



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

Beitzah Daf Lamed Zayin

V'EILU HEIN MISHUM MITZVAH, LO MAKDISHIN, V'LO MARICHIN, V'LO MACHRIMIN

- These are assur as a gezeirah to prevent one from dealing in commerce on Shabbos and Yom Tov.

V'LO MAGBIHIN TERUMOS U'MASROS

- **R' Yosef** taught, the chiddush is, even if one will give it to the Kohen on that day of Yom Tov, it is still assur.
- The Gemara says, it is only assur when something was already tevel before Yom Tov. However, if something became tevel on Yom Tov (like a dough that was kneaded on Yom Tov, which brought about a challah obligation), the terumah (e.g. challah) may be separated on Yom Tov.
- **Q:** All the things in the second and third groups of the Mishna should be included in the first group as well!? **A:** **R' Yitzchak** said, the Mishna means to say, not only something which is assur by Rabbinic decree is assur on Yom Tov as well, rather even if it is an optional mitzvah it remains assur. And, not only if it is an optional mitzvah, rather even if it is a mandatory mitzvah!

KOL EILU B'YOM TOV AMRU

- **Q:** The earlier Mishna said that fruit may be lowered through a skylight on Yom Tov, even though it may not be done on Shabbos!? **A:** **R' Yosef** said, the Mishna that allows performing the activity on Yom Tov follows **R' Yehoshua** and the Mishna which does not allow it follows **R' Eliezer**, as can be seen in a Braisa. A Braisa says, if an animal and her child (which may never be slaughtered on the same day) fall into a ditch (where there is a risk they may get harmed if left there) on Yom Tov, **R' Eliezer** says he may lift one animal out of the ditch in order to slaughter it, but the second one must be left in the ditch (since it can't be slaughtered that day). **R' Yehoshua** says he may lift the first one out of the ditch in order to slaughter it. He may then use a "trick" and decide that he rather slaughter the second animal instead and lift the second animal out of the ditch. He may then slaughter whichever one he wants.
 - **Q:** **Abaye** asked, maybe **R' Eliezer** doesn't permit lifting the second animal because it is possible to minimize the financial risk by providing the animal with food in the ditch, but in the case of the produce on the roof, since there is no way to mitigate the financial loss, he may allow lowering it through the roof!? Also, maybe **R' Yehoshua** allows lifting the second animal because you have a "trick" that you can use. However, in the case of produce on the roof, where use of a "trick" is not available, he may prohibit lowering it through the skylight?! **A:** **R' Pappa** therefore said, the Mishna which prohibits actions on Yom Tov like on Shabbos follows **B"S**. The Mishna that allows lowering the produce follows **B"H**. For a Mishna says, **B"S** say one may not carry a child, a lulav or a Sefer Torah from a reshus hayachid to a reshus harabim on Yom Tov (because l'chatchila, one may not carry on Yom Tov more than on Shabbos). **B"H** allow one to do so (similarly he would allow lowering the produce through the skylight).
 - **Q:** **B"S** only don't allow carrying, but they may allow moving items?! **A:** Prohibiting movement is only meant to prevent carrying, so they are one and the same.

MISHNA

- An animal or keilim have the same techum limitations as their owner. If one gives his animal to his son or a shepherd on Yom Tov, it continues to have the techum restrictions of its owner (i.e. the father).

- A keili that is designated for use by one member of a house has the techum restrictions of that person. If it is used by all members of the house, it may only be moved in the techum area that is common to all members of the house.
- If one borrows a keili on Erev Yom Tov, the keili takes on the techum of the borrower. If it is borrowed on Yom Tov, it retains the techum of the lender. Similarly, if a woman on Yom Tov borrows spices, water, or salt for her dough, the cooked or baked items are restricted to the techum areas of the woman and the lenders of the items. **R' Yehuda** says that water does not retain the lender's techum restrictions, because it is not noticeably present in the cooked or baked item.

