

Daf Hashvuah Gemara and Tosfos Beitza Daf 18
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Daf 18a

The Gemara asks: why is it forbidden to Toivel a utensil on Shabbos and Yom Tov? Rabbah says: we worry that perhaps you'll carry four Amos in the street (R'shus Harabim) to bring it to the Mikvah.

Tosfos asks: why is the Gemara only concerned with carrying four Amos in the street and not about carrying from a private domain to the street?

Tosfos answers: since, (coming from a house), you have an entranceway. (If coming from your courtyard) you have the walls surrounding the entrance. These are distinctions that will remind you that you're leaving the private domain and you shouldn't carry. (The only concern is carrying in the street where you don't have these distinctions to remind you.)

The Gemara asks: why would it be forbidden if you have a well in your courtyard (and you don't need to go into the street to Toivel it)? The Gemara answers: we decreed to forbid Toiveling when you have a well in your courtyard, for perhaps you'll also Toivel when you don't have a well in your courtyard.

The Gemara asks: I understand why they enacted this on Shabbos, (but since it's permitted to carry on Yom Tov), why did they forbid carrying on Yom Tov? The Gemara answers: they decreed not to Toivel on Yom Tov for perhaps you'll also Toivel on Shabbos.

Tosfos explains that it's not a decree to help fulfil a different decree, since we consider Yom Tov and Shabbos as basically the same concept.

The Gemara asks: if we do make a decree to make sure you don't Toivel on Shabbos, why didn't they decree not to dip Tamai water (in a stone utensil) in the Mikvah to make it Tahor, for if it's allowed, you might come to dip actual utensils?

Tosfos asks: why didn't they forbid dipping the water in the Mikvah itself because you might come to carry four Amos in the R'shus Harabim?

Tosfos answers: we only have such a concern by Toiveling utensils since he's very anxious to get them Toiveled. However, since he probably has more water, he's not so anxious to have this Tamai water dipped in a Mikvah.

Similarly, later, we also didn't make a decree not to Toivel a utensil that became Tamai with a V'lad Hatumah (a Rishon or Sheini etc.; anything that's not an Av Hatumah) since it's only a rabbinical Tumah, he's not so anxious to Toivel, since it's only rabbinically Tamai.

The Gemara answers: if he had other waters he can use, why does he need to dip these in the Mikvah? So, we must conclude that he doesn't have any other water. Therefore, we assume he was very careful to make sure they shouldn't become Tamai. (Therefore, it's very uncommon for them to become Tamai, and the rabbis didn't decree on uncommon events.)

The Gemara asks: we allow drawing water with a Tamai utensil, and when you remove it from the well, it will be Tahor (since the well is a Kosher Mikvah). Why don't we forbid perhaps he'll just Toivel a utensil regularly?

Tosfos asks: why is this different from what the Mishna forbids Toiveling a Tamai utensil with water inside of it (to make the utensil and water Tahor)?

Tosfos answers: when it's filled with water, it's quite obvious he's doing this to make them Tahor, and it's forbidden to Toivel utensils, (as one of the reasons we'll bring later), since it looks like you're fixing the utensil. However, here, people don't know the utensil is Tamai. As far as they're concerned, he's just drawing water.

The Gemara answers: since we only allow him to Toivel through drawing water, this limitation will remind him not to Toivel it regularly.

The Gemara asks: you can't Toivel a utensil that became Tamai before Yom Tov, but you can Toivel utensils that became Tamai on Yom Tov. Why don't we decree to forbid utensils that became Tamai on Yom Tov, for perhaps you'll Toivel utensils that became Tamai before Yom Tov?

The Gemara answers: since it's not common to become Tamai on Yom Tov, (since you need to make yourself Tahor for Yom Tov, and of course you'll make sure your items will not become Tamai), therefore, they didn't make decrees on uncommon event.

