

Daf Hashvuah Gemara and Tosfos Beitza Daf 19
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Daf 19a

If a utensil became Tamai on Erev Yom Tov, you can't Toivel it Bein Hashmashes, for perhaps it's already Yom Tov, and it's prohibited to Toivel utensils on Yom Tov. R' Shimon Shizuri forbids (a Kohain) to Toivel a utensil Bein Hashmashes during the week, since it needs to wait until the end of the next day to use it for Trumah. (It's assumed that he's Toiveling to use it right away, so, we should prevent him from Toiveling then.)

The Gemara asks: doesn't the Tanna Kama need him to wait until the next night? (Doesn't he need to worry that this person might use it beforehand?)

Rava said: he heard from the rabbis of the house of Rav who explained: we refer to a person running to Toivel the utensil before nightfall. The Tanna Kama says; the fact that he's running shows he needs to wait after the T'veila for nightfall, so he's trying to Toivel it before sunset so that he can use it after it becomes dark. So, even if he misses the deadline and Toivels after sunset and needs to wait until after the next nightfall, we know he won't use it beforehand since he showed that he knows this Halacha. However, R' Shimon Shizuri held there is no proof from his running that his intention is to get the T'veila in before sunset, for perhaps he's only running to get back to his work.

Rava said to the rabbis: perhaps we can say that everyone holds that, regularly, his running shows he knows the Halacha that you need the utensil to pass a nightfall after the T'veila. However, here we refer to a case where the person once asked whether a utensil becomes Tamai by touching less than a lentil-size piece of a rodent. R' Shimon Shizuri says, once we see he's so ignorant that he doesn't know the size that makes a utensil Tamai, he also doesn't know that you need to let it pass a nightfall before you use it for Trumah, so you must stop him from Toiveling it. However, the Tanna Kama held: although he doesn't know the size, (that's because it doesn't say it explicitly in the Torah), however, we can assume he knows he needs to wait until nightfall, (since it's written explicitly in the Torah).

New Sugya

The Mishna says: You're allowed to Toivel from one press to another, and for one group to the other. A Braisa explains: if you Toivel your utensil in order to press your olives, and now you change your mind to use them to press your grapes, as a stringency, you want to Toivel them again. The same if you Toiveled utensils to make the Korbon Pesach with one group, then you changed your mind and joined a different group, and you Toiveled your utensils again for a stringency. In both cases, you may Toivel them on Yom Tov. Since both are not necessary, we don't consider it as Toiveling Tamai utensils on Yom Tov.

New Sugya

Beis Shammai only allows bringing a Korbon Shlomim on Yom Tov without Smicha (ritual leaning on the Korbon), but not a Korbon Olah. Beis Hillel permits both a Korbon Shlomim and a Korbon Olah and with Smicha.

Ulla explains the argument: they only argue whether you can do Smicha by a Korbon Chagigah and could you bring a Olas Riya (i.e., the Olah everyone needs to bring on Yom Tov). Beis Shammai Darshins the

Pasuk “you should celebrate on the ‘Chag’ to Hashem,” you can only bring the Chagigah and not the Olah Riya. However, Beis Hillel Darshins ‘to Hashem’ to include anything brought to Hashem, including Olah Riya. However, everyone agrees that you may not bring voluntary Korbonos of Shlomim and Olos. R’ Ada b. Ahava says the same; you can’t bring voluntary Korbonos on Yom Tov.

Tosfos asks: why does Beis Shammai need the Drasha of ‘Chag’? After all, they learn it later from (“Melachos may be done) for you,” which connotes, and not for Hashem. (So, you’re not allowed to bring an Olah.)

Tosfos answers: (if it only wrote “for you”) I would mistakenly say that the Pasuk that says “to Hashem” includes all that’s needed for Hashem, including the Olah Riya, so Chag teaches us that it’s only for the Chagiga.

Tosfos asks: why does Beis Hillel needs the Pasuk “to Hashem?” After all, they hold of the idea “once (Melachos are permitted for eating, it’s permitted even if it’s not needed for eating. Although we say that there must be some human need), this fulfills the need that it shouldn’t be that your table is full and your Master’s table empty.

Tosfos answers: it’s written “to Hashem” so we shouldn’t mistakenly think to Darshen ‘Chag,’ that only a Chagigah is permitted.

The Gemara asks on Ulla: the Braisa says; R’ Shimon b. Elazar says; they don’t argue about bringing a Shlomim that’s brought for Yom Tov (Chagiga), or about not bringing an Olah that’s not brought for Yom Tov (A voluntary Olah). They argue about a Olah brought for Yom Tov (Olah Riya) and a Shlomim not brought for Yom Tov (a voluntary Shlomim). Beis Shammai holds you don’t bring them and Beis Hillel holds you may bring them.

