



## OVERVIEW of the Daf

### 1) Destruction of the Beis HaMikdash (cont.)

The Gemara concludes its citation of a Baraisa to support one of the earlier reconciliations of R' Yosi's Baraisa with Rabanan.

R' Ashi suggests an alternative way to reconcile R' Yosi's Baraisa with Rabanan.

### 2) The 14 years of conquest and distribution of Eretz Yisroel

A Baraisa is cited that teaches that it took seven years to conquer the land and another seven years to divide the land.

The sources for these assertions are presented.

3) **MISHNAH:** The Mishnah presents two instances in which there is a minimum but no maximum.

### 4) Minimum number of lambs in the pen

The Mishnah's statement that at least six lambs must be in the pen for when Rosh HaShanah and Shabbos fall consecutively is questioned.

The intent of the Mishnah is explained.

Support for this interpretation is presented.

### 5) Trumpets

R' Huna teaches that there could be up to 120 trumpets.

### 6) Cymbals

R' Asi cites a pasuk that indicates that there was only one cymbal.

This exposition is unsuccessfully challenged.

7) **MISHNAH:** The Mishnah begins by teaching the minimum number of levi'im standing on the platform. The rest of the Mishnah discusses the role of levi'im who are minors.

### 8) Clarifying the Mishnah

R' Pappa provides the source for the minimum number of levi'im on the platform.

R' Yochanan identifies the source that levi'im who are minors may enter the Beis HaMikdash for singing.

The implication of the Mishnah that the nevel and kinor are different instruments seems at odds with R' Yehudah's position.

It is explained how the Mishnah could be reconciled with R' Yehudah.

A Baraisa describes the levi'im who are minors as assistants rather than tormentors as they were described in the Mishnah.

The reason the Tanna of the Mishnah called them tormentors is explained.

הדרן עלך אין נערכין

9) **MISHNAH:** The Mishnah notes that there are fixed payments that could be a stringency or a leniency and explains how this applies to arachin. This law of arachin is contrasted with one who vows to pay his or her market value.

### 10) Clarifying the Mishnah

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## Distinctive INSIGHT

### Seven years of conquest, seven years of division

אישתכח דשבע כיבשו. שבע שחילקו מנלן? אב"א מדשבע כיבשו שבע חילקו, ואב"א מדלא משכחת להו י"ד שנה אחר אשר הוכתה העיר

There is no explicit verse which states that the first fourteen years the Jews were in Eretz Yisroel comprised seven years of conquest and seven years of dividing the land. Our Gemara first discovered that in order for a verse in Yechezkel to be explained, there must have been a fourteen-year delay before the counting of the shemitta and yovel cycles of years commenced.

We determine that there were seven years of conquest by analyzing a statement of Kalev, who was presented with the city of Chevron. In the verse (Yehoshua 14:7,10), he mentions that he was forty years old when he was sent by Moshe to spy the land. That was in the second year the Jews were in the desert. When he was given Chevron, he says that he was 85 years old. The Jews were in the desert for a total of 40 years, 38 of them after the episode of the spies and judgment to wander in the desert. Kalev was therefore 78 upon entering Eretz Yisroel, and he received Chevron seven years later, hence the seven years of conquest.

The Gemara gives two source for the seven years of dividing the land. First of all, since we find that the years of conquest were seven, we can assume that the years of dividing were also seven. Additionally, the calculation of the fourteen years after the destruction of the Beis HaMikdash in the verse in Yechezkel can only be understood if the years of Shemittah did not begin until the Jews were in the land for fourteen years. If seven of those years were conquest, the remaining seven must have been years of dividing the land.

The Achronim (see Chazon Ish, Shvi'is #3) struggle to understand the first answer of the Gemara, that since we

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## REVIEW and Remember

1. What is the source that it took seven years to conquer Eretz Yisroel?
2. How many inspected lambs had to be in the Chamber of Lambs on a daily basis?
3. What was the minimum number of levi'im on the platform?
4. Why were the young levi'im called "tormentors"?

