Intro

Today we will begin Mesechta Beitzah, also known as Mesechta Yom Tov, which discusses the laws of Yom Tov, Muktzeh, and Eruv Tavshilin. We begin the 1st Perek, which will focus on the laws of muktze, and other Halachos specific to Yom Tov.

Some of the topics we will learn about today:

The first Mishna in the Perek introduces some basic concepts of the Mesechta, including Muktzeh, Nolad and Hachana.

The Mishna brings a Machlokes between Beis Shamai and Beis Hillel regarding an egg that was laid on Yom Tov, if it is permissible to be eaten or not, and the Gemara that follows will bring 4 different ways to explain this Machlokes.

Some of the key topics and concepts that we will learn about include:

Regarding an EGG laid on Yom Tov
And 4 different ways to explain this

2 more Machloketot between Beis Shamai and Beis Hillel

Regarding the law of Chametz

Some of the key topics and concepts that we will learn about include:

The pasuk in the Torah, דא אסור אסור אסור אחא אסור אחא, from which we learn that the provisions of Shabbos, as well as Yom Tov, must be prepared from the day before. This is not referring to the actual cooking or baking, as this is already learned from the Pasuk, but rather to a verbal or mental preparation or designation of items that are to be used for Shabbos or Yom Tov. If something is not prepared or set aside for use on Shabbos, it is called Muktzeh, or set aside, and is the subject of a Machlokes between Rebbe Shimon and Rebbe Yehuda as to the status of these items for use on Shabbos and Yom Tov. Rebbe Shimon holds that Muktzeh is permissible on Shabbos, whereas Rebbe Yehuda holds that Muktzeh is assur on Shabbos.
Nolad

Nolad refers to items which came into being on Shabbos, or changed significantly in form on Shabbos. This would include eggs laid on Shabbos, pieces of a vessel which broke on Shabbos, etc.

Our gemara discusses whether Rebbe Yehuda and Rebbe Shimon would maintain their respective opinions by Muktze, even in a case of Nolad.

The pasuk in the Torah states

אַחַיָּש אֶשָּׁר יִצְוָא זְרֵד חִרִי אֲנָן אַשְׁרָי אֲנָל

This is a kosher fowl, or non-domesticated animal, which is slaughtered, must have its blood covered by earth, or any other similar substance.

If there is a Machlokes, which we can explain in a way that will highlight the lenient opinion, it is preferable to follow that explanation, which will bring out a more lenient ruling.
So let’s review.....

Zugt the Mishna:

An egg that was laid on Yom Tov

Bais Shamai holds that the egg may be eaten

Bais Hillel holds that the egg may not be eaten on Yom Tov.

Another Machlokes:

If someone slaughtered fowl or a non-domesticated animal on Yom Tov, both of which are in Pesach for ownership of Chametz, it is a case for actual, for actual, with which is larger than a day, for actual, for actual, which was formed and was formed.

Bais Hillel holds that the egg is not forbidden.

Rashi points out that these three Machlokes were taught together, because, generally the Bais Shamai are lenient, and the Bais Hillel are stringent, but here they are all

The Maburam rule leniently, and the Bais Hillel rule stringently regarding Halachos of Yom Tov.
The Gemara examines the first Machlokes. What case is our Mishna referring to? 

What is the reasoning of Bais Hillel who forbid the egg on Yom Tov? The egg is a separated food item from this same chicken, and should also be permissible? 

Then perhaps we are discussing a case of a chicken kept for laying eggs, which we would not be using on Yom Tov, and we must invert the above opinions, so that Bais Shammai hold like R' Yehuda that it is Muktzeh, and Bais Hillel hold like R' Shimon, who permits Bais Shammai. 

The Gemara offers 4 interpretations of this Machlokes: 

The Mishna discusses a case of a chicken kept for laying eggs, which we would not be using on Yom Tov, and it is therefore Muktzeh, not Nolad. 

And the Machlokes is based on the issue of Hachana, as the Bais Hillel are lenient, and the Bais Shammai are strict. 

The Gemara explores the first Machlokes: 

Some of the key topics and concepts that we will learn about on Pesach, and one regarding the law of 

Our gemara discusses whether Rebbe Yehuda and Rebbe Shimon that it is not Muktzeh. 

