

OVERVIEW of the Daf

1) Sefiras HaOmer

The Baraisa cites additional proofs from different Tanaim how we know that the count begins after the first day of Yom Tov.

The Baraisa further elaborates on the timing of the harvesting of the barley, the counting of the omer and the bringing of the Korban Omer.

Rava relates that a majority of the proofs that the count begins the night after the first day of Yom Tov could be refuted and he proceeds to demonstrate why they are flawed.

Abaye states that it is a mitzvah to count days and weeks.

The Gemara relates that although some rabbis followed Abaye's ruling Ameimar counted only days but not weeks since counting nowadays is a mere remembrance of the Beis HaMikdash.

2) **MISHNAH:** The Mishnah describes what was done with the barley after it was harvested for the Omer.

3) The dispute between R' Meir and Chachamim

A Baraisa elaborates on the dispute between R' Meir and Chachamim.

After the Baraisa elaborates on the meaning of the words in the pasuk it cites numerous examples of words that can be interpreted as contractions of other words.

D'vei R' Yishmael gives another interpretation of the word כרמל.

4) Tithing grain that belonged to the Beis HaMikdash

R' Kahana asserts that smoothing grain that belongs to the Beis HaMikdash does not exempt it from tithing if it is subsequently redeemed.

Two challenges to this assertion are presented.

R' Yochanan offers another version of R' Akiva's position.

Rava discusses the consequence of smoothing of grain that belongs to the Beis HaMikdash and non-Jews. ■

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By Mr. and Mrs. Boruch Weinberg
in loving memory of
מרת חיה בת ר' דב בעריש, ע"ה

Today's Daf Digest is dedicated
In memory of my Grandfather
Yoseph Chaim Ben Dov Baer Halevi
by his grandson, Richard Ehrlich

Distinctive INSIGHT

Ameimar counted the days, but not the weeks

אמימר מני יומי ולא מני שבועי, אמר זכר למקדש הוא

The Gemara reported that Abaye holds that the mitzvah to count the days of sefiras haomer between Pesach and Shavuot is to count both the days and the weeks. This is how the rabbis in the yeshiva of R' Ashi actually conducted themselves. Ameimar, however, only counted the days, but not the weeks. In explaining his view, he said that in our days the counting of the omer is only rabbinic, as a remembrance for the time we had a Beis HaMikdash. Therefore, if someone counts the days it is not necessary to also count the weeks.

Gri"z explains that if the rabbis fashion a new halacha, even if it is only a rabbinic enactment, they will use the rules of the Torah and have the rules of their new law reflect Torah guidelines. However, the counting of the days of the omer is not a new law; it is done in our days only as a remembrance that this was done in the time of the Mikdash. Therefore, the rabbis arranged that we only do the basic halacha, which is to count the days.

Birchei Yosef (to O.C. 489:#1) writes that according to the Rishonim who conclude that the counting of the omer in our days is only rabbinic, although Ameimar determined that it is only necessary to count the days of the omer and not the weeks, there are other Amoraim in the Gemara who agree that the counting is rabbinic but contend that we still count the days and weeks of the omer. They hold that although our practice of counting is "just for the mitzvah," it is still appropriate to count days and weeks. Other Rishonim say that our counting nowadays is a Torah mitzvah. They hold that only Ameimar says that the counting is rabbinic, and this is why he counted only days. The students of the yeshiva of R' Ashi who counted days and weeks are understood to be of the opinion that our counting is a Torah precept. This is

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REVIEW and Remember

1. What is the source that the barley for the Korban Omer is harvested at night
2. What is the point of dispute between R' Meir and Chachamim?
3. What is the meaning of the word כרמל?
4. Explain the principle לא ניתנו מעות אלא לצורך להן

HALACHAH Highlight

Someone who misses counting a day of sefirah

מצוה למימני יומי ומצוה למימני שבועי

It is a mitzvah to count days and a mitzvah to count weeks

Abaye states that there is a mitzvah to count days and another mitzvah to count weeks. Rishonim disagree about the halacha of one who does not count a day of sefirah. Tosafos¹ cites Behag who rules that one who does not count a day of sefirah does not continue to count since he will not be able to fulfill the requirement of having a complete (תמימות) counting. Tosafos expresses surprise at this position and writes that it is untenable. Rosh² explains that Tosafos maintains that each night's count is a separate mitzvah. Therefore, it is not possible that someone who missed a night should not fulfill the mitzvah on the other nights. From this explanation we could infer that according to Behag there is a single mitzvah to count forty-nine nights and once a person did not count one day the mitzvah can no longer be fulfilled.

