



Daf In Review – Weekly Chazarah

Maseches Beitzah, Daf פ' – Daf כ

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf פ'---18-----

MISHNA

- If Yom Tov falls on a Sunday, B" S say that all tevilos must be done before Shabbos. B" H say tevilos of keilim must be done before Shabbos, but tevilos of people may be done on Shabbos.
- All agree that one may take tamei water in a stone keili and allow the water to touch the mikveh water (a process called "hashaka"), thereby making the water tahor, but he may not be toivel this water.
- We may be toivel keilim from one purpose to another, or from one group to another.

GEMARA

- **Q:** All agree that a keili may not be toiveled on Shabbos. Why is that? **A: Rabbah** said, it is a gezeirah to prevent one from carrying the keili 4 amos in reshus harabim to the mikveh.
 - **Q: Abaye** asked, why would it be assur for one who has a mikveh on his property? **A: Rabbah** said, it would still be assur as a gezeirah for when one must go to the reshus harabim to find a mikveh.
 - **Q:** Why is it assur to toivel keilim on Yom Tov (when it is mutar to carry)? **A:** It is a gezeira to prevent one from toiveling a keili on Shabbos.
 - **Q:** If we make such gezeiros, we should be goizer against doing hashaka in our Mishna as well!? **A:** The fact that he is doing hashaka means that he has no other water to drink. This is a very uncommon occurrence, which is why no gezeirah was instituted.
 - **Q:** A Braisa says that one may use a tamei bucket to draw water on Yom Tov, and the bucket becomes tahor when it draws the water. Why are we not goizer here as well? **A:** Since this is only mutar as part of the function of drawing water, the person will remember that a regular tevila is assur, and therefore no gezeirah is necessary.
 - **Q:** A Braisa says, if a keili became tamei on Erev Yom Tov, it may not be toiveled on Yom Tov. If it became tamei on Yom Tov, it may be toiveled on Yom Tov. Why are we not goizer here as well? **A:** Tumah on Yom Tov is an uncommon thing, and we are not goizer for an uncommon occurrence.
 - **Q:** A Braisa says that a keili that is tamei with an "av hatumah" may not be toiveled on Yom Tov, but if it is tamei with a "vlad hatumah" (a lesser degree tumah) it may be toiveled on Yom Tov. Why are we not goizer here? **A:** A keili tamei with this lower level tumah only affects Kohanim. Kohanim are very careful and will not come to be toivel other items.
 - **Q: R' Chiya bar Ashi in the name of Rav** said, if a nidah who will be toivel on Yom Tov does not have any tahor clothing, she should be toivel with her clothing, and in that way make her clothing tahor. Why are we not goizer here? **A:** Since she can only be toivel the clothing while she is wearing them, she will not come to be toivel other things, and we do not need to be goizer.
 - **R' Yosef** said, the reason we may not be toivel keilim on Yom Tov is a gezeira for "sechita" (squeezing out water from the clothing he was toivel).
 - **Q: Abaye** asked, what about keilim that can't be squeezed? **A: R' Yosef** said, we don't allow those as a gezeira for keilim that can be squeezed out.
 - **Abaye** then asked all the questions that were asked above, and **R' Yosef** gave all the same answers.
 - **R' Bibi** said, it is a gezeirah that one may push off toiveling his keilim to Yom Tov, when he has more time. This would cause more chance of terumah and other things to become tamei.
 - There is a Braisa that clearly says like **R' Bibi**.

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- **Rava** said, it is assur because it looks like his is fixing the keili, by now making it mutar for use.
 - **Q:** If so, a person should also not be allowed to be toivel on Yom Tov!? **A:** A person who toivels looks like he went to cool himself off.
 - **Q:** What about a person who is toivel in disgusting water (he is clearly not doing that to cool off)? **A: R' Nachman bar Yitzchak** said, there are times when a person will even cool off in disgusting water.
 - **Q:** What about toiveling in the winter, when it is not hot!? **A: R' Nachman bar Yitzchak** said, even in the winter, a person sometimes gets muddy and goes into disgusting water to get the dirt off.
 - **Q:** That could explain why one may toivel on Shabbos, but why may one toivel on Yom Kippur, when it would be assur to wash oneself (and we can't say it looks like he went in to wash himself)? **A: Rava** said, it can't be that it would be mutar on Shabbos and assur on Yom Kippur. Therefore, since it is mutar on Shabbos, it must be that it is mutar on Yom Kippur as well.
 - **Q:** We find that **Rava** doesn't hold of the concept of "since". We find this based on his explanation to a contradiction between Braisos: one Braisa says that one with a toothache may not drink vinegar on Shabbos, but he may dip his bread into vinegar and eat the bread. Another Braisa says that a person may even drink the vinegar as long as he swallows it. **Rava** explained, the first Braisa is discussing after the person's meal (which is why he may not just drink it outright), and the second Braisa is discussing before the meal, which is why he may drink it straight. Now, if **Rava** holds of the concept of "since", he should say that since it is mutar to drink before the meal it is also mutar to drink after the meal. We see that **Rava** doesn't say "since"! **A: Rava** retracted his ruling and after that began to hold of "since". In fact, we have a Braisa that permits toiveling on Yom Kippur, so it must be that **Rava** holds of "since".

V'SHAVIN SHEMASHIKIN ES HAMAYIM BIKLI EHVEN...

