



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

Beitzah Daf Lamed Daled

V'EIN MILABNIN ES HAR'AFIM

- **Q:** What melacha is being done by heating the tiles? **A: Rabbah bar bar Chana in the name of R' Yochanan** said, the Mishna is discussing new tiles, which have not yet been heat tested. Therefore they can't be used, because if they can't stand up to the heat and they crack, the heating was done for no purpose on Yom Tov. **Others** explain, because they must be heated up to complete their manufacturing process, and that may not be done on Yom Tov.
 - A Mishna says, if a bird was crushed in some way, but it still moved somewhat and remained living for a 24 hour period, it is not a treifah, and may be eaten.
 - **R' Elazar bar Yanai in the name of R' Elazar ben Antignas** said, the bird must still be checked for signs of a treifah before it is eaten.
 - **Q: R' Yirmiya** asked **R' Zeira**, may such a bird be shechted on Yom Tov? Do we have to assume there may be a triefah problem (in which case it may not be shechted on Yom Tov) or not? **A: R' Zeira** answered, we said (above) that new tiles may not be heated for the concern that they may break. This would suggest that this bird may also not be shechted on Yom Tov, because we must be concerned that it may be a treifah.
 - **R' Yirmiya** said, we have learned that the reason the tiles may not be used is because they are being heated and we are thereby completing their manufacturing process. Based on this, there is no proof.
 - A Braisa says, if on Shabbos one person brings a fire, one brings wood, one puts an empty pot over the fire, one puts water inside, one puts spices inside, and one mixes the pot, they are all chayuv.
 - **Q:** Another Braisa says that only the last person is chayuv!? **A:** That Braisa is discussing where the fire was brought at the end.
 - **Q:** Why is the person who placed an empty pot on the fire chayuv? **A: Reish Lakish** said, he is chayuv for the same reason it is assur to use the tiles – the fire hardens the pot.
- A Braisa says, a new oven has the status of a regular keili (they can be used for storage on Shabbos or Yom Tov), but they may not be smeared with oil, or rubbed with a cloth, or have cold water applied to them to harden them. Cold water may be applied to them on Yom Tov if the oven needs to be cooled down for baking.
- A Braisa says, we may put the head or legs of a shechted animal into boiling water on Yom Tov to remove the hair, and we may burn off the hair with fire. However, we may not remove the hair with solutions or scissors (as is usually done by a leather tanner). We may also not trim a vegetable with tools normally used to cut the vegetable from the ground, although we may prepare vegetables for eating, even in ways that take a lot of work. We may also heat up very large ovens and water urns, although new ones should not be used, because if they break, all the work would have been for nothing.
- A Braisa says, one may not fan a fire with a bellows on Yom Tov, but it may be done with a tube. One may not fix or sharpen a spit on Yom Tov.
- A Braisa says, one may not split a reed to use for roasting fish. However, one may crack nuts with a cloth, and we are not concerned that the cloth may rip.

MISHNA

- **R' Eliezer** also said, on a Friday in shmitta, one may stand by food that will become muktzeh (e.g. fruit that is drying but not yet fully dry), and state: I will eat from here tomorrow. The **Chachomim** say it only helps if he marks off exactly which fruit from the piles he will eat the next day.

GEMARA

- **Q: Rava** asked, we learn that Shabbos creates a ma'aser obligation for regular fruit (it may no longer be eaten as a snack without taking ma'aser), and we have also learned that fruit left to dry does not yet get a ma'aser obligation. What is the story with fruit left to dry over Shabbos? Does Shabbos automatically set in the obligation, or does it not in this case because the food is not at its final stage of preparedness? **A: R' Nachman** said, Shabbos automatically sets in the obligation.
 - **Q: Rava** asked, maybe Shabbos should be like bringing fruit into a chatzer, which only sets in the obligation when it is in its final prepared state? **A: R' Nachman** said, we have a set teaching that tells us that Shabbos sets in the obligation in every case.
 - **Mar Zutra the son of R' Nachman** said, we see this from our Mishna as well. The Mishna said, if the muktzeh issue is removed, the drying fruit may be eaten the next day. The Mishna specifies this as taking place during shmitta, when there is no ma'aser obligation. Presumably, during any other year this would not be permitted unless ma'aser was first separated.
 - The Gemara says, it may be that his designation of saying "I am eating from here tomorrow" is what sets in the ma'aser obligation, and that's why it is only during shmitta that this would be mutar. The ma'aser obligation setting in may have nothing to do with Shabbos.
 - **Q:** If so, why even discuss a case of Erev Shabbos? Why not discuss a weekday? **A:** The Mishna is teaching an additional Halacha, that even something that is tevel can be considered as prepared for Shabbos use (even though one would have to be over a D'Rabanan of separating terumah and maaser on Shabbos in order to eat it).