cannot dismiss these reasons due to famine.

HaGri"z (Rambam, *ibid.*, 4:7) explains that extending the year an extra month due to road conditions is our way of responding to a need. The people's immediate need for food is also a need, and it is an even greater need than fixing the roads. However, expanding the year due to astronomical and seasonal reasons is a reality, and this is necessary in order for the climate to remain consistent. This is not adjustable even in a year of famine. ■

HALACHAH Highlight

Delaying fulfillment of a mitzvah so that it could be done in a more beautiful manner

אין מעברין את השנה מפני הטומאה ואם עיבורה מעוברת

We do not make a leap year out of concerns for tum'ah but if it was declared a leap year it is effective

There was once a man who was presented with a kosher esrog while saying Hallel on Sukkos. The man did not want to take that esrog since he was going to have access to another esrog that was more beautiful later on during the day. This man's behavior was questioned. Was it right for him to delay fulfilling a mitzvah at the first available opportunity in order to fulfill the mitzvah in a more beautiful manner or perhaps he should have fulfilled the mitzvah as soon as it presented itself in accordance with the principle of זריזין מקדימין למצוות – Those who are eager are quick to do mitzvos.

The interested parties inquired of the author of Teshuvos Shvus Yaakov for a resolution to their uncertainty. Shvus Yaakov¹ ruled that when there is no concern that delayed fulfillment of the mitzvah will cause the mitzvah to not be fulfilled altogether, it is appropriate to delay fulfillment of the mitzvah so that it could be performed in a more beautiful manner. One proof he cites is from our Gemara. The Gemara discusses the case of making a leap year when the Jewish people are t'meiim so that they could fulfill the mitzvah of korban Pesach in a state of taharah. Assuming that tum'ah is pushed aside (דחוייה) rather than permitted (הותרה) there are two choices. Beis Din could decide to not add an additional month so that the korban will be brought sooner, although it will not be as beautiful since tum'ah is only pushed aside or they could add a month so that the korban could be brought in a more beautiful

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Ulla rules that if it was decided to make the year a leap year on the thirtieth of Adar the declaration is valid but they should not sanctify the month.

Rava and R' Nachman disagree about what is done in the event that the Beis Din sanctifies the month on the thirtieth of Adar.

Rava unsuccessfully challenges R' Nachman's position that the year is extended and sanctified.

5) Making a new year because autumn will fall too early

R' Yehudah in the name of Shmuel explains that a leap year is not declared unless the summer extends a majority of the way into Tishrei.

R' Yehudah and R' Yosi disagree about how many days of summer may pass in Tishrei before we adjust the calendar. ■

manner. The Gemara indicates that were it not for the principle that we do not push off yomim tovim it would be appropriate to add a month and delay fulfillment of the korban pesach so that it could be brought in a more beautiful manner.

Shvus Yaakov cites a ruling of Terumas Hadeshen² that is consistent with this approach. If one sees the new moon on a weeknight and the coming motzei Shabbos will occur before the tenth of the month it is appropriate to delay reciting kiddush levana until motzei Shabbos so that it could be fulfilled while dressed more appropriately. If, however, motzei Shabbos will occur past the tenth of the month one should not delay saying kiddush levana since there is a concern that it will be cloudy and he will lose the opportunity to fulfill the mitzvah. ■

1. שו"ת שבות יעקב ח"א סי' ל"ד.

2. שו"ת תרומת הדשן סי' ל"ה. ■

STORIES Off the Daf

The course of study

שואלין בהלכות הפסח קודם לפסח שלושים יום

Rav Shlomo Zalman Auerbach, zt"l, was very particular to guide and encourage his students in learning the halachos that shape the course of daily life. In Kol Torah, he ensured that there was a test every month that covered the main halachos in the Mishnah Berurah that had been learned that month. He would stress that young students usually should not learn the complex Biur Halachah, which cites may sugyos to explain difficult halachic questions. Instead, they should focus on retaining the halachos that are essential knowledge for day-to-day Jewish life.

He would comment, "We should be pained by the sad fact that many yeshivos do

not guide younger students to learn practical halachah or Nach. We do not learn halachah to be scholars; we learn halachah to live as Jews!"

On another occasion he explained why a lack of halachic knowledge was so tragic. "Because no one ever guided them to take learning halachah seriously, we are in a situation where many bnei Torah are ignorant of many basic halachos. When these well-meaning young men ask halachic questions it is obvious that because of their lack of knowledge, they cannot even understand a psak properly!"

But the Rav held that it was not enough to have a seder to learn through the Mishnah Berurah in order. He pointed out that they should ensure that they learn the halachos of any impending Yom Tov even if this replaced their regular seder. This is clear from today's daf, where we find that we learn the laws of Pesach thirty days before

Pesach. Rav Shlomo Zalman himself was always careful to learn the beginning of hilchos Pesach on Purim itself.

It should be stressed that although Rav Shlomo Zalman Auerbach, zt"l, held that even bochurim should make time every day to learn halachah, this limud should not replace the mesechta learned in the yeshiva. When a relative of his sent him numerous halachic questions which could only have been the result of spending many hours a day learning halachah, the Rav replied to his questions but added an important postscript. "The main focus of a yeshiva bochur is to learn the mesechta learned in the yeshiva. It is clear that you are spending much of your day learning halachah, but this is not what you should be doing now..."¹ ■

1. הליכות שלמה, הלכות פסח, פ"ב, אות א', והערה 1 ■