# HALACHAH Highlight

## Children reciting birkas kohanim

וצערי הלויים היו נקראין

And they were called the tormentors of the levi'im

**S**hulchan Aruch<sup>1</sup> rules that a child who has not yet physically matured (שתי שערות) does not recite birkas kohanim by himself. However, if there are adult kohanim who will be reciting birkas kohanim it is allowed for a minor to recite birkas kohanim together with them so that he should learn how to properly perform the mitzvah. The basis for this position is Tosafos<sup>2</sup> who asserts that when the Gemara (Megillah 24a) states that a child does not recite birkas kohanim the intent was that he does not recite birkas kohanim by himself but if he is together with adults it is acceptable. This is similar to what was taught in our Gemara regarding the song of the Beis HaMikdash. The Mishnah relates that young levi'im stood by the feet of the older levi'im and they were called the tormentors of the levi'im since the adults were tormented by the fact that they could not make their voices sound as sweet as the voices of the young levi'im.

Teshuvos Rama M'Pano<sup>3</sup> wrote that in his place the custom was that minors would not recite birkas kohanim altogether, even with adults. All the Gaonim agree that the Mishnah in Megillah should be understood as stating an absolute rule, namely that minors do not recite birkas kohanim at all. Nimukei Orech Chaim<sup>4</sup> also rules that minors do not recite birkas kohanim and relates that someone once wanted to have his child recite birkas kohanim and his father, the author of Darchei Teshuvah, protested the practice because Rashi and Rambam disagree with To-

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know that there were seven years of conquest there must have also been seven years of division. What is the reasoning of this statement?

Sefer Mutzal Me'Eish notes that with the second answer and the calculation from the verse in Yechezkel, we no longer need the proof from Kalev, because the fourteen-year delay of conquest and division of the land is now fixed. He also points out that the verse in Yechezkel implies that the fourteen years about which the prophet speaks include the year of the destruction of the Beis HaMikdash. Therefore, Yechezkel was speaking about a date only thirteen years after the destruction. This would result in there being only six years of dividing the land, not seven.

Sefer Mutal Me'Eish explains that we need all the reasons in order to arrive at a complete understanding. Kalev's statement teaches that the conquest was seven years, and the statement of Yechezkel teaches that there were a total of fourteen years until Shemittah was counted, and the Gemara comments that it makes sense that the years of division were seven, not less than those of conquest. ■

safos. Regarding the proof that Tosafos cites from our Gemara Nimukei Orech Chaim contends that Rashi disagrees. All the young levi'im did was supplement the song of the adults but birkas kohanim involves conveying a beracha to the tzibbur and it is not proper respect for the tzibbur to be blessed by minors. ■

1. שוייע אוי"ח סיי קבי"ח סעי ל"ד.
2. תוס' סוכה מ"ב. ד"ה היודע לפרוס.
3. שו"ת רמ"ע מפאנו סי' צ"ה.
4. נימוקי אוי"ח סיי קבי"ח סעי ל"ב. ■

# STORIES Off the Daf

## The Nevel

לא היו אומרים בנבל

**O**n today's daf we find that a minor could not play a nevel or kinor.

When the Gaon of Kutnah, ז"ל, was with the Chiddushei HaRim, ז"ל, the renowned Rav Aizel Charif, ז"ל, came for a visit. The three spent a long time talking in learning until the Chiddushei HaRim invited them to lunch with him.

At the meal, they began to discuss agadic teachings. Rav Aizel was a big expert in midrash and aggadata, but when it came to Yerushalmi he literally knew every word by heart. Before birkas hamazon the conversation turned to a statement in the

Yerushalmi in Sukkah regarding a nevel discussed on today's daf. "In the Yerushalmi we find that the nevel is called nevel since it is malbin other instruments. What do you suppose that means?" asked the Chiddushei HaRim.

Rav Aizel replied immediately, "I don't understand the question. The commentators—in the Yerushalmi in the fifth chapter of Sukkah—explain that its sound is so good that it puts other instruments to shame; the word מלבין is like הלבנת פנים, a humiliation which whitens one's face. Firstly, the word נבל is the same letters as לבן. And it also refers to נבלה, since the beautiful music it makes generates disgust for all other instruments."

"Did you think I didn't see the commentators there?" replied the Chiddushei HaRim. "My question is why they chose to

call the instrument a name with such negative connotations. Why not call it something which alludes to the beauty of its music without focusing on the negative?"

The Chiddushei HaRim waited a moment and then answered his own question. "I will tell you what I think. They called it nevel because one who shows other people up with his exceptional talents is the ultimate nevel!"<sup>1</sup> ■

1. מאיר עיני הגולה, אות שניו. ■

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It is noted that the Mishnah mentioned the erech value of a Jew. This implies that the Mishnah does not follow R' Meir who maintains that a gentile cannot be the subject of an erech vow.

The Gemara explains how to reconcile R' Meir's opinion with the Mishnah. ■