



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

Beitzah Daf Chuf Gimmel

- **Q:** May one smoke fruits in the smoke of burning besamim on Yom Tov? **A: R' Yirmiya bar Abba in the name of Rav** said it is assur (this is food only fit for the extremely wealthy and is thus not mutar to do when faced with an "av melacha"), and **Shmuel** says it is mutar (the food is consumable by all, even though not typically available for common people).
 - **R' Huna** explained, **Rav** said it is assur because the person extinguishes the coals when he puts the besamim on them.
 - **Q: R' Nachman** asked, why don't you say that it is assur because he is "burning" the besamim? **A: R' Huna** said, at first he extinguishes and then he burns.
 - **R' Yehuda** said, according to **Rav**, it would only be assur when putting the besamim on coals, but it would not be assur to put the besamim on hot earthenware. **Rabbah** said, even that would be assur (although only D'Rabanan), because he is creating a fragrance.
 - **Rabbah and R' Yosef** both said that turning over a nice smelling cup onto silk clothing on Yom Tov is assur, because that is considered to be creating a fragrance in the clothing.
 - **Q:** Why is this different than rolling besamim in between one's fingers to bring about the smell of the besamim, or than chopping off the dried out end of a piece of besamim to bring out a stronger smell? **A:** In those cases he is making an existing fragrance stronger. In the case of the clothing, he is creating a smell in the clothing.
 - **Rava** said, one may burn besamim on hot coals even to smoke fruit, just like one may roast meat over coals.
 - **R' Geviha Mibei Kasil** said, "ketura" is mutar.
 - **Q: Ameimar** asked, what is meant by "ketura"? If it refers to pressing clothing, that should be assur since it is a skilled process! If it refers to burning besamim to smoke fruit, that should also be assur, because it extinguishes the coals!? **A: R' Ashi** said, it refers to the smoking of the fruit. It is mutar just as it is mutar to roast meat on coals.
 - **Another version** asked, if it refers to smoking of fruit, it should be assur since it creates fragrance in the fruit. **R' Ashi** answered that it is mutar just as it is mutar to roast meat on coals.

V'OSIN GEDI MEKULAS

- A Braisa says, **R' Yose** said, Tudus of Rome instituted the custom that the Roman Jews eat a roasted goat with its intestines attached on the outside (as it was done in the times of the Beis Hamikdash) on the night of Pesach. The **Chachomim** told him, if you were not Tudus (such an important person), we would put you in cheirem because you are causing the Yidden to eat something very similar to kodashim outside of Yerushalayim.

MISHNA

- There were 3 things that **R' Elazar ben Azarya** permitted and the **Chachomim** said are assur: 1) his cow would go out on Shabbos with a chain between its horns (as a form of jewelry); 2) he allowed brushing an animal with a metal comb which had thin teeth (which can easily cause a wound) on Yom Tov; 3) he allowed grinding of pepper in the regular grinder on Yom Tov. **R' Yehuda** says one may not use a metal comb because it may cause a wound, but one may use a

wooden comb with thicker teeth. The **Chachomim** say that one may not use a metal or wooden comb on an animal on Yom Tov.

GEMARA

- **Q: R' Elazar ben Azarya** was a very wealthy man, with many hundreds of thousands of cows, and yet the Mishna makes it sound like he had just one cow!? **A:** This refers to the cow of **R' Elazar's** neighbor, and because he didn't protest her doing this, the Mishna refers to it as his cow.

U'MIKARDIN ES HABEHEIMAH B'YOM TOV

- A Braisa says, "keirud" is a metal comb with small teeth, which can make a wound. "Kirtzuf" is a wooden comb with large teeth that do not make a wound.
 - The 3 way machlokes in the Mishna can be explained as follows: **R' Yehuda** holds that an issur done without intent for the assur result is still assur. Therefore, using the metal comb is assur. However, he does not feel the need to be goizer the wooden comb for the case of the metal comb. The **Rabanan** hold like **R' Yehuda**, but are also goizer by the wooden comb so that people don't come to use a metal comb. **R' Elazar ben Azarya** holds like **R' Shimon**, that an unintentional act is permitted, and since he has no intent to create a wound, one may even use the metal comb.
 - **Rava in the name of R' Nachman in the name of Shmuel** said, we pasken like **R' Shimon**, because **R' Elazar ben Azarya** follows him.
 - **Q: Rava** asked **R' Nachman**, why don't we pasken like **R' Yehuda**, since the **Rabanan** follow him? **A: R' Nachman** said, I hold like **R' Shimon** (for theoretical reasons), and also **R' Elazar ben Azarya** holds like him.

MISHNA

- The pepper grinder's 3 component parts can each become tamei, because they are each considered to be a keili in their own right: as a receptacle, as a metal keili, and as a sifter.

GEMARA

- A Braisa says, the bottom part of the grinder is a receptacle (it catches the ground pepper), the middle section is a sifter, and the upper section is made of metal.

MISHNA

- The toy wagon of a child can become "tamei medras", it may be moved on Shabbos, but on Shabbos it may only be dragged over clothing, because it would make a groove if dragged over the ground. **R' Yehuda** says, no keilim may be dragged on the ground except for a wagon, because the wagon only pushes the dirt down (and does not move dirt from its place).

GEMARA

- A child's wagon can become tamei medras, because the child leans on it.
- It may be moved on Shabbos, because it is considered to be a keili.
- It may not be dragged on the ground, because it makes a groove (and is assur as plowing).
 - This follows **R' Yehuda** who says that an unintended act is assur. However, **R' Shimon** would say that it would be mutar.
 - **Q:** The end of the Mishna brings **R' Yehuda**, who says that one may roll a wagon on the ground!? **A:** There are 2 Tanna'im who disagree as to what **R' Yehuda** said.

HADRAN ALACH PEREK YOM TOV!!!