



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

Beitzah Daf Lamed

PEREK HAMEIVI -- PEREK REVI'I

MISHNA

- One who must bring bottles of wine from one place to another on Yom Tov, should not carry a bunch in a basket or box (it looks like a weekday activity). Rather, he should carry them on his shoulder or in his hands.
- Similarly, one who must carry straw, should not carry it over his shoulder, rather he should carry it in his hands.
- One may begin taking straw from a new bundle on Yom Tov (even if the owner typically doesn't use it for fuel, and now wants to), but one may not use wood from his backyard (which is rarely used).

GEMARA

- A Braisa said, if it is not possible to change the method of carrying from the way it is done during the week (e.g. he has a lot of guests and requires a lot of wine), it is mutar to carry in that way.
- **Rava** instituted in Mechuza: something that is normally carried on the shoulder should be carried on a pitchfork (it is a change which makes the carrying easier); something normally carried on a pitchfork should be carried by 2 people with a pole on their shoulders; something normally carried like that on a pole should be carried by a pole in their hands; something normally carried by a pole in the hands should be carried like that, but should be covered with a piece of material; if this is not possible, it can be carried as it is regularly carried, based on the above Braisa.
- **R' Chanah bar Rava** said to **R' Ashi**, we have learned that one should change his method of carrying as much as possible on Yom Tov. Yet, the women carry their pails of water just as they do during the week, and no one stops them!? **A: R' Ashi** said, this is because there is no different way for them to carry it. To carry the water in smaller buckets is not an option, because it will require them to make more trips on Yom Tov. To carry it in larger buckets is not an option, because it makes them work harder (since the buckets are now heavier). To put a cover on it is not an option, because it may fall off and cause them to carry it (with no Yom Tov purpose, which would be assur). To tie a lid on would not be an option, because if the lid becomes untied, she may come to tie it back on (which is assur on Yom Tov). To put a piece of material over the bucket is not an option, because it may become wet and cause her to squeeze the water out.
- **Q: Rava bar R' Chanin asked Abaye**, a Mishna says that we may not clap our hands, or bang our hands against our thighs, or dance on Yom Tov or Shabbos (as a gezeirah against making or fixing musical instruments), and yet we see people doing these things and no one says anything to them!? **A: Abaye** said, we find that **Rava** says one should not sit at the place of the lechi of the mavoi, because an object he is holding may roll into the reshus harabim and he will come to carry it back into the mavoi (which is assur). Yet, we see that women sit at the lechi of the mavoi with their pails! The reason we don't say anything is that this is something people will always do, so we rather they do so without knowing it is wrong, rather than doing so even though they know it is wrong. The same will apply to clapping and dancing.
 - The Gemara says, we can only say this theory when something is assur D'Rabanan, but not when it is assur D'Oraisa.

- The Gemara says, this is not correct. It may even be said for a D'Oraisa. As we find that we don't correct people and make them add on to the Yom Kippur fast, even though it is a mitzvah D'Oraisa to do so.

U'MASCHILIN B'AREIMAS HATEVEN

- **R' Kahana** said, the Mishna suggests that we may take items from a storage area on Yom Tov. This would follow **R' Shimon**, who does not hold of muktzeh.
 - **Q:** The next part of the Mishna says that wood may not be taken from the rarely used backyard. This follows **R' Yehuda**, who does hold of muktzeh!? **A:** The end of the Mishna is discussing using very expensive wood, which are not used because of their value. Even **R' Shimon** would agree that they are muktzeh.
 - **Others** say that **R' Kahana's** statement was on the second part of the Mishna that says that one may not use the wood from the backyard. **R' Kahana** said, the Mishna suggests that one may not take items from a storage area on Yom Tov. This follows **R' Yehuda**, who holds of muktzeh.
 - **Q:** The earlier part of the Mishna says that a new stack of straw may be used, even though it was not designated for use on Yom Tov. This follows **R' Shimon** who does not hold of muktzeh!? **A:** This part of the Mishna is discussing spoiled straw, that only has one use – to fuel a fire. Therefore, even **R' Yehuda** would say that it is not muktzeh.
 - **Q:** Such straw can be used for cement as well!? **A:** There are thorns in the straw, and it therefore cannot be used for cement.

MISHNA

- One may not take wood from a succah (a hut) on Yom Tov (he is doing "stirah"). However, one may take wood from what is next to it (if there are multiple layers of wood, one may take wood from the layers).

GEMARA

- **Q:** Why is it problematic to take wood from the roof, but not problematic to take wood from the upper layers of the roof? They should both be assur as "sosser"!? **A: R' Yehuda in the name of Shmuel** said, the Mishna means to permit taking wood that is near (but not essential to) the walls of the hut. **A2: R' Menashyeh** said, the Mishna means to permit taking wood even from the roof, from tied bundles on the roof.
- A Braisa says, one may not take wood from a succah, but may take from wood that is next to it. **R' Shimon** allows it. All agree that one may not take wood from the succah on Succos. However, if he made a stipulation regarding the wood, we follow his stipulation.
 - **Q:** How can **R' Shimon** allow the taking of the wood? He is taking apart the hut!? **A: R' Nachman bar Yitzchak** said, the Braisa is discussing a fallen hut (and he is therefore not taking it apart), and **R' Shimon** allows taking the wood because he doesn't hold of muktzeh (just as he allows using the leftover oil in a lamp that was lit when Shabbos began).
 - **Q: R'Shimon** allows the oil because he knows the lamp will eventually go out and one has in mind to use the leftover oil. However, no one in their mind thinks "the hut may collapse and I will therefore use the wood". Therefore, even **R' Shimon** would agree that it is muktzeh!? **A: R' Nachman bar Yitzchak** said, the Braisa is discussing a weak succah, that he somewhat figured may fall down that day.
 - **Q:** How can the Braisa say that a stipulation can remove the issur of the wood of the succah on Succos? **R' Sheishes in the name of R' Akiva** and **R' Yehuda ben Beseirah** each learn out the issur on the wood of a succah from a pasuk, which means it is a D'Oraisa. If so, how can a stipulation remove that!? **A: R' Menashye the son of Rava** said, the Braisa means that a stipulation can help for a succah *other than a succah on Succos*.

- **Q:** A Braisa says that a stipulation can remove the issur from the edible decorations of a succah, so why can't it work for the wood of the succah as well!? **A: Abaye and Rava** both said, a person can make a stipulation that he does not remove the edible decorations from use the entire bein hashmashos of Yom Tov (and it therefore never becomes muktzeh). One cannot do that for the wood, because he can't use the wood bein hashmashos, because that would require being sossar the succah. Therefore, the wood remains assur for the full 7 days of Succos.
- **Q:** We have learned that if one has 7 esrogim, one for each day of Succos, the esrog of each day is mutar the next day (possibly even the same day after the mitzvah is done). Why is it that the wood of the succah is assur for all 7 days? **A:** The mitzvah of esrog is only by day, not at night. Therefore, each day is considered to be a new and distinct mitzvah. In contrast, the mitzvah of succah is by day and night. Therefore, all 7 days are considered to be one continuous mitzvah.