- **Shmuel** explains the Mishna to mean that one may not toivel the keili along with the water on Yom Tov.
- **Q:** A Braisa brings a machlokes: **Rebbi** says that one may not toivel a keili along with the water, and one may not do hashaka, and the **Rabanan** say that both may be done. Our Mishna which permits the hashaka and prohibits toiveling the keili doesn't follow either shita!? **A:** The first part of **Rebbi's** shita discusses Yom Tov and the second part discusses Shabbos (but hashaka would be allowed on Yom Tov). Therefore, our Mishna can follow **Rebbi**. **A2:** Our Mishna discusses Shabbos, but would allow even toiveling the keili on Yom Tov, and our Mishna can therefore follow the **Rabanan**, who are discussing Yom Tov.

-----Daf ע"ט---19-----

- A Braisa says, if something becomes tamei Erev Yom Tov, we do not allow it to be toiveled bein hashmashos leading into Yom Tov (since it may truly be Yom Tov). **R' Shimon Shezuri** says, even on a regular weekday we do not allow something to be toiveled during bein hashmashos, because tamei items typically need a sunset after the tevila to become totally tahor, and the one toiveling bein hashmashos may mistakenly think that the evening of the tevila is enough to make it fully tahor.
 - **Q:** The T"K should not allow it on a weekday for the same reason!? **A: Rava** said, he heard some **Rabanan** explain that the T"K and **R' Shimon** argue regarding whether we say that a person's intention is evident from his actions. For example, when one is seen running at bein hashmashos to be toivel an item. The T"K holds that it is evident that this person realizes the item needs sunset after the tevila and he is running to try to do the tevila before sunset. He will realize that he is too late for that day. However, since we can tell that he knows the Halacha, we allow him to toivel during bein hashmashos. **R' Shimon** says that we assume he is running because he has a lot to do, and we don't assume that he knows the Halacha.

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- **Rava** said, he disagrees with the approach of these **Rabanan**. He says it may be that all agree that we can assume a person's intent from his actions. The machlokes may be in a case where we see a person is not well versed in the halachos of tumah (e.g. he is not familiar with the minimum size of a sheretz that gives off tumah), who is running to toivel something at bein hashmashos. **R' Shimon** says, since he doesn't know some halachos, we must assume that he doesn't know the Halacha of needing a sunset either. The **T"K** says, since he is running we can assume that he does know the Halacha of needing sunset after the tevila.

UMATBILIN M'GAV L'GAV

- A Braisa explains this to mean, if one wants to use the keilim of his winepress for his olive press, or visa-versa, he may do so without being toivel the keilim. The Mishna means to say, if one wants to toivel them before this change on Yom Tov, he may.
- The Braisa then explains, if one switches groups for purposes of his Korbon Pesach, he again need not toivel his keilim or himself when doing so. However, if he wants to do so, he may do so even on Yom Tov.

MISHNA

- **B"S** say, one may bring a Shelamim on Yom Tov, but may not perform semicha on it, and one may not bring an Olah. **B"H** say one may bring Shelamims or Olos, and he may perform semicha on them.

GEMARA

- **Ulla** said, the machlokes is regarding whether the semicha on the Shalmei Chagiga may be done (but both agree that it should be brought on Yom Tov), and the bringing of the Olos Re'iya – **B"S** say it may not be brought (based on the pasuk of "v'chagosem oso chag laShem") and **B"H** say it may be brought (based on the word "laShem" – even a korbon like an Olah that is only for Hashem). However, all would agree that voluntary korbonos (even a shelamim) may not be brought on Yom Tov.
 - **Q: R' Shimon ben Elazar** says in a Braisa, all agree that an Olah not associated with the Yom Tov may not be brought on Yom Tov, and a Shelamim of the Yom Tov may be brought. The machlokes is regarding an Olah associated with the Yom Tov and a Shelamim not associated with the Yom Tov. In those cases, **B"S** say they may not be brought, and **B"H** say that they may. This Braisa is problematic according to **Ulla**!? **A:** We can modify the words of the Braisa to say that they only argue regarding the Olah of the Yom Tov. Once modified, the Braisa says like **Ulla** says. **A2: R' Yosef** said, there is another Braisa that says the machlokes is like **Ulla** says. Therefore, he has a Tanna to rely on.
 - We can say that a machlokes among Tanna'im in another Braisa is actually the same machlokes (the Gemara will try and show this through its explanation of the Braisa). A Braisa says, one may not bring a Todah on Pesach because parts of it are chametz, he may not bring it on Shavuos because it is Yom Tov, but he may bring it on Succos (on chol hamoed). **R' Shimon** says, a pasuk says "chag hamatzos, chag hashavuos, chag hasuccos", which teaches that if something may not be brought on Pesach, it may not be brought on the other Yomim Tovim either. **R' Elazar the son of R' Shimon** says, a person may bring a Todah on Succos and use that to fulfill his obligation of Simcha, but not to fulfill his Chagiga obligation.
 - **Q:** It is obvious that a Todah is chametz and therefore can't be brought on Pesach!? **A: R' Ada the son of R' Yitzchak** explained, the chiddush is that it may not even be brought on Erev Pesach, since that would mean that the allowable time for it to be eaten will be shortened, which the **T"K** holds is assur to do.
 - The **T"K** holds the todah may not be brought on Shavuos, because he holds that one may not bring voluntary korbanos on Yom Tov.
 - The **T"K** allows the Todah to be brought on Succos. Based on what was just said, this must be referring to chol hamoed.
 - **Q: R' Shimon** seems to prohibit bringing a todah even on Chol Hamoed of Succos. We have learned that we may even cut wood from the ground on Chol Hamoed, so how can it be that it is assur to bring a todah!? **A: Abaye** said, really all agree that the todah may be brought on Chol Hamoed Succos. The machlokes between the Tanna'im is at what point one would violate "baal

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te'achar" (the issur of delaying the bringing a korban you are chayuv to bring). The **T"K** says one is oiver as soon as all 3 Yomim Tovim have passed, and therefore one should bring it as soon as possible, including on Chol Hamoed Succos. **R' Shimon** says one is only oiver after the Yomim Tovim have passed in order (Pesach, then Shavuot, then Succos) after his chiyuv came about.