We must invert the above opinions, so that Bais Shammai hold like R' Yehuda that it is Muktzeh, and Bais Hillel hold like R' Shimon that it is not Muktzeh. 

This is exactly the opposite of how he explained our Mishna, where he said that he might actually climb up to pick fruit. 

We may remove bones and shells from the table, while Bais Hillel says: We must shake it off, but not handle it directly. 

We must invert the above opinions, so that Bais Shammai hold like R' Yehuda that it is Muktzeh, and Bais Hillel hold like R' Shimon that it is not Muktzeh. 

The Gemara examines the first Machlokes. What case is our Mishna referring to? 

A kosher fowl, or non-domesticated animal, which is slaugh-

The Bais Shammai rule leniently, and the Bais Hillel rule 

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Rav Nachman explains:

By Shabbos, where Rabenu HaKadosh ruled in a stam Mishna like Rebbe Shimon that Muktzes is permitted on Shabbos, we align Bais Hillel with Rebbe Shimon, since the Halachah generally follows Bais Hillel.

However, by Yom Tov, where a stam Mishna follows the opinion of Rebbe Yehuda that Muktzes is Asur, we align Bais Hillel with Rebbe Yehuda.

Rebbe’s reasoning is:

As people tend to be stricter with Shabbos, we can afford to rule leniently regarding Muktzes.

Whereas Yom Tov, which is lenient - in regards to מצא והי, אול and related to מיס, and therefore people might be more lax - Rebbe ruled stringently regarding Muktzes.

The gemara challenges the entire explanation of Rav Nachman, by asking, if we are discussing a case of שלוחות שengkap, ולוכד שCompact and שכתב as well.

Why bring a case of an egg laid by such a chicken? The mishna should have brought a case of the chicken itself, which is also Muktzes?

Rather, explains Rabbah, our mishna is referring to a case of chicken meant to be eaten, and thus not Muktzes, and we are discussing a case of שלוחות שcompact and שכתב as well.

Where Yom Tov is on Sunday.

And the Machlokes is based on the issue of Hachana, as the pasuk states:

which teaches that food must be properly prepared for Shabbos or Yom Tov.

2

We are discussing a case of... שלוחות שcompact and שכתב as well.

Thus NOT Muktzes.

And the halakha is on the issue of הכהנה.

Food must be properly prepared for ש or ש

We must invert the above opinions, so that Bais Shammai hold like R’Yehuda that איסור מוקצה היא, and Bais Hillel hold like R’Yehuda that מוקצה איסור.

The Gemara offers 4 interpretations of this Machlokes:

A kosher fowl, or non-domesticated animal, which is slaugh-

and an egg that was laid on Yom Tov, if it is מוקצה it is מוקצה and מוקצה.

An egg that was laid on Yom Tov רמך, is מוקצה.

The pasuk in the Torah states בִּכְסֵי הָדֹם וַכֹּסֶה לוֹ עַם יְהוָה, וְיָאָכֵל אֲשֶׁר יָאָכְלוּ אֶת תַּנְאוֹת אֲשֶׁר יָקְנוּ מָאן וּמָאן, which is lenient in regards to בֵּית הָלָל, you ruled stringently regarding מוקצה.

If there is a Machlokes, which we can explain in a way that will prove lenient.

Some of the key topics and concepts that we will learn about are מוקצת, נולד and חאנה.

The Mishna will also bring two more ב”ד.

The second and third Machlokes are explained later in the Perek.

Bais Shamai says ביזי, וַיְכַסֵּם שַׁבָּתָא אָמָר לָיָה בַּשָּׁמַי, he permitted. בַּשָּׁמַי אָמָר לָיָה מַעֲשֵׂה מַעֲשֵׂה, which is lenient.

A third explanation - מוקסר את הטבלא כולה ומנערה, we have removed bones and shells from the table.

The Mishna brings a Machlokes between ב”ה ובית הלל אומרים לא תָּשָׁחְטֵא בֵּית הלל אומרים לא תָּשָׁחְטֵא, which is why מוקצר אֵין לַיָּה מַעֲשָׂה אֱלֹהִים מַעֲשָׂה, is permitted.

We may remove bones and shells from the table, while Bais Hillel follows the opinion of Rav Shimon, who permits מוקצר אֵין לַיָּה מַעֲשָׂה אֱלֹהִים מַעֲשָׂה.

