



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

Beitzah Daf Lamed Vuv

UMECHASIN ES HAPEIROS

- **Ulla** said, even a pile of bricks may be covered with a cloth to protect it. **R' Yitzchak** said, only something that is not itself muktzeh may have something else moved for it. Therefore, only things like fruit (and not bricks) may be covered with a cloth.
 - **Q:** Our Mishna says that "fruit" may be covered. This seems to support **R' Yitzchak**!? **A:** Really, even bricks may be covered. The Mishna mentions fruit only because the first part of the Mishna discusses lowering fruit through the skylight.
 - **Q:** The Mishna says that barrels of wine and oil may be covered. This again suggests that only non-muktzeh items may be covered!? **A:** The Mishna is referring to barrels of tavel, which are muktzeh, and teaches that they too may be covered. This must be the case, because if not, why does the Mishna need to list items in addition to the fruit already mentioned?
 - It may be that barrels of wine and oil were mentioned to teach that even though the potential financial loss is minimal (unlike the more significant financial loss associated with fruit becoming wet), it is mutar to cover them.
 - **Q:** The Mishna says that one may move a keili to catch the rain water, which presumably is not fit to drink and is therefore muktzeh. This supports **Ulla**!? **A:** The Mishna is discussing rain water that is fit to drink.
 - **Q:** A Braisa allows placing a mat over bricks?! **A:** The Braisa is dealing with bricks left over from building, that can be used on Shabbos for sitting on (so they are not muktzeh).
 - **Q:** A Braisa allows placing a mat over stones?! **A:** The Braisa is dealing with sharp stones that can be used for wiping in the bathroom (so they are not muktzeh).
 - **Q:** A Braisa allows placing a mat over a beehive in the summer and the winter as long as one doesn't have in mind to trap the bees?! **A:** The Braisa is discussing where there is honey in the hive and it is therefore not muktzeh. **Q:** In the winter there is no honey and it is therefore muktzeh?! **A:** Even in the winter there are 2 honeycombs which are left in the hive to enable the bees to make it through the winter. **Q:** Those honeycombs are never eaten and are therefore muktzeh?! **A:** We are discussing a case where he had in mind before Shabbos to eat those honeycombs. **Q:** If so, the Braisa should say it is only assur if he did not have in mind to eat that honey, but if he did it is mutar!? Why the need to differentiate whether or not he intends to trap the bees? **A:** The Braisa means to say, that even if he intends to eat that honey, it is only mutar if he doesn't intend to trap the bees.
 - **Q:** The Braisa can't follow **R' Shimon**, because he doesn't hold of muktzeh, and it can't follow **R' Yehuda** because he says that even if one doesn't have in mind to catch bees, it would be assur because "davar she'eino miskaven" is assur?! **A:** The Braisa follows **R' Yehuda** and it is only mutar to place the mat on the hive when he leaves room for the bees to escape. The chiddush is, even though bees are not normally trapped, it would still be assur.
 - **R' Ashi** said that the Braisa only permits placing the mat to protect the hive when there is honey inside (so it is not muktzeh). When the Braisa says one may place the mat on the hive "u'vagshamim mipnei hagshamim" (in the rain because of the rain), it does not mean in the winter (like we said before), rather it means in the spring or fall when it rains, one may protect the hive from the rain. In the spring and fall there is honey in the hive and it is therefore not muktzeh.

V'NOSNIN KLI TACHAS HADELEF B'SHABBOS

- A Braisa says, if the keili fills up, one may empty it and replace it under the leak.
 - There was once water leaking onto **Abaye's** millstones (which would fall apart if they became wet, and the leak was too large to simply place a keili to catch the water). He asked **Rabbah** what could be done. **Rabbah** told him, bring your bed into the mill room. The wet millstones will then be disgusting to you and you will be allowed to remove them from the room altogether, as if they were a keili full of excrement. **Abaye** wondered if that was correct, since one may not initially create a pile of wastes that he will have to remove. While deliberating, the millstones fell apart from the water. **Abaye** said, he deserved that for questioning what his rebbi had told him to do.
 - **Shmuel** said, one may empty a keili of excrement or urine into the garbage dump and return the empty keili to the house as long as he puts in some water first (this prevents the disgusting keili from being treated as muktzeh).
 - It was thought that such disgusting things (like excrement) may only be moved when in a keili, but not directly by hand. However, the Gemara says that **R' Ashi** once instructed to remove a mouse from his spices, by grabbing it by the tail.

MISHNA

- Anything that is assur to do on Shabbos based on a Rabbinic enactment, even if it prevents one from doing something that is an optional mitzvah, and even it prevents one from doing an obligatory mitzvah, may also not be done on Yom Tov.
- The following are assur based on Rabbinic enactment: one may not climb a tree, ride an animal, swim, clap his hands, slap his thigh, or dance.
- The following are considered optional mitzvos which are assur to do on Shabbos and Yom Tov based on Rabbinic enactment: one may not judge a court case, be mekadash a woman, or do chalitza or yibum.
- The following are considered obligatory mitzvos which are assur to do on Shabbos and Yom Tov based on Rabbinic enactment: one may not make hekadesh promises, eirechin promises, cheirem promises, and one may not separate terumah or ma'aser.
- All these things are assur on Yom Tov and are therefore surely assur on Shabbos as well. The only difference between Yom Tov and Shabbos is the allowance of food preparation on Yom Tov.

GEMARA

- One may not climb a tree, as a gezeirah so that he not rip something off the tree.
- One may not ride an animal, as a gezeirah so that he not travel beyond the techum.
 - **Q:** This suggests that techum is a Halacha D'Orasia (which is a matter of dispute)!? **A:** One may not ride an animal as a gezeirah so that he not rip off a branch from a tree to use as a whip.
- One may not swim, as a gezeirah so that he not construct a tube to help him swim.

V'LO MITAPCHIN V'LO MISAPKIN V'LO MERAKDIN

- This is assur as a gezeirah so that he not make a musical instrument.

V'EILU HEIN MISHUM RESHUS, LO DANIN

- **Q:** Judging a case is an *obligatory* mitzvah!? **A:** The Mishna is discussing where there are more qualified people to act as the judge, in which case the mitzvah is on those people, and not the less qualified person.

V'LO MEKADSHIN

- **Q:** It is an obligatory mitzvah to get married!? **A:** The Mishna is referring to one who was already married and already had children.

LO CHOLTZIN V'LO MEYABMIN

- **Q:** These are obligatory mitzvos!? **A:** The Mishna is discussing one who has older brothers to do these mitzvos, in which case the primary mitzvah lies with the older brother.
- **Q:** Why may all the above not be done? **A:** It is a gezeirah to prevent one from writing.