- **R' Elazar the son of R' Shimon** says a todah may even be brought on Succos. If he means to allow Chol Hamoed, that would be the same as the **T"K**. He must mean that one may even bring it on Yom Tov itself. This would be because he allows one to bring voluntary and personal korbanos on Yom Tov. We see that the **T"K** and **R' Elazar** argue regarding this point.
 - Although he holds that the todah may be brought on Shavuot as well, he mentions Succos because he holds that one is oiver for baal te'achar after Succos has passed.
- **Q:** The Braisa says that the todah can be used for his Simcha obligation but not for his chagiga obligation. That is obvious, since we know that one must use an unconsecrated animal for an obligatory korban! **A:** The chiddush is, even if he specifically stipulated when he separated the todah that it should be used for his chagiga as well, it may still not be used for it.

-----Daf 20-----

- A person who was dying instructed people who were nearby, "Give 400 zuz to so-and-so, and he shall marry my daughter". **R' Pappa** said, the money is to be given, and the recipient then has the option to marry the dying man's daughter, but he need not do so.
 - The Gemara says, if the instruction would have been given in the reverse ("He shall marry my daughter, and give him 400 zuz"), he would not receive the money unless he marries the man's daughter.
- A Braisa was taught in front of **R' Yitzchak bar Abba** that said, we learn from a pasuk that an obligatory Olah needs semicha just like a voluntary Olah. **R' Yitzchak** said, this pasuk is only necessary according to **B"S**, who in our Mishna says that the obligatory Shelamim does not have semicha done to it on Yom Tov (presumably because **B"S** do not learn out the semicha of obligatory Shelamim from the voluntary Shelamim, which is written in a pasuk). However, **B"H** (who say in our Mishna that the semicha for the obligatory Shelamim is done on Yom Tov) hold that regarding a Shelamim the obligatory is learned from the voluntary, so an Olah would be the same, and no pasuk would be necessary to teach that.
 - **Q:** Maybe **B"H** learn out the semicha for an obligatory Shelamim from the semicha for an obligatory Olah, which itself must be learned from the pasuk!?
 - **Q:** The only reason to say that he wouldn't learn the obligatory Shelamim from the voluntary Shelamim would be because the voluntary Shelamim is different in that it can be brought at any time. However, he should also not learn it from obligatory Olos, because they are different in that they are entirely burned on the Mizbe'ach! **A:** We must say that **B"H** learn it out from voluntary Shelamim *and* obligatory Olos, in which case the pasuk would be needed according to them as well, not like **R' Yitzchak** said.
 - **Q:** How can **R' Yitzchak** say that **B"S** say that an obligatory Shelamim does not need semicha? A Braisa says, that **R' Yose** says, **B"S** and **B"H** agree that semicha is required, and the machlokes is only that **B"S** say the semicha need not be done immediately before the shechita, and therefore the semicha should be done before Yom Tov, whereas **B"H** say that it needs to be done immediately prior to the shechita! **A:** **R' Yitzchak** holds like **R' Yose the son of R' Yehuda** in another Braisa, where he says that they argue whether semicha is needed altogether or not.
- A Braisa says, Hillel the Elder once brought his Olah to the Azarah to offer it on Yom Tov. The talmidim of Shammai the Elder came against him and asked why he was bringing this animal (since Shammai held that bringing an Olah on Yom Tov is assur). Hillel told them, "this animal is a female and is being brought as a Shelamim" (in truth it was a male because an Olah must be a male). The **B"S** felt that they then had the upper hand and wanted to establish the Halacha to follow their view. However, there was a talmid of Shammai the Elder, **Bava ben Buta**, who knew the Halacha truly followed **B"H**. He went and brought a number of sheep to the

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Azarah and announced that they were available to use for Shelamim or Olos. The Halacha was then established as **B”H**, and there were no further arguments regarding this.

The Braisa continues with another story. A talmid of **B”H** brought his Olah to the Azarah on Yom Tov and began the semicha process. A talmid of **B”S** protested and said “What is this semicha that you are doing!” (since that is against the view of **B”S**). The talmid of **B”H** said, “What is this silence that you are doing” (meaning, you must remain quiet since the Halacha follows **B”H**).

- **Abaye** said, we learn from here that when answering an improper criticism, the answer should be limited to the style of the criticism (he asked “what is this semicha” and he answered “what is this silence”).
- A Braisa says, **B”H** (who allow the bringing of the Olah on Yom Tov) said to **B”S**, if at a time when food preparation melacha is assur for people (i.e. on Shabbos) it is still mutar to do so for Hashem (to bring an Olah), surely when melacha is mutar to prepare food for people (on Yom Tov) it is mutar to bring an Olah to Hashem! **B”S** responded, this is not true, because voluntary Olos may surely not be brought on Yom Tov (even according to **B”H**) even though it is a time when melacha is allowed for food of people. **B”H** said, the obligatory Olah of Yom Tov is different, because it has a set time in which it must be brought, and therefore may be brought on Yom Tov. **B”S** said, this too need not be brought on Yom Tov itself (as a Mishna says, it may be brought after the first day of Yom Tov as well, until the last day of Yom Tov), and therefore may not be brought on Yom Tov. **B”H** said, there is still a time requirement associated with this Olah (after the last day of Yom Tov it may no longer be brought), which makes it different than voluntary Olos, which explains why it may be brought on Yom Tov. **B”S** said, the pasuk says “lachim”, which teaches that one may not do melacha for Hashem (by bringing an Olah). **B”H** said, the pasuk says “LaShem”, which teaches that anything brought for Hashem (i.e. an Olah) may be brought on Yom Tov. The pasuk of “lachim” teaches that one may only do melacha for himself, and nor for a “kuti” or a goy.