The Gemara asks: you can't Toivel a utensil that became Tamai from an Av Hatumah, but you can Toivel a utensil that became Tamai from a V'lad Hatumah (a Rishon or Sheini etc.; anything that's not an Av Hatumah). Why didn't they decree not to Toivel a utensil that became Tamai from a V'lad Hatumah because you might come to Toivel a utensil that became Tamai from an Av Hatumah?

Tosfos quotes Rashi: we refer to a utensil that became Tamai before Yom Tov. After all, if it became Tamai on Yom Tov, then it would be permitted to Toivel utensils that became Tamai from an Av Hatumah. Therefore, when we said that you can't Toivel utensils that became Tamai from before Yom Tov, we only refer to utensils that became Tamai from an Av Hatumah. The reason they forbade Toiveling by an Av Hatumah (according to the reason Toiveling is forbidden since it looks like you're fixing something), since you're getting rid of a Tumah from the Torah, it looks like you fixed it. However, if it only became Tamai by touching Tamai liquids (which are only a Rishon), it doesn't look too much as fixing since you only removed rabbinical Tumah.

He quotes another explanation: you can't Toivel a utensil that became Tamai from an Av Hatumah, even if it came Tamai on Yom Tov. After all, since you need to wait for nightfall to use it (since it's a T'vul Yom until then), it's Toiveling for the next day, which is weekday. However, you can Toivel utensils that became Tamai from a V'lad Hatumah, since they didn't decree that they become a T'vul Yom (and they're totally Tahor after T'veila). Therefore, the Toiveling is for Yom Tov's use. So, when we said you can Toivel utensil that become Tamai on Yom Tov, it only refers to utensil that became Tamai from a V'lad Hatumah.

However, Rashi rejects this. Even if it's a T'vul Yom, it's only Tamai regarding Trumah, but you can use it on Yom Tov for Chulin (regular food). However, the Ri defends it, since the Gemara's conclusion is that we refer to Kohanim, therefore, we refer to using it for Trumah. However, R' Yitzchok rejects this defense. After all, why assume that Kohanim don't have Chulin?

However, Tosfos asks on Rashi's first explanation: how can you Toivel utensil that became Tamai from a V'lad Hatumah? After all, it doesn't make Chulin or Maasar Sheini Tamai. It's only needed for Trumah, which becomes Tahor at nightfall, since a T'vul Yom ruins Trumah. (Tosfos' assumes that, according to the first explanation, they decreed that a V'lad Hatumah becomes a T'vul Yom. We only said it doesn't according to the second explanation.)

Tosfos answers: the first explanation will agree with the second explanation's assumption, that they didn't decree T'vul Yom by a V'lad Hatumah. As we have a Mishna to support this: anything that rabbis required you to Toivel, after you Toivel it, it's permitted to touch anything.

The Gemara answers: V'lad Hatumah only makes a difference to Kohanim (since it only makes Trumah Tamai), so we're not worried about them Toiveling utensils that became Tamai from an Av Hatumah, since they're very careful people. **(Rashi alternative explanation- since they're careful, it's uncommon for their utensils to become Tamai, and we don't make a decree for uncommon events.)**

Tosfos asks: T'vul Yom even makes a difference by Yisraelim, (so why say it's only for Kohanim?). After all, we say that anything that makes Trumah Pasul makes liquid a Rishon, which makes Chulin Tamai.

Tosfos answers: we refer to a utensil that can't be used for liquids, like a utensil with a hole.

The Gemara asks: if a woman is a Nidah and she will Toivel on Yom Tov and she doesn't have any Tahor clothes to change to, she can make a trick and Toivel in her clothing. (So, both she and her clothing become Tahor). Why don't we worry that she'll come to Toivel her clothing by themselves?

Tosfos asks: since you're soaking the clothes, how can you Toivel in them? After all, soaking clothes on Yom Tov is forbidden since it's like laundering. As we say, that the soaking of clothing is their laundering.

Tosfos answers: since you soak it in a way that dirties it, it's not laundering. The proof to this is: if so, how can you dry your hands on a towel? Why isn't it soaking the towel which is tantamount to laundering? We must answer; since you're dirtying the towel, it's not laundering it, so too, by the woman Toiveling with her clothes (is not laundering).