The Gemara answers: we should edit the Braisa so it should read; R’ Shimon b. Elazar says they don’t argue that you may bring a Shlomim that’s brought for Yom Tov (Chagigah), or you don’t bring an Olah or Shlomim that’s not brought for Yom Tov (A voluntary Olah or Shlomim). They argue about an Olah brought for Yom Tov (Olah Riya). Beis Shammai hold you don’t bring it and Beis Hillel holds you may bring it.

R’ Yosef answers: (there is no reason to edit the Braisa), after all, don’t we have another Braisa that holds like Ulla? Really, this is a Tannaic argument (between the last Braisa and the following Braisa). Beis Shammai says that you bring a Chagigah, but you must do the Smicha from Erev Yom Tov. Beis Hillel holds you can do Smicha on Yom Tov too.

Daf 19b

However, everyone holds you may not bring voluntary Korbonos on Yom Tov.

The Gemara continues: that the following Tannaim argue with the same argument (if you can bring voluntary Korbonos on Yom Tov or not). The Tanna Kama says that you can’t bring a Korbon Todah on Pesach, since you need to bring Chametz bread with it. You can’t bring it on Shvuos, since it’s Yom Tov. However, you may bring it on Sukkos. R’ Shimon says: we see from a Pasuk “the holiday of Pesach, the holiday of Shvuos and the holiday of Sukkos” to teach us to compare the Yomim Tovim, whatever can be brought on Pesach can be brought on Shvuos or Sukkos. Whatever can’t be brought on Pesach can’t be brought on Shvuos or Sukkos. R’ Elazar b Shimon says that he can bring a Korbon Todah on Sukkos and be Yoitza your obligation to have Simcha, but not your Chagiga (since your obligated Korbonos need to come from your own money, and not from animals that are already Kodesh). (We’ll explain the Braisa, and explain how they argue about

voluntary Korbonos on Yom Tov.)

The Gemara now explains the Braisa, a piece at a time. The Tanna Kama says you can't bring a Todah on Pesach because it's Chametz. The Gemara asks that this is simple (so, why say it?) The Gemara answers: we refer to the fourteenth of Nissan (Erev Pesach). Although you can eat it in the morning before Chametz is forbidden, but we don't bring Korbonos when it'll limit the time someone can eat it, so you wouldn't bring the Korbon (that might not be eaten) and become Pasul.

He also says that you can't bring it on Shvuos because you don't bring voluntary Korbonos on Yom Tov. However, he allows bringing it on Sukkos. He can't mean on actual Yom Tov, since he already said that you can't bring voluntary Korbonos on Yom Tov. Rather, he means he can bring it on Chol Hamoed. However, R' Shimon argues and says, if it's not brought on Pesach it's not brought on Shvuos or Sukkos either, so you can't even bring it on Chol Hamoed. R' Zeira asks: (why can't you bring it on Chol Hamoed?) After all, you're allowed to collect wood off trees on Chol Hamoed, so, why can't you bring a Todah? Abaya answers: really, everyone agrees that you may bring it on Chol Hamoed. They only argue about the prohibition not to push off bringing Korbonos. Tanna Kama says he transgresses it if he didn't bring it for any order of the three holidays, even if you don't pass them up in the order the Torah wrote (Pesach, Shvuos and Sukkos). [Therefore, the Torah gives you advice to bring a Todah on Sukkos, even if it's the first Yom Tov, since you can't bring it on Pesach because of the Chametz and you can't bring it on Shvuos since it's Yom Tov.] R' Shimon holds you only transgress that prohibition when you pass the Yomim Tovim in order. (So, he means; anything that could have been brought on Pesach (that it was Kodesh beforehand), then you need to bring them by Shvuos or Sukkos, but not after. However, if he couldn't bring it by Pesach, you don't have the Shvuos and Sukkos deadline.)

R' Elazar b. Shimon says you can bring it on Sukkos. The Gemara asks: this is the same opinion of the Tanna Kama, (so, why is he arguing with him?) The Gemara answers: he holds you can actually bring it on Yom Tov. (So, here we have a Tannaic argument whether you can bring a voluntary Korbon on Yom Tov.) The Gemara says: (if he permits bringing the voluntary Korbonos on all Yomim Tovim), why only mention Sukkos? The Gemara answers: this is to hint at his opinion that Sukkos is always the Yom Tov that causes one to transgress the prohibition of pushing off a Korbon, regardless if it's the third Yom Tov or not. As we see a Braisa: R' Shimon says; the Pasuk didn't need to write about Sukkos (in the above Pasuk that refers to the three Yomim Tovim) since this was the topic of the passage. It only writes it to tell us that, in order to transgress pushing off a Korbon, (you would need at least three holidays) and the last one must be Sukkos. However, R' Elazar b. Shimon holds, to teach us that Sukkos causes the transgression (regardless how many holidays were before it).

