



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

### Beitzah Daf Chuf Aleph

- **R' Avya Saba** asked **R' Huna**, may an animal that is owned half by a Yid and half by a goy be shechted on Yom Tov? **R' Huna** said it is mutar. **R' Avya** asked, why is this different than voluntary korbanos (which are split between the owner and the Mizbe'ach, and are not allowed to be brought on Yom Tov)? **R' Huna** changed the topic by mentioning that a bird flew by. When asked by his son **Rabbah** as to why he did that, **R' Huna** explained that he was weak from giving shiur and could not answer such a difficult question in that condition.
  - The Gemara answers **R' Avya's** question. An animal owned in partnership with a goy may be shechted, because every kezayis needs the shechita, so the shechita is being done for the Yid. However, regarding a korbon, the entire korbon is being brought for Hashem, and the meat that the Kohanim get is considered to be given to them by Hashem from His portion. Therefore, we don't bring even such a korbon, because there is no human ownership in it.
- **R' Chisda** said, an animal owned in partnership with a goy may be shechted on Yom Tov, because each kezayis needs the shechita, and the shechita is therefore necessary even just for the Yid's portion. However, a dough owned in partnership with a goy may not be baked on Yom Tov, because it can be divided before it is baked (and we may not bake for a goy on Yom Tov).
  - **Q: R' Chana bar Chanilai** asked, a Mishna says that a dough baked for a dog (low quality bread) that is of high enough quality to be eaten by the shepherd as well, is considered as full-fledged bread (regarding challah, eiruv, bracha, matzah) and may be baked on Yom Tov. According to **R' Chisda**, we should not allow the entire thing to be baked on Yom Tov since part of it is for a dog!? **A:** "Since" if an animal were to die its meat would be given to the dog, in which case the entire bread would be eaten by the shepherd, we allow the entire bread to be baked.
    - **Q:** How can we answer this for **R' Chisda**? He doesn't hold of the concept of "since"!? **A:** We must say that the Mishna is discussing a case where there is a dead animal available for the dog. In that case, the entire bread may be baked.
- **Q: R' Huna** was asked, in a place where the king rules that people must bake the soldiers' flour for them (who are goyim), may a Yid do so on Yom Tov? **A:** He answered, if they would not mind if the Yid gave a piece of the bread to the Yid's child, then we can say that every piece baked is possibly for their children, and it may therefore be baked. If not, it is assur.
  - **Q:** A Braisa says that **Shimon Hateimani** once shechted an animal for non-Jewish soldiers on Yom Tov and **R' Yehuda ben Bava** said that was improperly done. According to **R' Huna**, since the animal could be eaten by the Yidden as well, it should have been permitted!? **A: R' Yosef** said, they gave the soldiers an animal that was a triefa (and not fit for Yidden).
    - **Q:** A triefa would be fit for a Yid to give to his dog, and should therefore be mutar!? **A:** It is a machlokes among Tanna'im in a Braisa whether one may do a melacha to prepare food for his dog. **R' Yose Haglili** says one may not (based on the pasuk of "lachim", which teaches one may prepare for himself, and not his dog), and **R' Akiva** says that one may (and "lachim" teaches that one may not prepare food for goyim, since you have no responsibility to feed them, as opposed to your dog, which you do have the responsibility).

- **Q: Abaye** asked, according to **R' Yose Haglili**, how may one throw date pits to his dog on Yom Tov (they should be considered muktzeh)? **A: R' Yosef** said, they are not muktzeh since they may be used as firewood.
- **Q:** What about moist pits, which are not fit to be used as firewood? **A:** They can still be used for a large fire.
- **Q:** What about on Shabbos, when it may not be used for any fire? **A:** They are muktzeh, but they may be moved on top of a piece of bread.
- **R' Huna** argues on **R' Yehoshua ben Levi**, who said that one may have a goy as a guest on Shabbos, but not on Yom Tov, because we are concerned that he will cook extra for him (**R' Huna** would say that is mutar since the Yid can eat the extra food as well).
  - **R' Acha bar Yaakov** said one may not have a goy as a guest even on Shabbos, because his leftover wine is muktzeh (since a Yid may not drink it), and we are concerned that the Yid will move it.
    - **Q:** A Yid's leftover wine should be muktzeh as well (it is disgusting and no one will drink it)!? **A:** It is fit to give to the chickens to drink.
    - **Q:** The goy's wine is also fit for the chickens!? **A:** Their wine is assur to benefit from.
    - **Q:** It should be permitted to move the muktzeh wine, because the cup it is in is not muktzeh, as we find that **Rava** allows pieces of wood to be moved along with the non-muktzeh ashes!? **A:** The case of **Rava** does not involve issur hana'ah. The case of the wine does, and is therefore different.
    - **Q: R' Acha Midifti** asked, the wine should be treated as a pile of excrement, which, although muktzeh may be moved away on Shabbos!? **A: Ravina** answered, one may not purposely place a pile of excrement in a needed area on Shabbos. Similarly, one could not create a situation where a goy's wine will be left on his table.
  - **Rava** paskened, one may have a goy as a guest on Shabbos, but not on Yom Tov.
  - When a goy would visit **Mareimar** or **Mar Zutra** on Yom Tov, they would tell the goy, if you are satisfied with what we have already prepared, you may stay for the meal. If not, you cannot stay, because we cannot cook more for you.

#### MISHNA

- **B" S** say, one may not heat water for his feet unless it is fit to drink from, and **B" H** allow it even if it is not fit for drinking.
- A person may make a fire on Yom Tov to warm himself up.

#### GEMARA

- **Q:** Does the second statement of the Mishna (regarding making a fire) follow even **B" S**, and since it benefits the entire body it is treated differently than the case of heating water, or does this statement only follow **B" H**? **A:** A Braisa clearly says that **B" S** say it is assur to make a fire to warm oneself with, and **B" H** say it is mutar.

#### MISHNA

- **R' Gamliel** (who came from Hillel) paskened stringently and followed **B" S** regarding 3 halachos: 1) we may not do hatmanah on Yom Tov for Shabbos; 2) we may not stand up a menorah (candlestick) on Yom Tov; 3) we may not bake thick breads on Yom Tov, only thin breads.
- **R' Gamliel** said, in all the days in my father's house, they never baked thick breads on Yom Tov. The **Rabanan** said to him, your father was machmir on himself, but did not pasken in this stringent way for others.

#### GEMARA

- **Q:** Regarding the first Halacha, what was the case of machlokes? If an eiruv tavshilin was made, why do **B" S** say it is assur? If an eiruv was not made, why do **B" H** say it is mutar? **A: R' Huna** said,

there was no eiruv made. Still, **B”H** hold that the **Rabanan** allowed the minimal preparations to take place on Yom Tov that are needed for basic necessities. This follows **R’ Huna’s** shita elsewhere, where he allows basic necessities to be done even for one who did not make an eiruv tavshilin. **A2: Rava** said, there was an eiruv tavshilin made. The reason one may not do hatmanah is because hatmanah is something that is very obviously done for the next day, not for Yom Tov.

- **Q: Abaye** asked, **Chananya** says in a Braisa, that **B”S** allow hatmanah on Yom Tov for Shabbos (when there is a proper eiruv tavshilin in place)!? **A: Abaye** therefore said that the Mishna is discussing where he made an eiruv of a cooked and baked item (which according to **Chananya** according to **B”S** allows cooking and baking for Shabbos), but did not make an eiruv using hatmanah (and therefore hatmanah would be assur according to **Chananya** according to **B”S**).