Abba Shaul said that **B”H** initially said, if at a time when your oven is closed (i.e. on Shabbos cooking is assur) the oven of your Master is open (korbanos may be brought), then surely at a time when your oven is open (on Yom Tov) your Master’s oven may be open! In fact, it would not be proper for you to have a full table while the table of your Master is “left empty”.

- The difference between the first version and that of **Abba Shaul** is that according to the first version **B”H** do not allow the bringing of voluntary korbanos on Yom Tov, and according to **Abba Shaul**, **B”H** would allow them to be brought.
- **R’ Huna** said, according to the view that voluntary korbanos may not be brought on Yom Tov, they may not be brought even D’Oraisa. In fact, we find that the obligatory Shte Halechem may not be baked on Shabbos or Yom Tov, which would mean that it is D’Oraisa (because there would be no reason for the **Rabanan** to be goizer against their baking).
- **Q:** According to the view that voluntary korbanos may not be brought on Yom Tov, if one is oiver and shechts such a korbon, may its blood be offered like a regular korbon? **A: Rava** said, the blood may be offered if it will permit the meat of the korbon to be eaten that day. **Rabbah bar R’ Huna** said, the blood may be offered even if it will only accomplish to allow the limbs to be offered (i.e. even if the meat will not become mutar to eat).
 - The difference between these answers would be in a case where the meat became tamei or was lost (according to **Rava** the blood could not be offered and according to **Rabbah bar R’ Huna** it could be).
 - **Q:** A Braisa says, that if the korbon of Shavuot was erroneously shechted too early or too late, and it was shechted on a Shabbos, its blood should not be offered (since the meat won’t be edible on that day in either case). However, if one did offer the blood then, it accomplishes that the limbs should be offered that night. We see that l’chatchila this should not be done, which is problematic according to **Rabbah bar R’ Huna**! **A:** This remains a KASHEH. **A2: Rabbah bar R’ Huna** would agree that on Shabbos the blood may not be offered l’chatchila. He only allowed it l’chatchila on Yom Tov.

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-----Daf 21-----

- **R' Avya Saba** asked **R' Huna**, may an animal that is owned half by a Yid and half by a goy be shechted on Yom Tov? **R' Huna** said it is mutar. **R' Avya** asked, why is this different than voluntary korbanos (which are split between the owner and the Mizbe'ach, and are not allowed to be brought on Yom Tov)? **R' Huna** changed the topic by mentioning that a bird flew by. When asked by his son **Rabbah** as to why he did that, **R' Huna** explained that he was weak from giving shiur and could not answer such a difficult question in that condition.
 - The Gemara answers **R' Avya's** question. An animal owned in partnership with a goy may be shechted, because every kezayis needs the shechita, so the shechita is being done for the Yid. However, regarding a korbon, the entire korbon is being brought for Hashem, and the meat that the Kohanim get is considered to be given to them by Hashem from His portion. Therefore, we don't bring even such a korbon, because there is no human ownership in it.
- **R' Chisda** said, an animal owned in partnership with a goy may be shechted on Yom Tov, because each kezayis needs the shechita, and the shechita is therefore necessary even just for the Yid's portion. However, a dough owned in partnership with a goy may not be baked on Yom Tov, because it can be divided before it is baked (and we may not bake for a goy on Yom Tov).
 - **Q: R' Chana bar Chanilai** asked, a Mishna says that a dough baked for a dog (low quality bread) that is of high enough quality to be eaten by the shepherd as well, is considered as full-fledged bread (regarding challah, eiruv, bracha, matzah) and may be baked on Yom Tov. According to **R' Chisda**, we should not allow the entire thing to be baked on Yom Tov since part of it is for a dog!? **A:** "Since" if an animal were to die its meat would be given to the dog, in which case the entire bread would be eaten by the shepherd, we allow the entire bread to be baked.
 - **Q:** How can we answer this for **R' Chisda**? He doesn't hold of the concept of "since"!? **A:** We must say that the Mishna is discussing a case where there is a dead animal available for the dog. In that case, the entire bread may be baked.
- **Q: R' Huna** was asked, in a place where the king rules that people must bake the soldiers' flour for them (who are goyim), may a Yid do so on Yom Tov? **A:** He answered, if they would not mind if the Yid gave a piece of the bread to the Yid's child, then we can say that every piece baked is possibly for their children, and it may therefore be baked. If not, it is assur.
 - **Q:** A Braisa says that **Shimon Hateimani** once shechted an animal for non-Jewish soldiers on Yom Tov and **R' Yehuda ben Bava** said that was improperly done. According to **R' Huna**, since the animal could be eaten by the Yidden as well, it should have been permitted!? **A:** **R' Yosef** said, they gave the soldiers an animal that was a trefa (and not fit for Yidden).
 - **Q:** A trefa would be fit for a Yid to give to his dog, and should therefore be mutar!? **A:** It is a machlokes among Tanna'im in a Braisa whether one may do a melacha to prepare food for his dog. **R' Yose Haglili** says one may not (based on the pasuk of "lachem", which teaches one may prepare for himself, and not his dog), and **R' Akiva** says that one may (and "lachem" teaches that one may not prepare food for goyim, since you have no responsibility to feed them, as opposed to your dog, which you do have the responsibility).
 - **Q: Abaye** asked, according to **R' Yose Haglili**, how may one throw date pits to his dog on Yom Tov (they should be considered muktzeh)? **A:** **R' Yosef** said, they are not muktzeh since they may be used as firewood.
 - **Q:** What about moist pits, which are not fit to be used as firewood? **A:** They can still be used for a large fire.
 - **Q:** What about on Shabbos, when it may not be used for any fire? **A:** They are muktzeh, but they may be moved on top of a piece of bread.
 - **R' Huna** argues on **R' Yehoshua ben Levi**, who said that one may have a goy as a guest on Shabbos, but not on Yom Tov, because we are concerned that he will cook extra for him (**R' Huna** would say that is mutar since the Yid can eat the extra food as well).

