

**Daf Hashvuah Gemara and Tosfos Beitza Daf 20**  
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There was this dying person who commanded to give four hundred Zuzim to a certain person, and that person should take his daughter as a wife. We give him four hundred Zuz from the dead man's estate (because you're obligated to fulfil the command of the one who dies), and he has the option whether he wants to marry the daughter or not. (Since he said to give the money first, he didn't make it contingent on whether the person will marry his daughter.) However, if he says he should marry my daughter and receive four hundred Zuz, he only receives the money if he marries the daughter.

Mareimar said the first Halachos, (i.e., it's Kodesh as a Todah, but he can't be Yoitza his obligation for a Chagigah. He's a Nazir, but can't bring his Korbonos from Maasar Sheini money), as its own statement, without any names attached. Raveina told him: that's the way you were taught, but we were taught that Reish Lakish asked it as a question, and that statement was R' Yochanan's response.

### **New Sugya**

Someone was reading a Braisa to R' Yitzchok b. Abba; the Pasuk says "They brought the Olah and did it like the law."

**Tosfos quotes Rashi that it refers to Aharon's Olah brought during the eight days of the Mishkon's dedication. However, Tosfos says the Pasuk really refers to the community's goat Olah, since that Pasuk was written right after the goat Olah. However, Aharon's Korbon is mentioned someplace else in the Parsha.**

The Gemara explains "like the law," that it means this Korbon has the law of some other Korbon. Which other Korbon should it have the same law as? The Gemara answers: it has the law of a volunteer-Olah. From here we learn that an obligated-Olah needs Smicha (like a volunteer-Olah).

**Tosfos asks: if the Pasuk refers to the community's Korbonos, how can it be that it needs Smicha? After all, there is a Gemara which says that there is only two community Olos that require Smicha (the goat brought for Beis Din's mistake on a law of Avodah Zara and the bull brought for their mistake on a law of other sins), and they didn't list these Korbonos (brought for the Mishkon's dedication). However, this fits well to Rashi's explanation, since he holds it refers to Aharon's Korbon, which is an individual's Korbon.**

**Tosfos answers: that list only counts Korbonos that we're required to bring for all generations. Therefore, it doesn't list the obligated Olos of the above Pasuk that refers to those brought only during the eight days of dedication, and not afterwards.**

**However, Tosfos asks: how can we extrapolate from a Pasuk that refers to temporary Korbonos, that their law should apply to obligated Olos for all generations? (After all, they're not similar.)**

**Another question: since the Pasuk refers to community Korbonos, how can we extrapolate it to an individual's obligated Olah? However, this fits well according to Rashi's explanation that it refers to Aharon's Korbon, since it was also an individual's Korbon.**

Tosfos gives an answer that will satisfy both questions: we see that the original Drasha compares this communal goat which was brought only at one time to an individual volunteer-Olah that's brought for all generations. So, the Torah shows us in this Drasha to compare individuals to communities, and one-time Korbonos to generational Korbonos. So too, we can extrapolate from this communal one-time Korbon to generational individual Korbonos.

Alternatively, the Ram answers Rashi's explanation. True, that the Pasuk implies that it refers to the communal Korbon. However, since we have a tradition that communal Korbonos don't get Smicha (except for the two mentioned earlier), we apply the rule if the Pasuk can't teach us anything about the topic it refers to, we lend it to a different topic. Therefore, we say this Pasuk teaches us about Aharon's Korbon.

R' Yitzchok b. Abba commented: this Braisa must be Beis Shammai (who don't hold that obligated-Shlomim need Smicha. The reason they hold that is because) they don't extrapolate obligated-Shlomim from volunteer-Shlomim. (Therefore, they wouldn't extrapolate obligated Olos from volunteer Olos either, therefore, they need the above Drasha.)

