



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

Beitzah Daf Chuf

- A person who was dying instructed people who were nearby, "Give 400 zuz to so-and-so, and he shall marry my daughter". **R' Pappa** said, the money is to be given, and the recipient then has the option to marry the dying man's daughter, but he need not do so.
 - The Gemara says, if the instruction would have been given in the reverse ("He shall marry my daughter, and give him 400 zuz"), he would not receive the money unless he marries the man's daughter.
- A Braisa was taught in front of **R' Yitzchak bar Abba** that said, we learn from a pasuk that an obligatory Olah needs semicha just like a voluntary Olah. **R' Yitzchak** said, this pasuk is only necessary according to **B"S**, who in our Mishna says that the obligatory Shelamim does not have semicha done to it on Yom Tov (presumably because **B"S** do not learn out the semicha of obligatory Shelamim from the voluntary Shelamim, which is written in a pasuk). However, **B"H** (who say in our Mishna that the semicha for the obligatory Shelamim is done on Yom Tov) hold that regarding a Shelamim the obligatory is learned from the voluntary, so an Olah would be the same, and no pasuk would be necessary to teach that.
 - **Q:** Maybe **B"H** learn out the semicha for an obligatory Shelamim from the semicha for an obligatory Olah, which itself must be learned from the pasuk!?
 - **Q:** The only reason to say that he wouldn't learn the obligatory Shelamim from the voluntary Shelamim would be because the voluntary Shelamim is different in that it can be brought at any time. However, he should also not learn it from obligatory Olos, because they are different in that they are entirely burned on the Mizbe'ach!? **A:** We must say that **B"H** learn it out from voluntary Shelamim *and* obligatory Olos, in which case the pasuk would be needed according to them as well, not like **R' Yitzchak** said.
 - **Q:** How can **R' Yitzchak** say that **B"S** say that an obligatory Shelamim does not need semicha? A Braisa says, that **R' Yose** says, **B"S** and **B"H** agree that semicha is required, and the machlokes is only that **B"S** say the semicha need not be done immediately before the shechita, and therefore the semicha should be done before Yom Tov, whereas **B"H** say that it needs to be done immediately prior to the shechita!? **A:** **R' Yitzchak** holds like **R' Yose the son of R' Yehuda** in another Braisa, where he says that they argue whether semicha is needed altogether or not.
- A Braisa says, Hillel the Elder once brought his Olah to the Azarah to offer it on Yom Tov. The talmidim of Shammai the Elder came against him and asked why he was bringing this animal (since Shammai held that bringing an Olah on Yom Tov is assur). Hillel told them, "this animal is a female and is being brought as a Shelamim" (in truth it was a male because an Olah must be a male). The **B"S** felt that they then had the upper hand and wanted to establish the Halacha to follow their view. However, there was a talmid of Shammai the Elder, **Bava ben Buta**, who knew the Halacha truly followed **B"H**. He went and brought a number of sheep to the Azarah and announced that they were available to use for Shelamim or Olos. The Halacha was then established as **B"H**, and there were no further arguments regarding this. The Braisa continues with another story. A talmid of **B"H** brought his Olah to the Azarah on Yom Tov and began the semicha process. A talmid of **B"S** protested and said "What is this semicha that you are doing!" (since that is against the view of **B"S**). The talmid of **B"H** said, "What is this silence that you are doing" (meaning, you must remain quiet since the Halacha follows **B"H**).

- **Abaye** said, we learn from here that when answering an improper criticism, the answer should be limited to the style of the criticism (he asked “what is this semicha” and he answered “what is this silence”).
- A Braisa says, **B”H** (who allow the bringing of the Olah on Yom Tov) said to **B”S**, if at a time when food preparation melacha is assur for people (i.e. on Shabbos) it is still mutar to do so for Hashem (to bring an Olah), surely when melacha is mutar to prepare food for people (on Yom Tov) it is mutar to bring an Olah to Hashem! **B”S** responded, this is not true, because voluntary Olos may surely not be brought on Yom Tov (even according to **B”H**) even though it is a time when melacha is allowed for food of people. **B”H** said, the obligatory Olah of Yom Tov is different, because it has a set time in which it must be brought, and therefore may be brought on Yom Tov. **B”S** said, this too need not be brought on Yom Tov itself (as a Mishna says, it may be brought after the first day of Yom Tov as well, until the last day of Yom Tov), and therefore may not be brought on Yom Tov. **B”H** said, there is still a time requirement associated with this Olah (after the last day of Yom Tov it may no longer be brought), which makes it different than voluntary Olos, which explains why it may be brought on Yom Tov. **B”S** said, the pasuk says “lachim”, which teaches that one may not do melacha for Hashem (by bringing an Olah). **B”H** said, the pasuk says “LaShem”, which teaches that anything brought for Hashem (i.e. an Olah) may be brought on Yom Tov. The pasuk of “lachim” teaches that one may only do melacha for himself, and nor for a “kuti” or a goy.

Abba Shaul said that **B”H** initially said, if at a time when your oven is closed (i.e. on Shabbos cooking is assur) the oven of your Master is open (korbanos may be brought), then surely at a time when your oven is open (on Yom Tov) your Master’s oven may be open! In fact, it would not be proper for you to have a full table while the table of your Master is “left empty”.

- The difference between the first version and that of **Abba Shaul** is that according to the first version **B”H** do not allow the bringing of voluntary korbanos on Yom Tov, and according to **Abba Shaul**, **B”H** would allow them to be brought.
- **R’ Huna** said, according to the view that voluntary korbanos may not be brought on Yom Tov, they may not be brought even D’Oraisa. In fact, we find that the obligatory Shtei Halechem may not be baked on Shabbos or Yom Tov, which would mean that it is D’Oraisa (because there would be no reason for the **Rabanan** to be goizer against their baking).
- **Q:** According to the view that voluntary korbanos may not be brought on Yom Tov, if one is oiver and shechts such a korbon, may its blood be offered like a regular korbon?
A: **Rava** said, the blood may be offered if it will permit the meat of the korbon to be eaten that day. **Rabbah bar R’ Huna** said, the blood may be offered even if it will only accomplish to allow the limbs to be offered (i.e. even if the meat will not become mutar to eat).
 - The difference between these answers would be in a case where the meat became tamei or was lost (according to **Rava** the blood could not be offered and according to **Rabbah bar R’ Huna** it could be).
 - **Q:** A Braisa says, that if the korbon of Shavuos was erroneously shechted too early or too late, and it was shechted on a Shabbos, its blood should not be offered (since the meat won’t be edible on that day in either case). However, if one did offer the blood then, it accomplishes that the limbs should be offered that night. We see that l’chatchila this should not be done, which is problematic according to **Rabbah bar R’ Huna**!? **A:** This remains a KASHEH. **A2:** **Rabbah bar R’ Huna** would agree that on Shabbos the blood may not be offered l’chatchila. He only allowed it l’chatchila on Yom Tov.