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- **R' Acha bar Yaakov** said one may not have a goy as a guest even on Shabbos, because his leftover wine is muktzeh (since a Yid may not drink it), and we are concerned that the Yid will move it.
 - **Q:** A Yid's leftover wine should be muktzeh as well (it is disgusting and no one will drink it)!? **A:** It is fit to give to the chickens to drink.
 - **Q:** The goy's wine is also fit for the chickens!? **A:** Their wine is assur to benefit from.
 - **Q:** It should be permitted to move the muktzeh wine, because the cup it is in is not muktzeh, as we find that **Rava** allows pieces of wood to be moved along with the non-muktzeh ashes!? **A:** The case of **Rava** does not involve issur hana'ah. The case of the wine does, and is therefore different.
 - **Q:** **R' Acha Midifti** asked, the wine should be treated as a pile of excrement, which, although muktzeh may be moved away on Shabbos!? **A:** **Ravina** answered, one may not purposely place a pile of excrement in a needed area on Shabbos. Similarly, one could not create a situation where a goy's wine will be left on his table.
- **Rava** paskened, one may have a goy as a guest on Shabbos, but not on Yom Tov.
- When a goy would visit **Mareimar** or **Mar Zutra** on Yom Tov, they would tell the goy, if you are satisfied with what we have already prepared, you may stay for the meal. If not, you cannot stay, because we cannot cook more for you.

MISHNA

- **B" S** say, one may not heat water for his feet unless it is fit to drink from, and **B" H** allow it even if it is not fit for drinking.
- A person may make a fire on Yom Tov to warm himself up.

GEMARA

- **Q:** Does the second statement of the Mishna (regarding making a fire) follow even **B" S**, and since it benefits the entire body it is treated differently than the case of heating water, or does this statement only follow **B" H**? **A:** A Braisa clearly says that **B" S** say it is assur to make a fire to warm oneself with, and **B" H** say it is mutar.

MISHNA

- **R' Gamliel** (who came from Hillel) paskened stringently and followed **B" S** regarding 3 halachos: 1) we may not do hatmanah on Yom Tov for Shabbos; 2) we may not stand up a menorah (candlestick) on Yom Tov; 3) we may not bake thick breads on Yom Tov, only thin breads.
- **R' Gamliel** said, in all the days in my father's house, they never baked thick breads on Yom Tov. The **Rabanan** said to him, your father was machmir on himself, but did not pasken in this stringent way for others.

GEMARA

- **Q:** Regarding the first Halacha, what was the case of machlokes? If an eiruv tavshilin was made, why do **B" S** say it is assur? If an eiruv was not made, why do **B" H** say it is mutar? **A:** **R' Huna** said, there was no eiruv made. Still, **B" H** hold that the **Rabanan** allowed the minimal preparations to take place on Yom Tov that are needed for basic necessities. This follows **R' Huna's** shita elsewhere, where he allows basic necessities to be done even for one who did not make an eiruv tavshilin. **A2:** **Rava** said, there was an eiruv tavshilin made. The reason one may not do hatmanah is because hatmanah is something that is very obviously done for the next day, not for Yom Tov.
 - **Q:** **Abaye** asked, **Chananya** says in a Braisa, that **B" S** allow hatmanah on Yom Tov for Shabbos (when there is a proper eiruv tavshilin in place)!? **A:** **Abaye** therefore said that the Mishna is discussing where he made an eiruv of a cooked and baked item (which according to **Chananya** according to **B" S** allows cooking and baking for Shabbos), but did not make an eiruv using hatmanah (and therefore hatmanah would be assur according to **Chananya** according to **B" S**).

