



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

Beitzah Daf Lamed Beis

MISHNA

- One may not form the receptacle of a lamp (out of clay), because he thereby makes a keili, or make charcoal on Yom Tov, or cut a wick into two. **R' Yehuda** says, one may "cut" a wick into two by burning it.

GEMARA

- **Q:** Who is the shita that holds that forming the receptacle (even without having it heated in an oven) is considered to have completed the keili? **A: R' Yosef** said it is **R' Meir**, who says in a Braisa that an earthenware keili is considered complete when it is shaped out.
 - **Q: Abaye** asked, maybe **R' Meir** holds that way there because the keili is fit to hold something, but in our Mishna, since a lamp is too small to hold something (other than oil, which it can't hold until it is completed in the oven), even he would agree that it is not considered to be complete!? **A:** The lamp is large enough to hold coins, so **R' Meir** would consider it complete.
 - **Others** say that **R' Yosef** said that the Mishna is the shita of **R' Eliezer the son of R' Tzadok**, who says in a Mishna that plates of the villagers that have not yet been shaped out (i.e. they are still a flat, round disc), do not become tamei because they are not a completed keili. This suggests, that if they were shaped out, even if not yet placed in an oven, they would be considered as complete.
 - **Q: Abaye** asked, maybe **R' Eliezer the son of R' Tzadok** holds that way there because the keili is fit to hold something, but in our Mishna, since a lamp is too small to hold something (other than oil, which it can't hold until it is completed in the oven), even he would agree that it is not considered to be complete!? **A:** The lamp is large enough to hold coins, so **R' Eliezer the son of R' Tzadok** would consider it complete.
- **Q:** It is obvious that charcoal may not be made on Yom Tov, since there is no Yom Tov use for it (charcoal would only be used by goldsmiths). Why does the Mishna need to tell us that!? **A: R' Chiya** taught, there is a Yom Tov use for charcoal. It can be used to heat the water of a bathhouse.
 - **Q:** Bathing on Yom Tov is not allowed!? **A:** It can be used to make a sauna, which was allowed before a gezeira prohibited even that on Yom Tov, and this Mishna was taught before the gezeirah.

V'EIN CHOTCHIN ES HAPSILAH L'SHNAYIM

- **Q:** Why is it not permitted to cut it with a knife but is permitted to cut it with fire? **A: R' Chiya** taught, the Mishna is discussing where the 2 ends of a long wick are each in a separate lamp of oil. When he lights it in the middle (and thereby separates it), it looks like he is just lighting a wick, not like he is trying to cut it into two. That is why it is allowed.
- **R' Nosson bar Abba in the name of Rav** said, we may trim wicks on Yom Tov. **R' Chanina bar Shlamya** explained, this means the darkened pieces of charcoal may be removed from the top of the wick.
- **Bar Kappara** said, there are 6 things to be said about wicks – 3 chumras: they may not be twisted on Yom Tov, they may not be singed (for easier lighting at a later time) on Yom Tov, and they may not be cut into two; and 3 leniencies: they may be pressed by hand, they may be soaked in oil, and they may be cut into 2 with fire when its ends are in two lamps.

- **R' Nosson bar Abba in the name of Rav** said, the wealthy people of Bavel are destined for Gehinom, as can be seen that when Shabsai ben Marinus went and asked them for help in business, they refused him; when he asked for support, they refused him again. He said, these people must not be real Yidden, because real Yidden have rachmanus.
- **R' Nosson bar Abba in the name of Rav** said, if one must look to another person for support, it is as if he lives in a "dark world". **R' Chisda** said, such a life is not even considered living.
 - A Braisa says, there are 3 people whose lives are not worth living: one who must look to others for support, one whose wife rules over him, and one whose body is afflicted with "yesurim". Others add, also one who only has one shirt (it leads to getting lice). The **T"K** doesn't include this because he holds that the shirt can be inspected for lice and the lice can be removed.

MISHNA

- One may not break a piece of earthenware or cut paper to use as a separation between the grill and fish (to prevent it from burning).
- One may not shovel out an oven whose wall lining fell down into it, but he may push the material into the floor so that it is smooth.
- One may not set up two barrels so that a pot can be set on top of them (hanging over the airspace in between them). One may also not set up a pot over a piece of wood. The same is true of a door.
- One may not lead an animal with a stick on Yom Tov. **R' Elazar the son of R' Shimon** allows this.

GEMARA

- The reason one may not break the earthenware or cut the paper is because he thereby creates a keili.
- **R' Chiya bar Yosef** taught in front of **R' Nachman**, that if the oven can't be used without sweeping it out, it may be swept.
 - A brick fell into the oven of **R' Chiya's** wife, and he indicated that it is mutar to take it out. **Rava** indicated this idea to his attendant as well.
 - **Ravina** told **R' Ashi**, I have heard that you allow spreading mud (which is created by mixing earth and water, which is the melacha of kneading) to seal an oven on Yom Tov!? **R' Ashi** said, we have pre-made mud from the riverbank.
 - The Gemara says, that would only be mutar if the mud was marked off (and thereby prepared for Yom Tov use) from before Yom Tov.
 - **Ravina** said, ashes may be used to seal an oven, because it doesn't entail kneading.

V'EIN MAKIFIN SHTEI CHAVIYOS

- **R' Nachman** said, one may set up 2 bricks to use for sitting on when relieving oneself.
 - **Q: Rabbah** asked, our Mishna says that 2 barrels may not be set up to put a pot on!? **A: R' Nachman** said, in that case he is making an "ohel", and that is why it is not allowed.
 - **Q: Rabbah Zuta** asked, does this mean to say that building a solid structure would be permitted (it seems that making the tent is the only issue)!? **A: R' Ashi** said, building a permanent structure is assur D'Oraisa. Building a temporary structure (like the pot on the barrels) is assur D'Rabanan. When it comes to human dignity (going to the bathroom) the **Rabanan** were not goizer.
 - **R' Yehuda** said, if one wants to build a bonfire on Yom Tov, to avoid the act of "building", he must first hold the upper pieces in place and then have the lower pieces put into place under it (not the other way around). The same would apply to placing eggs on a grill. The same applies when placing a pot onto barrels. The same applies when putting together a bed. The same applies when piling barrels.
- **Q:** What does the Mishna mean that a pot can't be set on a door? **A:** The Mishna means to say that a door may also not be supported with a piece of wood on Yom Tov.