



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

### Beitzah Daf Yud Tes

- A Braisa says, if something becomes tamei Erev Yom Tov, we do not allow it to be toiveled bein hashmashos leading into Yom Tov (since it may truly be Yom Tov). **R' Shimon Shezuri** says, even on a regular weekday we do not allow something to be toiveled during bein hashmashos, because tamei items typically need a sunset after the tevila to become totally tahor, and the one toiveling bein hashmashos may mistakenly think that the evening of the tevila is enough to make it fully tahor.
  - **Q:** The **T"K** should not allow it on a weekday for the same reason!?! **A: Rava** said, he heard some **Rabanan** explain that the **T"K** and **R' Shimon** argue regarding whether we say that a person's intention is evident from his actions. For example, when one is seen running at bein hashmashos to be toivel an item. The **T"K** holds that it is evident that this person realizes the item needs sunset after the tevila and he is running to try to do the tevila before sunset. He will realize that he is too late for that day. However, since we can tell that he knows the Halacha, we allow him to toivel during bein hashmashos. **R' Shimon** says that we assume he is running because he has a lot to do, and we don't assume that he knows the Halacha.
    - **Rava** said, he disagrees with the approach of these **Rabanan**. He says it may be that all agree that we can assume a person's intent from his actions. The machlokes may be in a case where we see a person is not well versed in the halachos of tumah (e.g. he is not familiar with the minimum size of a sheretz that gives off tumah), who is running to toivel something at bein hashmashos. **R' Shimon** says, since he doesn't know some halachos, we must assume that he doesn't know the Halacha of needing a sunset either. The **T"K** says, since he is running we can assume that he does know the Halacha of needing sunset after the tevila.

### UMATBILIN M'GAV L'GAV

- A Braisa explains this to mean, if one wants to use the keilim of his winepress for his olive press, or visa-versa, he may do so without being toivel the keilim. The Mishna means to say, if one wants to toivel them before this change on Yom Tov, he may.
- The Braisa then explains, if one switches groups for purposes of his Korbon Pesach, he again need not toivel his keilim or himself when doing so. However, if he wants to do so, he may do so even on Yom Tov.

### MISHNA

- **B"R** say, one may bring a Shelamim on Yom Tov, but may not perform semicha on it, and one may not bring an Olah. **B"H** say one may bring Shelamims or Olos, and he may perform semicha on them.

### GEMARA

- **Ulla** said, the machlokes is regarding whether the semicha on the Shalmei Chagiga may be done (but both agree that it should be brought on Yom Tov), and the bringing of the Olos Re'uya – **B"R** say it may not be brought (based on the pasuk of "v'chagosem oso chag laShem") and **B"H** say it may be brought (based on the word "laShem" – even a korbon like an Olah that is only for Hashem). However, all would agree that voluntary korbonos (even a shelamim) may not be brought on Yom Tov.

- **Q: R' Shimon ben Elazar** says in a Braisa, all agree that an Olah not associated with the Yom Tov may not be brought on Yom Tov, and a Shelamim of the Yom Tov may be brought. The machlokes is regarding an Olah associated with the Yom Tov and a Shelamim not associated with the Yom Tov. In those cases, **B" S** say they may not be brought, and **B" H** say that they may. This Braisa is problematic according to **Ulla**!? **A:** We can modify the words of the Braisa to say that they only argue regarding the Olah of the Yom Tov. Once modified, the Braisa says like **Ulla** says. **A2: R' Yosef** said, there is another Braisa that says the machlokes is like **Ulla** says. Therefore, he has a Tanna to rely on.
- We can say that a machlokes among Tanna'im in another Braisa is actually the same machlokes (the Gemara will try and show this through its explanation of the Braisa). A Braisa says, one may not bring a Todah on Pesach because parts of it are chametz, he may not bring it on Shavuos because it is Yom Tov, but he may bring it on Succos (on chol hamoed). **R' Shimon** says, a pasuk says "chag hamatzos, chag hashavuos, chag hasuccos", which teaches that if something may not be brought on Pesach, it may not be brought on the other Yomim Tovim either. **R' Elazar the son of R' Shimon** says, a person may bring a Todah on Succos and use that to fulfill his obligation of Simcha, but not to fulfill his Chagiga obligation.
  - **Q:** It is obvious that a Todah is chametz and therefore can't be brought on Pesach!? **A: R' Ada the son of R' Yitzchak** explained, the chiddush is that it may not even be brought on Erev Pesach, since that would mean that the allowable time for it to be eaten will be shortened, which the **T" K** holds is assur to do.
  - The **T" K** holds the todah may not be brought on Shavuos, because he holds that one may not bring voluntary korbanos on Yom Tov.
  - The **T" K** allows the Todah to be brought on Succos. Based on what was just said, this must be referring to chol hamoed.
  - **Q: R' Shimon** seems to prohibit bringing a todah even on Chol Hamoed of Succos. We have learned that we may even cut wood from the ground on Chol Hamoed, so how can it be that it is assur to bring a todah!? **A: Abaye** said, really all agree that the todah may be brought on Chol Hamoed Succos. The machlokes between the Tanna'im is at what point one would violate "baal te'achar" (the issur of delaying the bringing a korbon you are chayuv to bring). The **T" K** says one is oiver as soon as all 3 Yomim Tovim have passed, and therefore one should bring it as soon as possible, including on Chol Hamoed Succos. **R' Shimon** says one is only oiver after the Yomim Tovim have passed in order (Pesach, then Shavuos, then Succos) after his chiyuv came about.
  - **R' Elazar the son of R' Shimon** says a todah may even be brought on Succos. If he means to allow Chol Hamoed, that would be the same as the **T" K**. He must mean that one may even bring it on Yom Tov itself. This would be because he allows one to bring voluntary and personal korbanos on Yom Tov. We see that the **T" K** and **R' Elazar** argue regarding this point.
    - Although he holds that the todah may be brought on Shavuos as well, he mentions Succos because he holds that one is oiver for baal te'achar after Succos has passed.
  - **Q:** The Braisa says that the todah can be used for his Simcha obligation but not for his chagiga obligation. That is obvious, since we know that one must use an unconsecrated animal for an obligatory korbon!? **A:** The chiddush is, even if he specifically stipulated when he separated the todah that it should be used for his chagiga as well, it may still not be used for it.