



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

Beitzah Daf Yud Aleph

B'TOCH HAKAN U'MATZAH LIFNEI HAKAN ASSURIN

- **Q:** Maybe we can say that this is a proof to **R' Chanina**, who says that when faced with the choice to follow "rov" (the majority) or "karov" (that which is near), we follow the rov (the majority of birds are not the ones he designated, but following karov would say that the birds were from the ones prepared the day before)? **A: Abaye** said, the birdhouses under discussion have a board in front of them that many birds come and rest upon. Therefore, even the "karov" birds are likely not the birds that were designated the day before. **A2: Rava** said, the Mishna is discussing two compartments that are one on top of the other, and only the birds of one of the compartments were designated. On Yom Tov, birds were only found in front of the compartments, and not inside. Therefore, "karov" would make it assur as well, because the nearby compartment was not prepared either. This is true whether the birds are found outside the lower or the upper compartment.

V'IHM EIN SHAM ELAH HEIN HAREI EILU MUTARIM

- **Q:** If we are discussing birds that can fly, they should be assur, because they may have flown in from anywhere? If we are discussing birds that only hop, we have learned that they only hop up to 50 amos. Therefore, if there is no other nest within 50 amos they should be assur, and if there is not, they should be mutar!? **A:** The Mishna is discussing where there is another nest within 50 amos, but it is around a corner, and not visible from the other nest. Therefore, we need not be concerned that the bird comes from there, because a bird will not hop away to a point that it can no longer see its nest.

MISHNA

- **B"S** say one may not take the keili used to crush wheat or the like (which may not be done on Yom Tov) and use it to pound meat on it. **B"H** say it may be done.
- **B"S** say, on Yom Tov a person may not place an animal skin for people to trample on it, and he may not even lift it if there is not a kezayis of meat still attached. **B"H** say it may be done.

GEMARA

- A Braisa says, all agree that after using the keili for the meat, it may no longer be moved (there is no longer a Yom Tov purpose).
- **Abaye** said, the machlokes is only regarding such a board. However, a board meant for chopping meat may be used according to all.
 - **Q:** That is obvious, based on what the Mishna said!? **A:** We may have thought that even a meat chopping board may not be used, and the reason the Mishna discusses the other board is to show that **B"H** allow even that. **A2: Abaye** answers, the chiddush is that even a brand new meat chopping board may be used, and there is no concern that he will pick it up and then decide not to use it.
 - **Q:** This suggests that **B"S** are not concerned that one may change his mind once he picks up the board. However, a Braisa says that **B"S** say that one may not move an animal to the knife or a knife to the animal, and a person may not bring spices to a pounder or a pounder to the spices. **B"H** allow all these cases. We see that **B"S** do not allow these things because he is concerned that one may change his mind!? **A:** Over there **B"S** are concerned, because the person may decide to choose a better animal, or to eat a dish that is already spiced.

However, with regard to a chopping board, since the meat is on hand and must be chopped, he will not change his mind.

B”S OMRIM EIN NOSNIN ES HA’OR

- A Braisa says, all agree that we may salt meat for roasting, on top of the skins, even if salt falls onto the skins (which is part of the leather working process).
 - **Abaye** said, this is only true when salting for roasting (only a minimal amount of salt is used), but not when salting meat for cooking (a large amount of salt must be used).
 - **Q:** This is obvious, since this is exactly what the Braisa said!? **A: Abaye** is teaching that even if one intends on roasting the meat, but salts it with a lot of salt, it is assur to do on top of the skins.
- A Braisa says, one may not salt cheilev on Yom Tov, or turn the pieces over on Yom Tov. **R’ Yehoshua** says one may spread the pieces on pegs so that there is proper ventilation for the cheilev.
 - **R’ Masna** said, we pasken like **R’ Yehoshua**. Others say that **R’ Masna** said we do not pasken like **R’ Yehoshua**.
 - **Q:** According to the first version, it was necessary to teach that we follow **R’ Yehoshua** even though he disagrees with the majority view. However, according to the second version, why does he need to teach that we don’t pasken like **R’ Yehoshua**? **A:** We would think that we must pasken like **R’ Yehoshua** so that we don’t prevent one from shechting an animal on Yom Tov and not having meat.
 - **Q:** Why is spreading out the cheilev assur, but the spreading of the skins mutar? **A:** Spreading the skins may be done for the permitted purpose of laying on it as well. Therefore, it does not look like an issur is being done. If we were to allow the spreading of the cheilev, one may say, it is allowed to prevent its spoilage, and therefore salting it is allowed as well.
- **R’ Yehuda in the name of Shmuel** said, a person may salt many pieces of meat at one time on Yom Tov even though he only needs one piece.
 - **R’ Ada bar Ahava** would salt one piece, then “change his mind” and decide he rather a different piece, and salt that one. He would repeat the process, and in that way would employ a “trick” to salt many pieces of meat on Yom Tov.