**Tosfos says: R' Yitzchok understands Beis Shammai's reason why you don't do Smicha on a Chagigah because they're not obligated in Smicha. This is not like R' Yossi later who says that they're obligated in Smicha, but they don't need to be sacrificed right after the Smicha (and therefore, you can make the Smicha on Erev Yom Tov). Rashi explains in the Mishna the reason for Beis Shammai is because he transgresses a rabbinical prohibition of leaning on an animal. This is the way R' Yochanan explains the argument in Mesechtas Chagigah.**

After all, Beis Hillel hold that obligated-Shlomim needs Smicha, and assumingly, they extrapolated it from volunteer-Shlomim. So, we should assume that you can extrapolate obligated-Olos from volunteer-Olos too, so they don't need the above Drasha.

The Gemara asks: perhaps it's Beis Hillel (and he doesn't extrapolate communal Korbonos from individual Korbonos). The reason why he requires Smicha because he extrapolates it from an obligated-Olah, which we needed the above Pasuk to teach us its obligated in Smicha. The Gemara asks: what's the reason why you wouldn't want to extrapolate from a volunteer-Shlomim? Because they're not similar, since volunteer-Shlomim are more common. Therefore, you shouldn't extrapolate from an obligated-Olah either, since they're also more special that they're completely burnt on the Mizbeiach. The Gemara answers: we can extrapolate from both a volunteer-Shlomim and an obligated-Olah (with the common denominator).

**Tosfos asks: since we only learn an obligated-Olah is obligated in Smicha from a Hekish from a volunteer-Olah ("as the law"), and we have a rule (by Kodshim) that we don't say that something learned from a Hekish can be further extrapolated to another topic. (So, how can we learn from it a common denominator?)**

**Tosfos answers: (it's not that you can't definitely learn anything out), but the Gemara in Zevachim inquires whether it can be extrapolated or not. Therefore, our Gemara is saying, on the possibility that you can extrapolate from something learned from a Hekish, then we can learn an obligated-Shlomim from an obligated-Olah.**

The Gemara asks: is it true that Beis Shammai holds that you don't make Smicha on an obligated-Shlomim? After all, a Braisa says; R' Yossi says that they don't argue whether you need Smicha or not, since everyone holds that you need it. Rather, they argue whether you need to have it right before bringing it or not. Beis Shammai holds it's not necessary and Beis Hillel holds that it's necessary. (Therefore, Beis Shammai holds

that you can do Smicha Erev Yom Tov and you don't need to do it on Yom Tov when there is a prohibition to lean on animals.)

The Gemara answers: he holds like a different Tanna: R' Yossi b. Yehuda says that, when Smicha is necessary, they don't argue whether you need to do it right before bringing it or not, since everyone holds he needs to do it right before. The only argument is whether you need to do Smicha on obligated-Shlomim or not. Beis Shammai holds you don't need to and Beis Hillel holds you need to.

There was a story that Hillel brought his Olah Riya to the Azarah on Yom Tov (which is a male Korban). A group of Shammai's students came to him and said "what Korban are you bringing?" In his humility, he wanted to avoid the confrontation and said it's a female Korban, and it's a Shlomim. He swung its tail, to make it not so obvious that it's a male. On that day, the hand of Beis Shammai was on top of Beis Hillel and they wanted to establish the Halacha like them. However, there was this one elder from the students of Shammai, Bava b. Buta, who knew that the Halacha is like Beis Hillel.

### **Daf 20b**

He gathered all the Kadeirin (high quality) sheep in Yerushalayim and brought them to the Azarah.

**Tosfos explains that it's not exact, since you can't bring Chulin to the Azarah. Rather, he must have only brought them to the temple mount.**

He said: whoever wants to do Smicha (and bring it as an Olah, like Beis Hillel), come and do Smicha. On that day, Beis Hillel's hand was on top of Beis Shammai and they established the Halacha like them. Nobody protested at all to this.

There was another story about a student from Beis Hillel who brought his Olah to the Azarah to do Smicha on. He met a student from Beis Shammai who told him "what is this Smicha" (you're doing, don't you know we hold it's forbidden). He answered back "what is this quietness," (that you should have remained quiet and you hadn't). He was quieted with this angry rebuke. From here we see that, when a young scholar is told off by his friend, he should only answer in kind and not more than that. As here, he was told "what is this Smicha," and he only answered back "what is this quietness."

