



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

Beitzah Daf Lamed Gimmel

- A Braisa says, we may not support a pot or a door with a piece of wood on Yom Tov, because wood is muktzeh for any use other than for burning on Yom Tov. **R' Shimon** allows using the wood for the pot or the door.
- The Mishna said one may not lead an animal with a stick on Yom Tov, but **R' Elazar the son of R' Shimon** allowed it.
 - **Q:** Shall we say that **R' Elazar** holds like his father **R' Shimon**, who does not hold of muktzeh, and therefore allows using the stick? **A:** It may be that even **R' Shimon** would not allow leading with a stick because it looks like he is taking the animals to the market (has nothing to do with muktzeh).
- **R' Nachman** says one may not use a pointy stick as a spit on Yom Tov (the stick was not a keili before Yom Tov and is therefore muktzeh). **R' Sheishes** allows it.
 - Regarding a moist stick all would agree that it is assur, since it is not even fit to be used as firewood. However, if it is a dry stick, **R' Nachman** says wood may only be used for burning on Yom Tov, and **R' Sheishes** says, just like one may roast by burning this piece of wood, he may roast by using this wood as a spit as well.
 - **Others** say, all agree that a dry stick may be used. When the stick is moist, **R' Nachman** says, since it is not fit to be used as firewood, it may not be used as a spit either, and **R' Sheishes** says, even a moist stick can be used as wood for a large fire, and it may therefore be used as a spit as well.
 - The Gemara paskens, that a dry stick is mutar and a moist stick is assur.
- **Rava** said, a woman may not walk into the woodshed on Yom Tov to take a stick to use as a fire stoker. Also, if an existing stoker broke on Yom Tov, one may not use that for firewood on Yom Tov, because we may burn keilim on Yom Tov (they are not muktzeh), but not broken pieces of keilim.
 - **Q:** How can we say that **Rava** holds of muktzeh? **Rava** once instructed to prepare a goose on Yom Tov and to throw the intestines to a cat (which means he does not hold of muktzeh)!? **A:** Since the intestines would spoil if left until after Yom Tov, he clearly had in mind before Yom tov to give those intestines to the cat.

MISHNA

- **R' Eliezer** says, one may use any small piece of wood that he finds in his house as a toothpick, and he may collect pieces of wood from his entire chatzer to use as firewood, because anything found in the chatzer is considered to be prepared for Yom Tov use. The **Chachomim** say, one may only gather wood from within his house, and may only use it for firewood.
- On Yom Tov, one may not make fire from wood, stones, earth, or water. One may also not heat tiles to roast things upon.

GEMARA

- **R' Yehuda** said, the issur of making a keili will not apply to anything that is fit to use as animal food (straw or leaves).
 - **Q: R' Kahana** asked, a Braisa says we may handle besamim wood to smell them, to waive them, to roll them between the fingers to stimulate the smell, however, one should not chop off the top to stimulate the smell, and if he does, he is patur although it is assur. If he wants to cut the wood to use as a toothpick, it may not be done, and one who does so is chayuv. Now, besamim wood is fit for animal food, and we see that

creating a keili is assur (and even chayuv)!? **A:** The Braisa is discussing hard wood that is not fit for animal food.

- **Q:** The Braisa discusses rolling them in one's fingers, and that can't be done to hard wood!? **A:** The Braisa is missing words and should say: one may roll the wood and cut the wood to smell it, however that is only if the wood is soft. If the wood is hard, he may not cut it to smell it and if he does he is patur although it is assur, and if he cuts it to use as a toothpick, he would even be chayuv.
- **Q:** There is one Braisa that says that one may cut besamim wood to smell it, and another Braisa that says that it may not be done!? **A: R' Zeira in the name of R' Chisda** said, the first Braisa discusses soft wood, and the second discusses hard wood.
 - **Q: R' Acha bar Yaakov** asked, why is cutting hard wood assur? A Mishna allows cutting open a barrel to gain access to dried figs that are within it as long as he doesn't intend to make a keili. The same should be with cutting the hard wood besamim!? **Q2: Rava bar R' Ada and Ravin bar R' Ada** said that **R' Yehuda** would break sticks for them even though they could have been used as ax handles. Why should cutting the besamim wood be different!? **A:** The Braisa that doesn't allow it follows **R' Eliezer** of a Braisa and the Braisa that does allow it follows the **Chachomim**. The Braisa says, **R' Eliezer** allows one to take a piece of wood from in front of him and use it for a toothpick. The **Chachomim** say one may only do so if the wood is fit for animal food. They agree that one may not break the piece of wood. If one does break it to use as a toothpick: **R' Eliezer** says, if it is done b'shogeg on Shabbos he would be chayuv a chatas, and if done b'meizid on Yom Tov he would be chayuv malkus; the **Chachomim** say he is only "oiver" a D'Rabanan. Based on this, we can say that **R' Eliezer** (who says that cutting to make a keili is assur D'Oraisa) would say that cutting to smell it will be assur D'Rabanan, and the **Chachomim** (who say that cutting to make a keili is only assur D'Rabanan) would say that cutting to smell is mutar to do.
 - **Q:** Does **R' Eliezer** not agree with the Mishna that one may cut open a barrel to get the dried figs from inside as long as he does not intend to make a keili? **A: R' Ashi** said, the Mishna is discussing a barrel made of patchwork and inferior materials. Such a barrel will never be cut with intent to make a keili, and therefore **R' Eliezer** would agree that it would be mutar.

U'MIGABEIV MIN HECHATZER

- A Braisa says, one may gather wood from a chatzer on Yom Tov to use as firewood, because all wood in a chatzer is considered to be prepared for Yom Tov use. However, one should not gather them into piles. **R' Shimon** allows even that.
 - **Q:** What is the point of machlokes? **A:** The **T"K** says, making piles gives the impression that it is being done for use after Yom Tov and is therefore assur. **R' Shimon** says, the fact that the gatherer begins cooking shows that he needs the piles of wood for Yom Tov itself.

EIN MOTZI'IN ES HA'UR...

- The reason this is assur is because he would be creating something on Yom Tov, which may not be done.