MISHNA

- **B”S** say that one may not remove the shutters of a store to use as a display table on Yom Tov. **B”H** say that he may even return it to use as a shutter after he is done.

GEMARA

- **Ulla** explained that “trisin” refer to the shutters used for stores.
 - **Ulla** said, there are 3 things whose final acts were permitted because of their earlier acts: 1) placing the skins for the people to trample on Yom Tov (which was allowed so that people will shecht on Yom Tov); 2) putting back the shutters onto the stores (so that the storeowners will be willing to open their stores to provide goods for Yom Tov); 3) replacing a wound dressing on a Kohen in the Beis Hamikdash (so that the Kohen will remove it and do the Avodah). **Rachba in the name of R’ Yehuda** added a fourth: that if a seller opened a new barrel to sell on Yom Tov (when even an ahm ha’aretz is treated as tahor), he may continue to sell it after Yom Tov with the tahor status (even though it was touched by an ahm ha’aretz on Yom Tov). This is done so that the seller will not be reluctant to open a new barrel or a new dough for Yom Tov.
 - **Q:** We learned the case of the skins in a Mishna already!? **A:** He is teaching that the reason **B”H** allow it is not because it is fit to lay upon, in which case even a skin of an animal shechted on Erev Yom Tov could be placed to be trampled. The reason is to assure that one is not discouraged from shechting on Yom Tov. Therefore, this allowance would not apply to an animal shechted before Yom Tov.

- **Q:** The case of the shutters is already taught in the Mishna!? **A:** From the Mishna it could be thought that the reasoning of **B”H** is because they hold there is no problem of “building” regarding keilim. If so, even shutters of a house may be put in place. **Ulla** teaches that the reason is for Simchas Yom Tov, and therefore the permit only applies to a store.
 - **Q:** The case of the wound dressing was also taught in a Mishna!? **A:** We would think the permit of the Mishna is because there are no Rabbinic gezeiros in the Beis Hamikdash. If so, even a Kohen who is not doing the Avodah may reapply a dressing. **Ulla** teaches that it is only allowed so as not to prevent one from doing the Avodah. Therefore, only a Kohen doing the Avodah may reapply a dressing.
 - **Q:** The case of the tahor status of the open barrel of wine of the seller is also already taught in a Mishna!? **A:** We would think that the full tumah status was removed from an ahm ha’aretz on Yom Tov, and even if he touched a closed barrel there would be no issue after Yom Tov. **Rachba** therefore teaches that it was only allowed to promote goods for sale, and will therefore not apply to a closed barrel.
 - **Q:** Why didn’t **Ulla** mention this last case? **A:** He didn’t want to state a case that involves a machlokes, and the **Rabanan** argue in that case and say that the open barrel does become tamei after Yom Tov.
 - **Q:** The other cases are also all a machlokes!? **A:** When **B”S** and **B”H** argue, we do not even consider it as a machlokes, because we always pasken like **B”H**.
- Our Mishna says different than a Braisa’s version of the machlokes. A Braisa says, **R’ Shimon ben Elazar** said, **B”S** and **B”H** agree that the shutters may be removed, and they only argue whether they may be returned into place. The Braisa continues, that they only argue when the shutters have pivots to put them in place. If there are no pivots, all would agree that it would be mutar.
 - **Q:** A Braisa says that they only argue when there is no pivot, but if there is a pivot all agree that it would be assur!? **A:** **Abaye** said, when there are pivots at the end, all agree it is assur. When there are no pivots, all agree it is mutar. The machlokes is when there is a pivot in the middle. In that case **B”S** say it is assur, because we are goizer for a case when there are pivots at the end, and **B”H** say it is mutar, because we are not goizer.