### **New Sugya**

Beis Hillel said to Beis Shammai: (you should be able to bring an Olah Riya on Yom Tov), after all, when it's forbidden to do any work for a person (on Shabbos), it's still permitted to do work for Hashem (to bring the Tamidim and the Musafim), so when it's permitted to do work for people (on Yom Tov), of course you should be able to do work for Hashem (to bring an Olah Riya). Beis Shammai responded that volunteer Korbonos disprove this (though they're work for Hashem, it's prohibited to bring on Yom Tov. Therefore, we can't just assume that, if it's permitted to do work for people, it's permitted to bring any Korban.) Beis Hillel responded: you can't bring a proof from volunteer Korbonos that don't have a set time to be brought to Olah Riya that has a set time to be brought. Beis Shammai answered back: the Olah Riya also doesn't have a set time. After all, if you don't bring it on the first day of Yom Tov, you can bring it all the days of Yom Tov and even on Shmini Atzeres. However, Beis Hillel considers it as a set time, since if you don't bring it on those days, there is no makeup time.

Beis Shammai says to Beis Hillel: doesn't it say 'Lachem,' "to you," that work can only be done for humans. Beis Hillel said back: does it not say "to Hashem" that you're allowed to do anything for Hashem. If so, why does it say "to you?" It means; for you (Jews), and not for non-Jews and for dogs.

**Tosfos (the fourth on the page) says that Beis Hillel also Darshins “to you” and not for Hashem regarding volunteer Korbonos, as we said in the first Perek. However, they chose to Darshen here “for non-Jews and dogs,” since it applies to them always, (and not like Korbonos that there are some that are brought).**

Abba Shaul had a different version of this give and take: Beis Hillel said to Beis Shammai: in a place where your Kira (stove) is closed (on Shabbos), Hashem’s Kira is open. So, in the place where your Kira is open (on Yom Tov), shouldn’t Hashem’s Kira should be that more open? (I.e., we should permit bringing Korbonos.) It also makes sense; after all, we shouldn’t have our table full and our Master’s table empty.

**Tosfos quotes Rashi that it’s an actual Kira, i.e., stove. However, it seems that it comes from the terminology used in Melachim Beis “V’yikarah Lahem Kira Gedola” (he made for them a big meal). Therefore, ‘Kira’ is a meal.**

The Gemara asks: what’s the difference between the Tanna Kama’s version and this version? The Gemara answers: whether you can bring voluntary Korbonos on Yom Tov or not.

**Tosfos (third from the top) quotes Rashi’s explanation: when Beis Shammai said by the Tanna Kama that “voluntary Korbonos disprove it,” we find a case where you can do any Melacha for a person, i.e., on Yom Tov, and you can’t bring any voluntary Korbonos even Shlomim, and of course not Olos. Therefore, when we say here that one opinion holds you can’t bring voluntary Korbonos, that is the Tanna Kama, since he said “voluntary Korbonos disprove it.” When we say that one opinion holds you can bring voluntary Korbonos, that refers to Abba Shaul who doesn’t say “voluntary Korbonos disprove it.”**

However, R’ Shmuel explains it the opposite way. When the Gemara says “voluntary Korbonos disprove it,” it means; we allow bringing a volunteer Korban where there is a human need, i.e., Shlomim, yet it’s forbidden if it’s completely to Hashem, i.e., an Olah. Thus, we see that the Tanna Kama holds that you can bring a volunteer-Shlomim, since he says that you can bring a Korban when there is a human need, i.e., Shlomim, which is a volunteer Korban. However, Abba Shaul says that “when Hashem’s stove is closed,” this infers completely closed from any Korbonos, so he holds that you can’t bring any volunteer Korbonos. However, Tosfos says that the Gemara in Pesachim is a disproof to this explanation. It says that “someone holds like Abba Shaul who makes the Drasha “for you” and not for non-Jews.” The very fact that they bring that Drasha for Abba Shaul, and not the Drasha of “to you” and not for Hashem, implies that they held that Abba Shaul held you can bring voluntary Korbonos on Yom Tov. Therefore, the first explanation seems correct.