The Gemara answers: since we only allow her to Toivel in her clothing, it will remind her not to Toivel them regularly.

R' Yosef gives another reason why they forbade Toiveling on Shabbos and Yom Tov. He says they enacted it perhaps you'll come to squeeze out the water from the material. The Gemara asks: this fits well for utensils (made of cloth) that you can squeeze, but why did they forbid Toiveling utensils that can't be squeezed? The Gemara answers: they decreed not to Toivel those utensils for perhaps you'll Toivel squeezable utensils. The Gemara says: they asked all the question they asked Rabbah and gave the same answers.

R' Bibi gives another reason why they forbade Toiveling on Shabbos and Yom Tov. If they would allow Toiveling on Yom Tov, people will wait to Toivel then.

Tosfos explains: they'll wait until Yom Tov when they're not too busy, and it will lead to

problems, since they might forget and use it for Trumah. (Therefore, we want to encourage Toiveling them right away.)

Tosfos is bothered: why do we allow people to Toivel themselves? Why don't we need to worry that they'll also push off their T'veila and it will come to problems?

Tosfos answers: people don't push off their own T'veila (since they must function daily with Taharos, they need themselves to be Tahor). Alternatively, (since they live with themselves, and they remember that they're Tamai) it won't come to problems (since they'll be careful to stay away from Trumah).

Rava gives another reason why they forbade Toiveling on Shabbos and Yom Tov. He holds that it looks like you're fixing the utensil (by making it fit for Taharos). The Gemara asks: if so, why doesn't he need to worry that Toiveling himself looks like fixing? The Gemara answers: (it's not obvious to all that he's Toiveling), since it may look like he's only cooling himself off. The Gemara asks: this fits well by clean water, but by dirty water, what can you say? The Gemara answers: R' Nachman b. Yitzchok says, since, sometimes, someone will come in terrible heat and would wash himself with (disgusting) water that they soaked flax in.

Daf 18b

The Gemara asks: this fits well during the summer, what would you say for the winter? He answers: sometimes, someone comes from the field all dirty from the mud and fertilizer, they'll Toivel in those dirty waters even during the winter.

The Gemara asks: this fits well for Shabbos, but how about Yom Kippur where you can't wash yourself? Rava answers: we have a rule: there is nothing that's permitted on Shabbos (regarding Melachos) and is forbidden on Yom Kippur. (After all, they wouldn't decree something for Yom Kippur only.) Therefore, since it's permitted on Shabbos (because it looks like he's cooling himself), so too, it's permitted on Yom Kippur.

The Gemara asks: does Rava hold of this idea (that once it's permitted for one situation, it's always permitted)? After all, we have a Mishna that forbids swallowing vinegar on Shabbos to sooth a tooth ache (since you're not allowed to administrate medicine on Shabbos). However, you may dip your food in it (like you would do regular) and if it heals you, it's fine (since they allow it if it's not obvious that you're doing it for a medicinal reason). Yet, we have a contradictory Braisa that only forbids gargling and spitting out the vinegar, but you're allowed to swallow. Abaya answers: our Mishna should also read, it's only forbidden if he spits it out. Rava answers: we only allow swallowing before the meal (since it may help to build an appetite, so it's not obvious you're doing it for a medicinal reason). However, the Mishna disallows swallowing after the meal. So, we see Rava doesn't hold that, once it's permitted to drink it before the meal we'll permit drinking it after the meal.

The Gemara answers: Rava retracted from that answer. The Gemara asks: how do we know that he retracted from that answer, perhaps he retracted from his position that once it's permitted for one thing, it's always permitted? The Gemara answers; we can't say he retracted from that, since a Braisa says that you always Toivel regularly, even on Tisha B'av and Yom Kippur.