Tosfos brings down the text of R' Shimon's words as we wrote above "R' Shimon says: we see from a Pasuk "the holiday of Pesach, the holiday of Shvuos and the holiday of Sukkos" to teach us to compare the Yomim Tovim, whatever can be brought on Pesach can be brought on Shvuos or Sukkos. Whatever can't be brought on Pesach can't be brought on Shvuos or Sukkos." Its seems later from Rashi that he had that text. According to this, in the Gemara's assumption that he's saying that you can't bring voluntary Korbonos even on Chol Hamoed, it means to say that a Todah can't be brought on Pesach even on Chol Hamoed, and so too, all other voluntary Korbonos like Todah are not brought then. However, Tosfos asks: where can you deduce from the words that it means other Korbonos besides Todah?

Tosfos suggests: perhaps what it means by "whatever can't be brought on Pesach can't be brought neither on Shvuos or Sukkos," that whatever can't be brought on the Yom Tov of Pesach, (like all voluntary Korbonos), can't be brought on Chol Hamoed of Sukkos. Tosfos rejects it: if so, then Pesach (which refers to actual Yom Tov) doesn't have the same definition as Sukkos (that refers

to Chol Hamoed). Also, what does it mean by “you can’t bring it on Shvuos?” After all, if you can’t bring it on Sukkos on Chol Hamoed, of course you can’t bring it on Shvuos during Yom Tov.

Even according to the Gemara’s conclusion, that it refers to the prohibition of pushing off bringing Korbonos, its explanation isn’t correct. If a Korbon was Kodesh before Pesach, you must bring it by Shvuos or by Sukkos. How can it be brought by Shvuos, since there is no Chol Hamoed? If you want to answer that he holds that you can bring these Korbonos on Yom Tov, this is not the Gemara’s implication. It seems that the first two Tannaim don’t hold of bringing voluntary Korbonos on Yom Tov, only R’ Elazar b. Shimon held that way. It’s difficult to say that it means that you bring it when you come for Yom Tov or before that, but not on the actual Yom Tov.

So, Tosfos explains: rather, the text should read as follows; whatever is brought on Pesach or Shvuos is brought on Sukkos etc. It means in the Gemara’s assumption, whatever is not brought on Pesach, even on its Chol Hamoed, i.e., a Todah, and is not brought on Shvuos, which must be Yom Tov, i.e., voluntary Korbonos, you can’t bring on Sukkos either.

According to the Gemara’s conclusion, this is the explanation: whatever was fit to be brought at the time of Pesach and Shvuos, i.e., that it passed these two Yomim Tovim, which are in the right order, is brought on Sukkos, i.e., must be brought on Chol Hamoed Sukkos or else you’ll transgress pushing off the Korbon. However, if it’s not fit to be brought for Pesach and Shvuos, but only for Shvuos, it doesn’t need to be brought on the coming Sukkos. The first statement is exact, that it needs to be brought on Sukkos, but the second statement is not exact because it doesn’t mean that it can’t be brought on Chol Hamoed Sukkos, but that it’s not necessary to bring it then and you can wait until next Sukkos. This is easy to understand.

New Sugya

We brought the opinion of R’ Elazar b. Shimon that you may bring a Todah on Yom Tov, but you’re not Yoitza your obligation to bring a Chagigah. The Gemara asks: it’s simple, since you can only bring your obligations from your personal money and not from items that are already Kodesh (so why do you need to say it?) The Gemara answers: I might think when you make the following condition when you made it holy, “it should be a Todah on condition that I can bring it for my Chagigah,” that the condition is valid, so we’re taught otherwise. As Reish Lakish asked R’ Yochanan on this, and if you say “I’ll become a Nazir on condition that I might bring my Korbonos with the money of Maasar Sheini.” (After all, since the obligation only came on this condition, perhaps the obligation is only on such condition, so I didn’t owe any of my own money for this obligation.)

Daf 20a

R’ Yochanan answered: 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.

Tosfos explains: this is only if he said it in this way, but if he reversed the way he said it; “if I can be Yoitza my obligation of Chagigah, I’ll make this a Todah,” then the law isn’t that way (and he may be Yoitza his Chagigah obligation with it). The same applies by Nazir. The same is Rashi’s opinion who explains the reason for this, since he started saying it’s a Todah, it automatically becomes a Todah, since saying you’re giving a donation to Hekdesh is similar to handing over an object to a person (which is binding). Therefore, when you say afterwards that it’s on condition, (since the Hekdesh already transpired), it’s inconsequential.