R’ Huna says: according to those who hold that you can’t bring a voluntary Korban on Yom Tov, don’t say it’s permitted from the Torah, but the rabbis forbade it so he won’t push off bringing his Korban until Yom Tov (where he needs a lot of meat, and then he might not be able to bring it and he’ll transgress pushing off his Korban. So, we want to encourage him to bring his Korban as soon as possible.) Rather, in truth, they hold the Torah forbids bringing them. After all, we say the two loaves of Shvuos are obligated to be brought only on Shvuos, and there is no concern that you’ll push off bringing it, and yet we forbid baking it on Shabbos or Yom Tov. (This must prove that we can’t do any Melacha for Hashem and Korbonos if the Torah doesn’t specifically say it supersedes Yom Tov.)

## **New Sugya**

The Gemara inquires: according to those who forbid bringing voluntary Korbonos on Yom Tov, if one

transgresses and Shechts one, what can you do (with the blood)? Rava says that you may sprinkle the blood on the Mizbeiach so that you may eat its meat. Rabbah b. R' Huna says you may sprinkle the blood so that you'll be able to burn the limbs after nightfall. What's the practical difference between the two opinions? If the meat became Tamai or destroyed. According to Rava, you can't sprinkle the blood, since it won't permit the meat, but according to Rabbah b. R' Huna, you can sprinkle the blood, since you can still burn the limbs.

**Tosfos asks: why don't we say another difference? Like, if the limbs become Tamai or lost. According to Rava you can still sprinkle it since the meat exists, but Rabbah b. R' Huna will prohibit it since we no longer have the limbs.**

**R' Shimshon from Coucy answers: Rabbah b. R' Huna agrees with Rava that you make sprinkle to allow the meat. After all, it's producing meat, which is included in preparing food for Yom Tov (where you're allowed to do Melacha), and it enhances Simchas Yom Tov. However, Rabbah adds that, even if the meat becomes Tamai or lost, you may even sprinkle the blood to allow burning the limbs at night.**

**Tosfos asks: how can we allow them to eat the meat on Yom Tov? After all, you're not allowed to eat the Korbon's meat until its limbs are burnt. We only say that the burning of the limbs doesn't prevent the eating of the meat when the limbs are not around, like when they become Tamai or lost. However, when they're around, they prevent eating the meat (until they're burnt).**

**Tosfos brings those who answer: we refer to a case where the limbs got Tamai or lost.**

**Tosfos rejects this: after all, why didn't the Gemara say a difference between the opinions if both the meat and limbs are intact. Rava holds you can't sprinkle and Rabbah holds you can. Also, the Gemara later infers that we refer to a case where they're both intact. Regarding the sheep of Shvuos that was Shechted with intent for a different Korbon, you still sprinkle to eat the meat. If it's Shabbos (where you won't eat the meat that day), you shouldn't sprinkle it, but if you do, you can burn the limbs at nightfall. So, this case is when both are intact, and yet you can sprinkle the blood on Yom Tov to eat the meat.**

**Rather, Tosfos answers: since you can't burn the limbs during the day (so it's not available now) we consider it as if it became Tamai or destroyed (and you may eat the meat right away).**

The Gemara asks: regarding the sheep brought on Shvuos, if you Shecht it with intent to be a different Korbon, or you Shechted it before or after Shvuos, you still sprinkle the blood and the food is eaten. However, if it falls out on Shabbos, you can't sprinkle the blood, but if you transgressed and sprinkled, then you can burn the limbs at night.

## **Daf 21a**

It says that it's only "if you sprinkled it," but you can't L'chatchila sprinkle it. This fits well to Rava's opinion (since you're not eating the meat on Shabbos anyhow, so there is no Heter to sprinkle the blood). However, this is difficult according to Rabbah b R' Huna. The Gemara concludes; we can either say that it's a difficulty to him. Alternatively, we can say we're stricter by rabbinical prohibitions on Shabbos than on Yom Tov. (So, even though we have proof that it would be prohibited on Shabbos, it's not a proof that it's also prohibited on Yom Tov.)