Tosfos asks: how do we know that Rava retracted from his second statement because of this Braisa? Perhaps he retracted from his first statement and doesn't allow something just because it's

permitted elsewhere. Although the Braisa allows T'veila on Yom Kippur, he only needed that reasoning to explain why you can be Toivel on Yom Kippur if the reason you can't Toivel generally is because it looks like fixing. However, perhaps Rava retracted from that reason, and held it's forbidden like the other Amaraim's reasons, for you might carry the utensils four Amos in the street, or perhaps you'll come to squeeze them.

Tosfos answers: we would rather say he retracted from one statement, that you can't swallow vinegar after the meal, than to say he retracted from two statements, that the reason T'veila is forbidden is because it looks like fixing, and that, once we permit something in one instance, we permit it altogether.

However, Tosfos is dissatisfied with this answer. First, (how can we consider them as two statements) if they're dependent on each other? After all, the only reason he needed to come up with this idea that once it's permitted to Toivel on Shabbos it's permitted on Yom Kippur is to justify his position that the reason for the prohibition of Toiveling is because it looks like fixing.

Second, if that's the reason (to pick his first statement over his second statement), the Gemara should have said explicitly the reason why we know he retracted from his second statement is because it's one statement against two.

Rather, Tosfos answers: since Rava explained the Mishna since it looks like fixing, we don't assume that he retracts from it (since he held that to be the Mishna's explanation, it's as the Mishna says it explicitly in his opinion). However, we thought we can knock off his statement he made independently, (and perhaps there is no Heter to Toivel on Yom Kippur), so the Braisa teaches us that we can't knock off that statement either.

The next Tosfos says: (this, that we permit Toiveling on times where it's forbidden to wash) are only to those who Toivel in the proper time (where many held there is a special Mitzvah to Toivel at the first day when it's possible. Therefore, to keep that Mitzvah, we allow him to Toivel.) However, nowadays all our women don't Toivel on that time since we have a stringency to wait seven clean days like a Zava, (whereas the Torah only requires a Niddah to count seven days from the day she sees her period, even if she sees blood every day.) Therefore, they can't be Toivel on Tisha B'av and on Yom Kippur.

However, we can differentiate between Yom Kippur and Tisha B'av. After all, the Gemara in Yuma says that, on Yom Kippur, the Niddah and Yoledes (woman who gave birth) Toivels at night. Zavin and Zavos are Toivel by day. A Baal Keri (who might become Tamai any time during the day), can Toivel through Mincha so that he can Daven Mincha while he's Tahor. However, afterwards he doesn't Toivel. Although he needs to Daven N'eila (this Braisa holds that you can Daven N'eila at night) you can wait until nightfall and Toivel and then Daven N'eila. We can ask: why can't he be Toivel after Mincha so that he'll Toivel in the right time? We must say that this Braisa doesn't hold that it's a Mitzvah to be Toivel in the right time, and yet it allows Toiveling during Yom Kippur.

However, you definitely shouldn't Toivel on Tisha B'av. This is like R' Chanina b. Atignus says, the house of our G-d (the Beis Hamikdash) is worthy to lose one T'veila once a year. The Yerushalmi Paskins like R' Chanina and not like our Gemara's Braisa that allows Toiveling on Tisha B'av.

Alternatively, the Ri says not to Toivel nowadays on Tisha B'av or Yom Kippur. It's only

allowed in those days where they dealt with Taharos, which we don't want to become Tamai. However, nowadays, we only Toivel in order to allow her to her husband, she could wash and rub (to clean different areas which may be dirty) herself the day before, then she can comb her hair and rub a little bit the night after, since you should have the rubbing close to your T'veila (so that dirt shouldn't have a chance to accumulate). After all, there is no reason to Toivel on those days, since they're anyhow forbidden to their husband on those days.

New Sugya

The Mishna said; you're allowed to put Tamai water in a stone utensil and dip it in the Mikvah. (When the Tamai waters touch the Mikvah, they become part of the Mikvah, which makes them Tahor.)

Tosfos says: he can only put it in a stone utensil (that's not susceptible to Tumah) and not in a wooden one, since it will become Tamai from the water and then you're Toiveling the utensil too.

