



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

### Rosh Hashanah Daf Hey

- **Q:** How do the T"K and R' Shimon learn that the korbon of Shevuos may be brought for 7 days?  
**A:** They learn it from the teaching of **Rabbah bar Shmuel**, who says that we count days to reach Rosh Chodesh, and the kedusha lasts for the same amount of time as the units counted (i.e. one day). So too, we count weeks to reach Shavuos, and the kedusha for the korbon lasts the same amount of time as the unit counted (i.e. a week).
  - **Q:** We also count days to reach Shavuos, so maybe the kedusha should only last one day? **A: Rava** said, that may be true, but we also count weeks, so it is a valid teaching. Also, the Yom Tov is called "Chag Shavuos" – the Yom Tov of the weeks.
- **Q:** The Braisa quoted earlier listed a number of korbanos that are subject to the issur of baal te'achar. One korbon mentioned was the Korbon Pesach. However, the Pesach may not be brought at any time other than Erev Pesach, so it can't be subject to baal te'achar!? **A: R' Chisda** said, the Pesach was mentioned along with the other korbanos, but in truth it is not subject to baal te'achar of passing the series of Yomim Tovim. **A2: R' Sheishes** said, the Braisa is referring to the shelamim brought on Pesach, which may be brought after as well.
  - **Q:** That would be a regular case of Shelamim, which is listed separately in the Braisa!? **A:** The Braisa mentions the shelamim of Pesach separately from the other Shelamim. We would think that the shelamim of Pesach should be treated like the Korbon Pesach, since it is also associated with Pesach. The Braisa teaches that it is treated like a regular Shelamim.
- The Gemara bring a Braisa which gives the source for all the korbanos listed in the Braisa as being subject to the issur of baal te'achar: The pasuk says "ki sidor neder" – this refers to a neder. Via a gezeirah shava we learn that the word "neder" includes a "nedava" as well. "LaShem Elokecha" refers to the different ways of giving money to hekdesch. "Lo se'acher l'shalmo" teaches that one is only oiver for the underlying korbon, but not for failing to bring a substitute korbon. "Ki darosh yidrishenu" refers to a chatas, ashm, olah, and shelamim. "Hashem Elokecha" refers to tzedaka, ma'aser of produce, and bechor. "Mei'imach" refers to leket, shikcha, and peya". "V'haya becha cheit" teaches that one is oiver for delaying, but the korbon does not become passul.
  - **Q:** The Braisa said, "Lo se'acher l'shalmo" teaches that one is only oiver for the underlying korbon, but not for failing to bring a substitute korbon. The substitute of what korbon? The substitute of an olah and a shelamim are offered and therefore would be subject to baal te'achar!? The substitute of a chatas is left to die and not offered!? **A:** It refers to the substitute of a Todah. The Halacha is that if a Todah became mixed with a substitute and one then dies, the remaining one cannot be brought, because a Todah can only be brought with its breads, and this one may be the substitute, which doesn't have the breads that were originally designated.
    - **Q:** Since it can't be offered, why do I need a pasuk to tell me that it is not subject to baal te'achar? **A: R' Sheishes** said, the Braisa is actually discussing the substitute for an Olah or Shelamim. The case is where the original korbon passed 2 Yomim Tovim and then got a mum. We would think that the replacement korbon steps into its shoes and one is oiver baal te'achar after just one more Yom Tov. The Braisa teaches that it gets its own 3 Yomim Tovim before being subject to baal te'achar.
      - **Q:** How would **R' Meir** understand this? He had said that one is oiver as soon as one Yom Tov passes!? **A: Rava** said, he would say the Braisa is

discussing where a korbbon got a mum during the first Yom Tov and a replacement was designated. We would think that the replacement must be offered before the end of this very Yom Tov. The Braisa teaches that it must pass a full Yom Tov before one would be oiver for baal te'achar.

- **Q:** The Braisa said, “V’haya becha cheit” teaches that one is oiver for delaying, but the korbbon does not become passul. However, another Braisa learns this about a bechor from a hekesh from ma’aser (and presumably all other korbanos would be learned through a comparison to bechor)!? **A:** We would say that bechor is different in that it is not brought as a kapara or as an appeasement. However, other korbanos which are, may become passul if brought after their proper time. The Braisa learns from the pasuk that no korbbon becomes passul in that way.
  - **Q:** In another Braisa, **Ben Azzai** learns this Halacha from the word “oso” written regarding a korbbon that is piggul. He learns that only piggul is passul, but not a korbbon for which one was oiver baal te’achar!? **A:** The pasuk of “V’haya becha cheit” teaches that only the person himself is punished for baal te’achar, and his wife is not punished. We would think, since **R’ Yochanan** said that a man’s wife dies an untimely death as a punishment for his not having money to repay for money he stole, maybe the same punishment happens with baal te’achar. The pasuk therefore teaches that only he has the sin, and not his wife.