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-----Daf כב--22-----

V'EIN ZOKFIN ES HAMENORAH

- **Q:** What is wrong with standing up a candlestick? **A: R' Chinina bar Bisna** explained, the Mishna is discussing a modular menorah that one is putting back together. **B" S** say this is assur, because they hold that there is an issur of building keilim. **B" H** say it is mutar, because they say there is no such issur.
- **Ulla's** attendant once straightened a candlestick in **R' Yehuda's** house so as to move the oil away from the wick and cause the fire to go out. **R' Yehuda** asked, a Braisa says that removing oil from a lamp, thereby causing it to go out, is assur as extinguishing a fire!? **Ulla** told him, my attendant did that without asking me first.
 - **Rav** said, trimming a wick on Yom Tov is allowed (it helps the flame burn better).
 - **Abba bar Marsa** asked **Abaye**, may one extinguish a flame on Yom Tov to darken a room for purposes of tashmish? **Abaye** said, let him go to another room in the house. **Abba** asked, what if there is no other room? **Abaye** answered, he can set up a partition to block the lamp. He asked, what if he has no partition to use? He said, he should cover the lamp with a keili. He asked, what if he has no keili? **Abaye** answered, it is assur.
 - **Q:** A Braisa says that one may not extinguish a piece of wood on Yom Tov if his intent is to save the wood for another time, but he may do so if he is trying to prevent the smoke in the house. We see that extinguishing is allowed for a Yom Tov purpose (and the same should be for tashmish on Yom Tov as well)!? **A: Abaye** answered, that Braisa follows **R' Yehuda**. However, the **Rabanan** would say that it is assur.
 - **Q: Abaye** asked **Rabbah**, may one extinguish a fire on Yom Tov? Clearly to save a life one may, but may one do so to prevent financial loss (the house from burning down)? **A: Rabbah** said, it is assur.
 - **Q: Abaye** asked from the Braisa above, that extinguishing for a Yom Tov need is permitted (and saving his house is a Yom Tov need)!? **A: Rabbah** said, that Braisa only follows **R' Yehuda**.
 - **Q: R' Ashi** asked **Ameimar**, may one apply eye medicine on Yom Tov? Clearly when there is a threat to life it may be done, but may it be done when the medical condition is not life threatening, or to improve one's eyesight? **A: Ameimar** said it is assur.
 - **Q: R' Ashi** asked from the above Braisa, and **Ameimar** answered that it only follows **R' Yehuda**.
 - **Ameimar** allowed someone to have eye medication applied by a goy on Shabbos. Some say that he himself had a goy apply eye medication to him.
 - **Q: R' Ashi** asked, an application by a goy is only allowed when the Yid does not help along, but here the Yid is helping by closing and opening his eye!? **A: Ameimar** said, helping is insignificant and does not create any problems regarding Halacha.
 - **Ameimar** allowed one to apply eye medication on the second day of Rosh Hashanah.
 - **Q: R' Ashi** asked, we find that **Rava** treated the second day of Rosh Hashanah more leniently only in regard to burying the dead!? **A: Ameimar** answered, I hold like the Nehardai who treat the second day of Rosh Hashanah more leniently in all respects.

V'EIN OFIN PITIN GRITZIN ELAH RIKIKIN

- A Braisa says: **B" S** say one may not bake thick loaves on Pesach (it takes longer to bake and may become chametz before it gets baked). **B" H** allow it.
 - **Q:** How thick of a loaf would **B" H** allow to be baked? **A: R' Huna** said, a tefach thick, as we find the Lechem Hapanim was a tefach thick even though it was not allowed to become chametz.
 - **Q: R' Yosef** asked, maybe we allowed the Lechem Hapanim to be that thick because it was: made by Kohanim (who are more careful); made of very well worked-out dough; baked with very dry wood; baked in a very hot oven; and baked in a metal oven. However, regular Pesach

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bread that are not made in this way would not be allowed to be made a tefach thick!? **A: Rav** (according to another version it was **Rabbeinu Hakadosh**) said, when the Braisa says “thick loaves” it means “many loaves”, more than are needed to be eaten on that Yom Tov. The Braisa calls it “thick” either because the kneading process for all the loaves creates a large, thick dough, or because in the place of that Tanna they would call “many loaves” by the words “pas avah”.

- **Q:** Why do **B”S** say it is assur? If the reason it because he is baking more than he needs, why does the Braisa seem to say it is only a problem on Pesach? It is the same problem on any Yom Tov!? **A: B”S** would say this regarding all Yomim Tovim. The Braisa was taught on Pesach, which is why Pesach is mentioned.

MISHNA

- He (**R’ Gamliel**) also ruled leniently regarding 3 matters: 1) we may sweep the dining room; 2) we may place besamim on burning coals on Yom Tov; 3) we may roast a goat on Pesach night in today’s times, in the same way that it was roasted as a Korbon Pesach. However, the **Chachomim** said these 3 things are assur.

GEMARA

- **R’ Assi** said, the machlokes is only regarding burning the besamim under clothing to make them smell nice. However, all would agree that burning besamim to make a room smell good would be mutar.
 - **Q:** In a Braisa, **R’ Eliezer bar Tzadok** discusses the machlokes and clearly says that it is regarding burning besamim to make a room smell nice!? **A:** What **R’ Assi** must have said was, that the machlokes is only regarding making a room smell nice. However, all would agree that it would be assur to burn besamim on Yom Tov to make clothing smell nice.

-----Daf לט---23-----

- **Q:** May one smoke fruits in the smoke of burning besamim on Yom Tov? **A: R’ Yirmiya bar Abba in the name of Rav** said it is assur (this is food only fit for the extremely wealthy and is thus not mutar to do when faced with an “av melacha”), and **Shmuel** says it is mutar (the food is consumable by all, even though not typically available for common people).
 - **R’ Huna** explained, **Rav** said it is assur because the person extinguishes the coals when he puts the besamim on them.
 - **Q: R’ Nachman** asked, why don’t you say that it is assur because he is “burning” the besamim? **A: R’ Huna** said, at first he extinguishes and then he burns.
 - **R’ Yehuda** said, according to **Rav**, it would only be assur when putting the besamim on coals, but it would not be assur to put the besamim on hot earthenware. **Rabbah** said, even that would be assur (although only D’Rabanan), because he is creating a fragrance.
 - **Rabbah and R’ Yosef** both said that turning over a nice smelling cup onto silk clothing on Yom Tov is assur, because that is considered to be creating a fragrance in the clothing.
 - **Q:** Why is this different than rolling besamim in between one’s fingers to bring about the smell of the besamim, or than chopping off the dried out end of a piece of besamim to bring out a stronger smell? **A:** In those cases he is making an existing fragrance stronger. In the case of the clothing, he is creating a smell in the clothing.
 - **Rava** said, one may burn besamim on hot coals even to smoke fruit, just like one may roast meat over coals.
 - **R’ Geviha Mibeit Kasil** said, “ketura” is mutar.
 - **Q: Ameimar** asked, what is meant by “ketura”? If it refers to pressing clothing, that should be assur since it is a skilled process! If it refers to burning besamim to smoke fruit, that should also be assur, because it extinguishes the coals!? **A: R’ Ashi** said, it refers to the smoking of the fruit. It is mutar just as it is mutar to roast meat on coals.