Another Tosafos³ writes in the name of Behag that if one did not count at night he should count the next day without a beracha. In the event that he does not count the night or the day he may no longer count with a beracha since his count will not be complete. Rav Yaakov Emden⁴ infers that one who counts during the day without a beracha because he did not count at night will continue counting on the subsequent nights with a beracha. This also seems to be the position of Shulchan Aruch⁵ although there are those who disagree⁶. Beur Halacha⁷ cites Geonim who

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the view of Ra"n (end of Pesachim) and Kesef Mishnah (to Rambam, Hilchos Temidim u'Musafim 7:22).

Rabeinu Yerucham explains that Ameimar also holds that the counting of the omer is a Torah law in our days. Ameimar holds that the counting of the days is still in effect, because this aspect of the counting does not depend on the actual bringing of the omer. However, the counting of the weeks does depend upon the bringing of this offering, and this aspect of the counting is only a remembrance of when the omer was brought. This explains why Ameimar counted the days, which is a Torah-mandated series, but not the weeks, which is only a remembrance of the Mikdash.

Sfas Emes explains that counting the days is a function of the bringing the omer and the two loaves, for which we have a remembrance. Counting the weeks is in order to count towards Shavuot, for which we need not establish a remembrance, as this was not a Mikdash event. ■

maintain that one who forgot to count for a day should count two numbers on the following night. He should state that yesterday was "x" in the omer and today is "y" in the omer. By doing so his counting is considered complete. Beur Halacha notes, however, that later Poskim do not even mention this opinion indicating that it is not accepted in halacha. ■

1. תוס' ד"ה זכר.
2. רא"ש פסחים פ"י סי' מ'.
3. תוס' מגילה כ: ד"ה כל.
4. הגהות יעב"ץ שם.
5. שו"ע או"ח סי' תפ"ט סעי' ז' ו'ח'.
6. שו"ת בית דוד או"ח סי' רס"ח.
7. ביאור הלכה שם ד"ה סופר. ■

STORIES Off the Daf

The Omer and the Breads

"קצירה וספירה בלילה והבאה ביום..."

Rav Zalman Sorotzkin, zt"l, offered a deep explanation of why we count the omer. "The first sefirah was after the Jewish people left Egypt. Its purpose was to purify the Jewish people from spiritual defilement so that they would be fit to receive the Torah. Kabbalists and the standard commentators both explain why we could not receive the Torah immediately after leaving Egypt. We first needed to count seven weeks to purify us from the defilement of Egypt.

"But Hashem knew that we would fall into the sin of the golden calf soon

after we received the Torah. He therefore commanded us to celebrate Pesach for all generations. The day after Pesach we are to bring the omer which is composed of animal feed. We then count forty-nine days and bring the two loaves which are food for humans on Shavuot.

He explained, "We bring the omer to symbolize the first step of purity: recognizing in what manner we are still drawn after animal desires that compel us to act without understanding. We then begin to prepare ourselves to receive the Torah through deep contemplation and by rectifying our actions. Since the time we left Egypt, the days between Pesach and Shavuot have become a special period to fix negative character traits, attain purity and ascend to ever higher levels. Perhaps this is why, according to Rav Yochanan ben

Nuri, the main judgment in Gehinom is between Pesach and Shavuot. Since this time is set aside for deep change it is also the time when souls are punished for failing to use this time properly."

He concluded, "Chassidim and anshei ma'aseh live lives of completion; not one instant of their day is wasted. During this time even regular people work on themselves. We are adjured to recognize our lowliness and use these days for elevation. We count each day, considering how we have used our time and how many of these precious days remain until kabbalas haTorah. We must make a plan and set goals that we will work to attain during the remaining days so that we will be worthy of receiving the Torah."¹ ■

1. אזנים לתורה, ח"ג, ע' רע"ט-ר"פ ■