

## OVERVIEW of the Daf

### 1) The Shavuos compensation period (cont.)

The Gemara questions from where the Tanna Kamma and R' Shimon derive that Shavuos has a seven day compensation period. They had used the pasuk cited as the source for this halachah for an alternative droscha.

A source for this ruling is identified.

### 2) בל תאחר (cont.)

The Gemara questions the earlier cited Baraisa that included the Korban Pesach with those korbonos that are subject to the prohibition of בל תאחר.

Two resolutions are presented, one by R' Chisda and the second by R' Sheishes.

A Baraisa identifies the Biblical source for the different items subject to the prohibition of בל תאחר.

The Gemara presents two explanations for the Baraisa's statement regarding the exemption from liability for the substitute of a Korban.

The Gemara challenges the necessity of the last statement of the Baraisa, i.e., that a Korban does not become invalid if it is brought late. The teaching is unnecessary

## REVIEW and Remember

1. What must be counted when counting the days to Shavuos?  
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2. Why is the Shelamim that accompanies the Korban Pesach listed separately from the standard Korban Shelamim?  
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3. What is the case of the substitute Korban?  
.....
4. Is one permitted to bring a Korban that is late?  
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*Today's Daf Digest is dedicated  
by Mr. & Mrs. Boruch Weinberg  
in loving memory of their grandmother  
Gella bas Zalman Shevach ע"ה*

## Distinctive INSIGHT

*The mitzvah to stay overnight after offering one's קרבן*

מה חג המצות טעון לינה אף חג הסוכות טעון לינה

After presenting the topic of the festival of Sukkos at the end of Parashas Re'eh, the Torah summarizes and mentions all of the three festivals together in one verse (Devarim 16:16). The Gemara understands that the purpose of this reference is in order to associate the holidays to each other and to thereby teach a lesson. Rabbi Meir and Rebbe Eliezer ben Yaakov (of the Baraisa on 4a) understand that this verse teaches two lessons. First of all, we learn that the offering of Shavuos can be brought any time from beginning the first day of Shavuos and for the balance of seven days following the holiday, just as can be done with the offering for Pesach. Furthermore, we also learn that just as a person who brings an offering must stay overnight in Yerushalayim before heading home (לינה) on Pesach, so too must the observance of לינה be done on Sukkos, as well. These two lessons account for the association the Torah makes between Pesach and Shavuos, and Pesach and Sukkos.

Sfas Emes points out that the other opinions in the aforementioned Baraisa learn that the association of the three festivals teaches the law of בך תאחר—the time constraints when a person is in violation of the negative command not to delay fulfillment of his vows. From where, then, do these opinions know the halachah of לינה?

Tosafos (ד"ה מה חג המצות) points out that the rule of staying overnight before leaving Yerushalayim is not referring to going home on the first day of Yom Tov, because traveling beyond the techum would be impossible. Rather, the requirement of staying overnight refers to staying the entire seven days of the festival before one returns home. It could be, then, that the other Tannaim actually disagree with this premise, and they do not require a person to stay in Yerushalayim for an entire seven days. They do, however, require a person to stay one night, but this halachah does not require a separate verse as its source. ■

# HALACHAH Highlight

## Counting the Omer

והאמר מר מצוה למימלי יומי ומצוה למימני שבועי

*Didn't the Master teach: It is a mitzvah to count days and it is a mitzvah to count weeks!*

Rav Avrohom Avli Gombiner<sup>1</sup>, the Magen Avrohom, writes that one who counts the day of the Omer but does not count the week does not have to count again. The background for this ruling is Ameimar's statement in the Gemara Menachos<sup>2</sup> that he counted days rather than weeks. The reason for his practice is that nowadays the mitzvah of Sefiras HaOmer is only Rabbinic; therefore, it is sufficient to count just days. Rav Chizkiyah de Silva<sup>3</sup>, the Pri Chadash, on the other hand, maintains that one who counts days without weeks does not fulfill the mitzvah as it was enacted, and he must count again with a berachah. Mishnah Berurah<sup>4</sup> cites both opinions and concludes that one should count again without a brachah.

Magen Avrohom<sup>5</sup> also rules that if one counts only the week he has fulfilled his obligation. Rav Yaakov Reisher<sup>6</sup>,

the Shvus Yaakov, explains that Magen Avrohom refers, for example, to one who, on the eighth day counted, "Today is one week and one day," without beginning with the phrase, "Today is the eighth day of the Omer." One can continue to count in this style until the fourteenth night when he should say, "Today is the fourteenth day which is two weeks in the Omer." If, however, on the seventh day he only counted the week, namely, "Today is one week of the Omer," he does not fulfill his obligation according to all opinions. This ruling is also cited by the Mishnah Berurah<sup>7</sup>.

Rav Chaim Yosef David Azulay<sup>8</sup>, the Gaon Chida, cites differing opinions as to whether one fulfills his obligation if he counts with ראשי תיבות. His inclination is that one does not fulfill his obligation and he should count again without a berachah, and Mishnah Berurah<sup>9</sup> draws the same conclusion. ■

1. מג"א סי' תפ"ט סק"ד
2. גמ' מנחות סו
3. פרי חדש שם ד"ה ומ"ש וסופר הימים
4. מ"ב שם סק"ז
5. מג"א הנ"ל
6. חק יעקב סי' תפ"ט סק"ח
7. מ"ב שם סק"ז ושעה"צ ס"ק י"א
8. ברכי יוסף סי' תפ"ט אות ט'
9. ביאור הלכה סי' תפ"ט סע' א' ד"ה מונה והולך בשם חק יעקב ■

# STORIES Off the Daf

## Days and weeks

אמר רבא אטו עצרת יומי מנינן שבועי לא מנינן והאמר מר מצוה למימני יומי ומצוה למימני שבועי

As we see from today's daf, it is a mitzvah to count the omer according to both days and weeks. The Shem Mishmuel, zt"l, writes that this means that one begins by fixing himself and making his every day count. Afterward, when he comes to a degree of completion, he must then give of his time to help another. This is represented by counting the weeks, which are complete units of seven full days. It is only by helping another grow while one continues to advance in his own learning that a person comes to true holiness. A

person who only considers his own growth, on the other hand, is merely being selfish. He continued learning and forgot about the whole matter.

One time, the Chofetz Chaim, zt"l, sent a message to one of the older bochurim in the yeshiva in Radin with a special request. The gadol asked that this very accomplished scholar devote some time to learning with a younger student who needed help to advance in his studies.

When the messenger arrived, the older bochur refused the request, explaining, "I'm deeply immersed in Masseches Zevachim right now and there is no way that this younger bochur will be able to keep up with the demanding pace I need to maintain." He apologized profusely for refusing, but didn't feel that he could really be expected to sacrifice his deep and intensive study for the sake of another

Some time later, this prominent student came to the Chofetz Chaim to ask a difficult question that had cropped up during his learning. He began to relate a complicated calculation of Tosafos in the sugya he was studying and then said that this seems to nullify a certain pilpul that is needed to answer yet another difficult question. He posed, "How would Tosafos answer this problem?"

After hearing him out, the Chofetz Chaim just looked at the student in a marked manner. Finally, he said, "Aren't you the one who couldn't make a little time for a younger student of the yeshiva? I wonder why you think that your problem in Tosafos has anything to do with me?" ■