Thus NOT אא’ל אתי לזלעולי בה, we do not bring מוקצר אֵין לַיָּה מַעֲשָׂה אֱלֹהִים מַעֲשָׂה.

The Mesechte, including Muktzes, Nolad and Hachana.

Today we will discuss a case of מוקצת, נולד and Hachana.

Some of the key topics and concepts that we will learn about are מוקצת, נולד and חאנה.

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The Mishna brings a Machlokes between Beis Shamai and Beis Hillel.

Beis Shamai holds that the מוקצת אָמַר בַּשָּׁמַי, is מוקצת.

Beis Hillel holds that one may dig up earth for מוקצת.

What case is our Mishna referring to?

A kosher fowl, or non-domesticated animal, which is slaugh-

In a non-domesticated animal.

A non-domesticated animal, which is slaugh-

A third explanation - מוקסר את הטבלא כולה ומנערה, we have removed bones and shells from the table.

The gemara challenges this from another Mishna, where Bais Shamai says בים מוקצת אָמַר בַּשָּׁמַי.

We may remove bones and shells from the table, while Bais Hillel follows the opinion of Rav Shimon, who permits מוקסר את הטבלא כולה ומנערה.

We may remove bones and shells from the table, while Bais Hillel follows the opinion of Rav Shimon, who permits מוקסר את הטבלא כולה ומנערה.

Thus NOT אא’ל אתי לזלעולי בה, we do not bring מוקceptar את הטבלא כולה ומנערה.

The mishna challenges the entire explanation of Rav Nachman, by asking, if we are discussing a case of מוקצת, מלקץ and מלקץ.

Why bring a case of an egg laid by such a chicken? The mishna should have brought a case of the chicken itself, which is also Muktzes?

Rather, explains Rabbah, our mishna is referring to a case of a chicken meant to be eaten, and thus not Muktzes, and we are discussing a case of מוקצת, מלקץ and מלקץ.

Where Yom Tov is on Sunday.

And the Machlokes is based on the issue of Hachana, as the pasuk states:

which teaches that food must be properly prepared for Shabbos or Yom Tov.
and an egg which is laid today was formed the day before, which in this case is Shabbos, and Rabbah holds that he might actually squeeze the juice from the fruit. An egg laid on a regular Yom Tov after a weekday is indeed forbidden only because of a gazira of a case where Yom Tov falls after Shabbos, or Shabbos after Yom Tov, in which case there would not be proper Hachana for the egg to be able to be used.

A third explanation -

The egg laid on Yom Tov is a gazira of a gazira of a gazira, fruits which fall from a tree, which the Chachamim forbade on Yom Tov, as a gazira of a gazira of a gazira, that he might actually climb up and pick fruit. Included in this gazira are eggs that were laid on Yom Tov.

Abaye questions Rabbah's explanation, because, if so, an egg laid on a regular Yom Tov following a week day should be permitted, as the egg was muktzeh from before Yom Tov. Rabbah answers that he was permitted prior to Shabbos, or Shabbos prior to Yom Tov.

The Mishna brings a Machlokes between Beis Shamai and Beis Hillel. Beis Shamai permits both a month-old egg and a chicken that is still able to lay eggs to be eaten on Yom Tov. Beis Hillel holds that the egg may not be eaten on Yom Tov. This is not learned from the Pasuk but rather from a Teshuva. The Mishna is discussing a case of a chicken kept for laying eggs, which we would not be using on Yom Tov, as the egg was muktzeh. What is the reasoning of Beis Shamai who allow the egg on Yom Tov? The egg is a separated food item from this same chicken, and therefore people might be more lax - after Shabbos, or Shabbos after Yom Tov, in which case there would not be proper Hachana for the egg to be able to be used.
A fourth explanation -
Rav Yitzchak explains that the איסור of the egg laid on Yom Yov is a גזרה, fruit juice which seeped from the fruit on Yom Tov, which the Chachamim forbade on Yom Tov, as a גזרה that he might actually squeeze the juice from the fruit. Included in this גזרה are eggs that were laid on Yom Tov.

The forbade on Yom Tov, as a גזרה that he might actually squeeze juice from fruit
Included in this גזרה are eggs laid on Yom Tov.