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- **Another version** asked, if it refers to smoking of fruit, it should be assur since it creates fragrance in the fruit. **R' Ashi** answered that it is mutar just as it is mutar to roast meat on coals.

V'OSIN GEDI MEKULAS

- A Braisa says, **R' Yose** said, Tudus of Rome instituted the custom that the Roman Jews eat a roasted goat with its intestines attached on the outside (as it was done in the times of the Beis Hamikdash) on the night of Pesach. The **Chachomim** told him, if you were not Tudus (such an important person), we would put you in cheirem because you are causing the Yidden to eat something very similar to kodashim outside of Yerushalayim.

MISHNA

- There were 3 things that **R' Elazar ben Azarya** permitted and the **Chachomim** said are assur: 1) his cow would go out on Shabbos with a chain between its horns (as a form of jewelry); 2) he allowed brushing an animal with a metal comb which had thin teeth (which can easily cause a wound) on Yom Tov; 3) he allowed grinding of pepper in the regular grinder on Yom Tov. **R' Yehuda** says one may not use a metal comb because it may cause a wound, but one may use a wooden comb with thicker teeth. The **Chachomim** say that one may not use a metal or wooden comb on an animal on Yom Tov.

GEMARA

- **Q: R' Elazar ben Azarya** was a very wealthy man, with many hundreds of thousands of cows, and yet the Mishna makes it sound like he had just one cow!? **A:** This refers to the cow of **R' Elazar's** neighbor, and because he didn't protest her doing this, the Mishna refers to it as his cow.

U'MIKARDIN ES HABEHEIMAH B'YOM TOV

- A Braisa says, "keirud" is a metal comb with small teeth, which can make a wound. "Kirtzuf" is a wooden comb with large teeth that do not make a wound.
 - The 3 way machlokes in the Mishna can be explained as follows: **R' Yehuda** holds that an issur done without intent for the assur result is still assur. Therefore, using the metal comb is assur. However, he does not feel the need to be goizer the wooden comb for the case of the metal comb. The **Rabanan** hold like **R' Yehuda**, but are also goizer by the wooden comb so that people don't come to use a metal comb. **R' Elazar ben Azarya** holds like **R' Shimon**, that an unintentional act is permitted, and since he has no intent to create a wound, one may even use the metal comb.
 - **Rava in the name of R' Nachman in the name of Shmuel** said, we pasken like **R' Shimon**, because **R' Elazar ben Azarya** follows him.
 - **Q: Rava** asked **R' Nachman**, why don't we pasken like **R' Yehuda**, since the **Rabanan** follow him? **A: R' Nachman** said, I hold like **R' Shimon** (for theoretical reasons), and also **R' Elazar ben Azarya** holds like him.

MISHNA

- The pepper grinder's 3 component parts can each become tamei, because they are each considered to be a keili in their own right: as a receptacle, as a metal keili, and as a sifter.

GEMARA

- A Braisa says, the bottom part of the grinder is a receptacle (it catches the ground pepper), the middle section is a sifter, and the upper section is made of metal.

MISHNA

- The toy wagon of a child can become "tamei medras", it may be moved on Shabbos, but on Shabbos it may only be dragged over clothing, because it would make a groove if dragged over the ground. **R' Yehuda** says, no keilim may be dragged on the ground except for a wagon, because the wagon only pushes the dirt down (and does not move dirt from its place).

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GEMARA

- A child's wagon can become tamei medras, because the child leans on it.
- It may be moved on Shabbos, because it is considered to be a keili.
- It may not be dragged on the ground, because it makes a groove (and is assur as plowing).
 - This follows **R' Yehuda** who says that an unintended act is assur. However, **R' Shimon** would say that it would be mutar.
 - **Q:** The end of the Mishna brings **R' Yehuda**, who says that one may roll a wagon on the ground!? **A:** There are 2 Tanna'im who disagree as to what **R' Yehuda** said.

HADRAN ALACH PEREK YOM TOV!!!

-----Daf 72---24-----

PEREK EIN TZADIN -- PEREK SHLISHI

MISHNA

- We may not catch fish from a fish pond on Yom Tov, and we may not feed these fish on Yom Tov (they can survive without us giving them food), but one may catch birds and wild animals that were brought into an enclosed area before Yom Tov, and feed them on Yom Tov as well.
- **R' Shimon ben Gamliel** says, not all enclosures are treated the same. The general rule is, anything that still needs to be trapped is assur on Yom Tov, and anything that does not need to be trapped, is mutar on Yom Tov.