GEMARA

- **Q:** Our Mishna seems not to follow **R' Dosa**, who says in a Braisa that an animal given over to a shepherd on Yom Tov takes on the techum of the shepherd!? **A:** The Braisa is discussing where there is only one shepherd and it is therefore known on Erev Yom Tov that it will be given to him. Our Mishna is discussing where the owner is not certain to give it to that particular shepherd. In fact, the Mishna even says, one who gives an animal to "his son or a shepherd". We see that he has options.
 - **Rabbah bar Chana in the name of R' Yochanan** paskened like **R' Dosa**.
 - **Q:** Our Mishna is an anonymous Mishna that seems to argue on **R' Dosa**!? **A:** We already said that **R' Dosa** is discussing a different case than that of our Mishna.
- A Braisa says, if 2 people borrow a shirt for Yom Tov together, where one made an eiruv techumim to the north to take the shirt there in the morning, and the other made an eiruv to the south, to take it there in the evening, the Halacha is that the shirt may only be taken within the techum area that is common to them both. In an extreme case, this may mean that the shirt must remain at a single point in the center.
- If 2 people purchased an animal (that is to be shechted on Yom Tov and divided) and a barrel of wine (that is to be divided on Yom Tov) together, **Rav** says that the wine may be taken to the limits of the techum of whoever ends up with that portion of the wine, but the animal must remain within the techum that is common to them both. **Shmuel** says that even the wine must remain within that common area.
 - **Q:** Why does **Rav** differentiate between the two items? If he holds of breirah (that each person's portion was considered theirs before Yom Tov began), then why can't the animal be taken there as well? If he doesn't hold of breirah, why may the wine be taken there? **A:** **Rav** holds of breirah. However, since each portion of the animal received sustenance from the other before it was divided, it must remain in the common techum area.
 - **Q: R' Kahana and R' Assi** asked **Rav**, if the **Rabanan** didn't see a problem with the fact that each portion received sustenance from the other for purposes of muktzeh (each portion is mukteh to the other person), how can you say that it is an issue for purposes of techum? **A:** **Rav** remained quiet.
 - **Q:** How do we pasken? **A:** **R' Hoshiya** said we do hold of breira and **R' Yochanan** said that we don't.
 - **Q:** How can we say that **R' Hoshiya** holds of breirah? We find that **R' Hoshiya** argues on **R' Yochanan** and explains a machlokes between **B" S** and **B" H** in a Mishna in a way that both agree that we don't say breirah!? **A:** The shitos should be reversed. **R' Hoshiya** is the one who said that we don't hold of breira, and **R' Yochanan** is the one who said that we do.
 - **Q:** How can we say that **R' Yochanan** holds of breira? **R' Assi** said in the name of **R' Yochanan** that when brothers divide their inheritance they are considered to be selling shares to each other. This is because we don't say that the portion that they got was theirs all along through breirah. We see that **R' Yochanan** does not hold of breira!? Don't say that he only doesn't hold of breirah by a D'Oraisa, because we find that he doesn't even hold of it by a D'Rabanan. **Ayo** taught a Braisa, that when one places two eiruvim on Erev Shabbos (in 2 different directions) **R' Yehuda** does not allow one to decide on Shabbos which eiruv he will

choose. He can set up two eiruvim and have the choice based on where the chachom will come, but not based on his own decision. **R' Yochanan** explained the difference between these cases, that **Ayo** would say that **R' Yehuda** only allows it when the chachom had already arrived at bein hashmashos. Although the one making the eiruv does not yet know at that time which eiruv has taken effect, the arrival of the chachom has made only one of them take effect at that time. We see from here that **R' Yochanan** does not hold of breira even by a D'Rabanan!? **A:** We must say that the shitos are not to be reversed (as we had originally suggested). Rather, we must say that **R' Oshiya** only says breira by a D'Rabanan, not by a D'Oraisa.

- **Mar Zutra** paskened like **R' Oshiya**.
- **Shmuel** said, the ox of one who fattens animals for sale takes on the techum of the one who buys it from him (he had in mind before Yom Tov to give it to whoever comes to purchase it, even if he comes from another city). The animal of a shepherd gets the techum of anyone in his city (even if the shepherd himself made an eiruv that gives him a different techum, because the shepherd has in mind that he may sell to someone from his city, but not to someone outside of his city).