



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

Beitzah Daf Yud Beis

MISHNA

- **B" S** say one may not carry a child, a lulav, or a Sefer Torah into the reshus harabim on Yom Tov. **B" H** say it is allowed.

GEMARA

- A Braisa was taught: one who shechts a voluntary Olah on Yom Tov gets malkus. **R' Yitzchak bar Avdimi** said to the teacher of the Braisa, this must follow **B" S** (of our Mishna) who do not say that since carrying on Yom Tov is allowed for food purposes it is allowed for other purposes as well. However, **B" H** say that since carrying is allowed for food purposes, it is allowed for all purposes. Therefore, **B" H** would also allow shechting for purposes other than food as well.
 - **Q: Rabbah** asked, who says that they argue regarding this concept? Maybe they argue whether or not carrying is assur on Yom Tov at all (**B" S** say it is assur and **B" H** say it is mutar). However, they may both agree that all other melachos are assur on Yom Tov!? **A: R' Yosef** said, if this was true, they should argue regarding handling muktzeh stones on Yom Tov (muktzeh was instituted to prevent carrying). Since they don't argue regarding handling stones, it must be that they agree that the issur of carrying does apply to Yom Tov, and they only argue regarding carrying for purposes other than for food.
 - We find that **R' Yochanan** also says the machlokes is regarding whether melachos allowed for food purposes may also be done for other purposes. **R' Yochanan** asked on a Braisa that said that one is chayuv a number of issurim for cooking a gid hanasheh in milk on Yom Tov, including the cooking on Yom Tov and the making of a fire. **R' Yochanan** said the Braisa must be wrong, because at most it can only follow **B" S**, because according to **B" H**, since cooking and burning a fire is allowed on Yom Tov for purposes of food, it is allowed for other purposes as well.

MISHNA

- **B" S** say one may not give the Challah or the parts of a shechted animal that must be given to a Kohen (the "matanos"), to the Kohen on Yom Tov, whether these were separated before Yom Tov or on Yom Tov itself. **B" H** permit it.
 - **B" S** said to **B" H**, we have a gezeirah shava: Challah and the matanos are gifts for the Kohen, and Terumah is a gift for the Kohen. Just as one may not give Terumah to a Kohen on Yom Tov, so too he may not give Challah or the matanos. **B" H** replied, they can't be compared, because one may not even separate Terumah on Yom Tov, but may separate Challah and the matanos on Yom Tov.

GEMARA

- The Gemara understands the Mishna to mean that **B" S** do not allow the giving of the matanos to the Kohen on Yom Tov even when the animal was shechted on Yom Tov.
 - **Q:** Our Mishna seems to only follow the view of the **Others** in a Braisa, and not the view of **R' Yehuda** or **R' Yosef**!? The Braisa says, that **R' Yehuda** says that **B" S** and **B" H** agree that matanos from an animal shechted on Yom Tov may be given on Yom Tov and even matanos from an animal shechted on Erev Yom Tov may be sent along with matanos of an animal shechted on Yom Tov. The machlokes between **B" S** and **B" H** is only whether