GEMARA

- **Q:** A Braisa says that one may not catch birds or wild animals from an enclosure on Yom Tov, and one may not feed them on Yom Tov!? With regard to animals, we can say the Braisa follows **R' Yehuda** (who says in a Mishna that an animal is not considered to be trapped when in an enclosed area) and the Mishna follows the **Rabanan** (who say that an animal is considered trapped in an enclosed area, which is why one would be allowed to catch it from there on Yom Tov). However, how do we explain the difference in the way that birds are treated in the Braisa and Mishna? You can't answer that the Mishna is talking about a roofed enclosure and that the Braisa is talking about an enclosure with no roof, because **R' Yehuda** and the **Rabanan** agree in another Mishna that a bird is not considered "trapped" in a house although a house has a roof!? **A: Rabbah bar R' Huna** said, that Mishna (where all require a bird to be caught in a closet to be considered "trapped", and a roofed structure is not enough) is dealing with a "d'ror" bird, which is very difficult to catch and is therefore only "trapped" in a closet. However, regular birds are considered "trapped" in a house as well. Now we can say that the Braisa discusses an enclosure without a roof and the Mishna discusses an enclosure with a roof.
 - Based on making such a differentiation, we can also say that the reason for the different halacha between the Braisa and the Mishna with regard to animals is that the Braisa is talking about a large enclosure, and the animal is not considered "trapped" in a large enclosure, whereas the Mishna is talking about a small enclosure, and the animal is therefore already considered to be "trapped".
 - **Q:** What is "large" and what is "small"? **A: R' Ashi** explained, if he can reach the animal with one movement, it is "small". If not, it is "large". Or, if there are many corners, it is considered "large", if not, it is considered "small". Or, if the enclosure is small enough that the shadows of the walls reach each other, it is small. If not, it is large.

R' SHIMON BEN GAMLIEL OMER LO KOL HABEIBARIN SHAVIN...

- **R' Yosef in the name of R' Yehuda in the name of Shmuel** said, the halacha follows **R' Shimon ben Gamliel** (that there are different halachos for different types of enclosures).
 - **Q: Abaye** asked **R' Yosef**, you seem to be saying that there are those who argue. But, we just said above that all agree that there is a difference whether the enclosure is "large" or "small"?! **A: R' Yosef**

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answered, it could be that no one argues, but my statement is still correct! **Abaye** responded, you can't teach like that, making people think that there are those who argue when in truth they do not.

ZEH HAKLAL KOL HAMECHUSAR TZEIDA...

- **Q:** What does it mean that an animal “still needs to be trapped”? **A: R' Yosef in the name of R' Yehuda in the name of Shmuel** said, if one needs a trapping device to catch it, it “still needs to be trapped”.
 - **Q: Abaye** asked, chickens require a trapping device to be caught, and yet a Braisa says one is patur for catching chickens!? **A: Rabbah bar R' Huna in the name of Shmuel** said, chickens go back to the coop in the evening, and therefore are considered to be trapped even when outside the coop.
 - **Q:** Doves go back to their coop in the evening as well, and yet a Braisa says that one who captures them is chayuv!? **A: Rabbah bar R' Huna in the name of Shmuel** said, chickens go to the coop at night, *and* they rely on their owners for sustenance. That is why they are considered to be already caught. Doves are self-sustaining. **A2: R' Mari** said, chickens do not evade capture when in their coop, and doves do, which is why they are treated differently.

MISHNA

- Traps that were set on Erev Yom Tov and were then found to have animals in them on Yom Tov, the animals may not be taken on Yom Tov unless it is known that the animals were caught before Yom Tov.
- It once happened that a goy brought a fish (which was possibly caught on Yom Tov) to **R' Gamliel** on Yom Tov, and **R' Gamliel** said, it is mutar, but I don't want to take a present from him.

GEMARA

- **Q:** We are bringing a story that seems to contradict what was stated prior in the Mishna!? **A:** The Mishna is missing words and should say that if it is questionable when it was caught, it is assur, but **R' Gamliel** says it is mutar. The story is then brought where **R' Gamliel** said it was mutar to eat fish possibly caught on Yom Tov.
 - **R' Yehuda in the name of Shmuel** said, we do not pasken like **R' Gamliel**.
 - Others say that **Shmuel's** psak was said on a Braisa where **R' Gamliel** says it is mutar and **R' Yehoshua** says it is assur. **Shmuel** paskened like **R' Yehoshua**.
 - Still others say that **Shmuel's** psak was said on the following Braisa. The Braisa says one may shecht animals from enclosures on Yom Tov, but not animals from nets or traps. **R' Shimon ben Elazar** says, if one sees his nets out of place on Erev Yom Tov, it must mean that an animal was caught in them on Erev Yom Tov, and if he finds his nets out of place on Yom Tov, it means an animal was caught in them on Yom Tov.
 - **Q:** The inferences of the two parts of **R' Shimon's** statement conflict each other!? The first part suggests that a safek would be assur and the second part suggests that a safek would be mutar!? **A:** The Braisa means to say that a safek is as if you found the nets displaced on Yom Tov, in which case it will be assur.

It was on this Braisa that **Shmuel** said the Halacha follows **R' Shimon ben Elazar**.

V'AMAR MUTARIN HEIM

- **Q:** For what purpose did **R' Gamliel** say they were mutar? **A: Rav** says they were mutar to handle, and **Levi** says they were mutar to eat.
 - **Rav** said, it is so important to never miss one moment in the Beis Medrash, because I was there when **Rebbi** retracted his statement that **R' Gamliel** meant they are mutar to eat, and said that **R' Gamliel** actually meant they were mutar to handle. However, **Levi** was not there then, which is why he never heard the retraction of **Rebbi**.
 - **Q:** A Braisa says, that if a goy brings a gift of moist fish or fruits picked that day to a Yid on Yom Tov, they are mutar. Clearly this refers to being mutar to handle, because fruits picked that day would surely be assur to eat on Yom Tov!? **A:** Fruits picked that day would be assur to handle as well! The Braisa must be referring to fish and fruit that appear fresh as if they had been caught and picked that day, but were actually picked earlier.

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- **R' Pappa** said, the Halacha is, if a goy brings a gift on Yom Tov from a species from which there still remain some attached to the ground, it is assur, and is assur after Yom Tov as well for the amount of time it takes to cut and bring that species to you. If there is none of that species still attached to the ground, it is mutar as long as it came from within the techum. If it came from outside the techum, it is assur for the Yid for whom it was brought, but is mutar for another Yid.