



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

### Beitzah Daf Daled

- **R' Ashi** said, when the Braisa discusses a safek being assur, it refers to a safek of whether the egg was laid on Yom Tov or the day before. Although according to **R' Yosef** and **R' Yitzchak** this is only a safek D'Rabanan and should not be assur, the reason the Braisa says it is assur is because anything which will become mutar (i.e. a davar sheyeish lo matirin) is assur as a safek and does not become batul, even if it is only a safek D'Rabanan. Therefore, since the egg will become mutar after Yom Tov, it is assur when it is a safek and does not become batul.
- A Braisa says, **Others** say in the name of **R' Eliezer**, an egg that is laid on Yom Tov may be eaten and so may its mother.
  - **Q:** What is the case of the Braisa? If it is discussing a chicken meant to be eaten, it is obvious that they both may be eaten. If the Braisa meant to tell us that the Halacha follows **B"S**, it should have only mentioned the egg, without mentioning the chicken. If it is discussing a chicken that is meant to lay eggs, then according to **R' Eliezer** (who holds of muktzeh), they should be assur!? **A:** **R' Zeira** said, the Braisa means to say that the egg can only be eaten if the chicken is eaten on Yom Tov. **Abaye** explained this to be referring to a case where the chicken was purchased without any specification. If it ends up being shechted on Yom Tov, it shows that it was meant to be eaten, and the egg can therefore be eaten as well. **A2:** **R' Mari** said, the Braisa only mentions the eating of the mother for effect, to make it sound all-encompassing, and to stress the point that all (including the egg) may be eaten.
- When Shabbos and Yom Tov are on consecutive days, **Rav** says that an egg laid on the first day may not be eaten on the second day, and **R' Yochanan** says that it may.
  - It can't be that **Rav** says it is assur because he holds that the 2 days are considered to be one long kedusha, because we find that he holds they are 2 separate kedushos. Rather, **Rav** holds of the Halacha of hachana like **Rabbah**, whereas **R' Yochanan** does not.
  - There is machlokes Tanna'im regarding this as well. A Braisa says, that the egg laid on the first of the 2 days (when Shabbos follows Yom Tov or visa-versa) may be eaten on the second day. **R' Yehuda in the name of R' Eliezer** says, the machlokes between **B"S** and **B"H** would apply in this case as well.
  - **R' Ada bar Ahava's** host asked him whether he may roast the egg that was laid on Yom Tov that fell on Friday so that he could eat it on Shabbos. **R' Ada** said, you are asking that because you think that we pasken like **R' Yochanan** who allows the egg to be eaten on the second day. However, **R' Yochanan** would not allow one to move the egg on the first day, so preparing it then would be out of the question.
  - **R' Pappa's** host asked him if he could eat an egg that was laid on Shabbos on the following day, which happened to be Yom Tov. **R' Pappa** told him to return and ask the question the next day (he had drunk and did not want to pasken). When the host returned, he told him, it is good that I did not pasken yesterday, because I would have paskened like **R' Yochanan** (since the Halacha follows him when he argues with **Rav**). However, I now remember that **Rava** said that the Halacha follows **Rav** in this case (as well as in 2 other cases, which are brought in the Gemara further on), and the egg may therefore not be eaten.
  - **R' Yochanan** said, wood that fell from a tree on Shabbos may not be used for firewood on the following day when it is Yom Tov. He explained, this case is different than the case of the egg (which would be mutar to eat on Sunday). Regarding the egg, all will realize that it was not eaten on Shabbos because it is assur on the day it is laid (the issur

of cooking does not prevent one from eating the egg raw). Therefore, it is mutar on the second day. Regarding the wood, people will think it wasn't used on Shabbos because one may not burn wood on Shabbos. They will think that it otherwise would be mutar. To prevent that thinking, we make it assur on the second day as well.

- **R' Masna** said, if a piece of wood falls from a tree into an oven on Yom Tov, he should add prepared wood to the fire and may then use the fire.
  - **Q:** He will be moving the muktzeh piece of wood when he arranges the wood in the oven!? **A:** The assur piece of wood becomes batul in the majority of the prepared wood.
  - **Q:** He is being mevatel an issur l'chatchila, which we have learned may not be done!? **A:** That may not be done for a D'Oraisa, but here we are dealing with muktzeh, which is only assur D'Rabanan.
  - **Q:** According to **R' Ashi**, anything that will become mutar does not become batul while it is assur. If so, how does the assur wood become batul? **A:** He only holds that way when the assur item remains intact. Here, the wood is burned in the fire, and therefore becomes batul.
- Regarding the two days of Yom Tov outside Eretz Yisrael, **Rav** says that an egg laid on the first day may be eaten on the second day, and **R' Assi** says that it may not.
  - We can't say that **R' Assi** held that the 2 days are one kedusha, because **R' Assi** would actually make Havdalah after the first day. Rather, **R' Assi** was unsure whether the 2 days were one long period of kedusha or 2 separate days, and he therefore acted stringently on all fronts (he made Havdalah, but didn't allow the eating of the egg).
  - **R' Zeira** said, it would make sense to pasken like **R' Assi**, because today we are sure which is the real day of Yom Tov, and we still keep 2 days. This is a Rabbinic institution, and was likely made as one long kedusha.
  - **Abaye** said, it would make sense to pasken like **Rav**, because a Mishna suggests that the Rabbinic institution of 2 days of Yom Tov only applies when it is uncertain as to when the true day of Yom Tov is. This suggests that it was not instituted as one long kedusha.
    - **Q:** Based on this, why do we have 2 days of Yom Tov today? **A:** A message was sent from Eretz Yisrael to Bavel that they should continue keeping 2 days of Yom Tov as the earlier generations had done. For although they had learned how to determine the calendar, there was a concern that if a decree was made to stop them from learning Torah, they may forget how to determine the calendar and would again need 2 days of Yom Tov. It was therefore decided that they should continue keeping 2 days of Yom Tov.