Tosfos asks: why can't you be Toivel this wooden utensil on Yom Tov? After all, it has both qualities to allow it to be Toiveled on Yom Tov, it became Tamai on Yom Tov and it became Tamai from a V'lad Hatumah. According to all explanations to the Gemara on Amud Aleph, it's permitted to Toivel a utensil that became Tamai on Yom Tov from a V'lad Hatumah. However, this would fit well according to the version of the Gemara (later) that explains our Mishna refers to Shabbos (since we only allow Toiveling this on Yom Tov and not on Shabbos). However, what could we say to the version that the Mishna refers to Yom Tov?

Tosfos answers: it's still prohibited to make the utensil Tamai with your own hand so that you may Toivel it. We only allow Toiveling if it happened to become Tamai, but you can't make it Tamai so that you can Toivel it.

The Mishna concludes: "yet, you can't Toivel." The Gemara asks: what does this mean? Shmuel answers: you can't put this water in a Tamai utensil so that you'll get your utensil Toiveled while you get your water Tahor. The Gemara says: it seems that our Mishna is not like either one of the Tannaim in the following argument. Rabbi holds that, not only can't you Toivel a utensil with the water, but you can't dip the water into the Mikvah by itself (in a stone utensil). The Rabanan permitted Toiveling the utensil with the water, and, of course, you can dip the water into the Mikvah by itself. So, if you say our Mishna is like Rabbi, then it's a contradiction to dipping the water. If the Mishna is like the Rabanan, then it's a contradiction about Toiveling the utensil with the water.

The Gemara answers: we can answer that it's Rabbi or we can answer it's the Rabanan. The way we can answer it's Rabbi; when Rabbi said his first statement in the Braisa not to Toivel a utensil, it refers to Yom Tov, however his later statement, where he forbids dipping the water, refers to Shabbos (but it would be permitted on Yom Tov. Since dipping water is more lenient than Toiveling, we can explain Rabbi's two statements are complimentary. The first one that forbids dipping, and of course Toiveling, is on Shabbos. His second statement to forbid Toiveling, which implies that the more lenient dipping water is permitted, refers to Yom Tov. Therefore), our Mishna completely refers to Yom Tov (so we forbid immersing the utensil but permit dipping the water).

Alternatively, we can say the Mishna is the Rabanan (and he only permitted both on Yom Tov), and our Mishna (that forbids Toiveling utensils) refers to Shabbos.

Tosfos quotes Rashi: this is the proper text in the Braisa, that we list Toiveling the utensil

before listing dipping the water both in Rebbi's words and by the Rabanan. However, many Seforim have the text the other way, listing dipping water first. According to those text, then the text to the answer that "the Mishna could be Rebbi" would need to read the opposite of our Gemara too. It must read, "The first statement (to forbid dipping water) refers to Shabbos, and his later statement (forbidding Toiveling a utensil), refers to Yom Tov). According to Rashi's text it reads the opposite, "the first statement (forbidding Toiveling a utensil) is about Yom Tov and the later statement (to forbid dipping water) is about Shabbos. He changes the text based on a Tosefta.

However, you can't have the other Sefarim's text (that list dipping water first) and our text explaining Rebbi fitting into the Mishna (that "the first statement refers to Yom Tov and second to Shabbos," since if you don't even allow dipping on Yom Tov, how can it fit into our Mishna that allows it), unless it's not explaining the Braisa but the Mishna. (I.e., when the Mishna permits dipping the water, it refers to Yom Tov. It gives one example, but it includes Toiveling too. When it forbids Toiveling, it refers to Shabbos. It gives one example, but it includes dipping water too. Rebbi, who forbids both, refers to Shabbos.)

However, this is a corrupt explanation, as brought in Rashi. (If we give an example of what's permitted, we should give the more stringent case, Toiveling, and we should extrapolate the more lenient case from that. The same applies to giving an example to what's forbidden, we should give the more lenient case of dipping water, and extrapolate the more stringent case from there. So, why give the most lenient case as an example to what's permitted and the more stringent case as an example to what's forbidden?)