

**A** בס"ד  
Intro  
Today we will learn בע"ה of דף יא of ביצה.  
Some of the topics we will learn about today include:

A further explanation of the mishna regarding designating birds for use on Yom Tov.

Two additional mishnayos which cite more items which are topics of Machlokes between ב"ה and ב"ש whether or not they are permitted on Yom Tov.

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

רוב וקרוב הלך אחר הרוב

If there is a situation where there is a majority to indicate one way and simultaneously there is Halachic basis based on close proximity indicating the other way, we follow the majority.

חלב

The Chelev, which are certain specific fats of a Kosher בהמה are forbidden to eat, and if one eats חלב,

במזיד חייב כרת

בשוגג חייב חטאת

The חלב of a חיה, however, is permitted.

**B** התירו סופן משום תחלתן  
The Chachamim, in certain cases, in order to prevent people from refraining from doing certain items which would serve to increase their Simchas Yom Tov, permitted a subsequent action that is not needed on Yom Tov, which otherwise would be prohibited מדרבנן.

בנין וסתירה בכלים

בנין, building, and סתירה, dismantling, are two of the thirty-nine that are prohibited on Shabbos. It is a Machlokes between Bais Shamai and Bais Hillel whether בנין and סתירה apply only to structures attached to the ground, or to movable utensils as well.

**C** אין שבות במקדש  
Shevus refers to actions that the Chachamim prohibited on Shabbos, to fulfill the Pasuk: וביום השביעי תשבית. The איסורים of שבות, do not apply in the Bais HaMikdash.

**A**

Designating birds  
for use  
on Yom Tov  
Machlokes between  
ב"ש and ב"ה

רוב וקרוב  
הלך אחר הרוב

**B**

התירו סופן  
משום תחלתן

בנין וסתירה  
בכלים

**C**

אין שבות  
במקדש

1 So let's review.....

We had learned in the previous mishna

בתוך הקן ומצא לפני הקן אסורין

If he left birds inside their nest and there are now birds outside the nest, the birds are forbidden, as we cannot be sure that these are the original birds that he designated from before Yom Tov.

1

מלפני:

בתוך הקן ומצא לפני הקן אסורין

He left birds INSIDE and found birds OUTSIDE

We cannot be sure these are the original birds he designated before Yom Tov

2 לימא מסייע ליה לר' חנינא

Perhaps our mishna can provide support to Rebbe Chanina, who holds

רוב וקרוב הלך אחר הרוב

If there is a situation where there is a majority to indicate one way and simultaneously there is Halachic basis based on close proximity indicating the other way, we follow the majority.

And so, in our case, while the birds are close to their nests - קרוב - which is grounds to permit them on Yom Tov, the majority of the birds in the vicinity - רוב - are not from this coop, which is stronger grounds to forbid them, according to Rebbe Chanina.

2

לימא מסייע ליה לר' חנינא

רוב וקרוב הלך אחר הרוב

The birds are close to their nests Majority are not from this coop

3 Both Abaye and Rava, show that our mishna is not necessarily proof to the opinion of Rebbe Chanina.

אמר אביי בדף

Abaya explains that our mishna is referring to a bird house with a shelf protruding from it, where many other birds land and congregate on this shelf, making it a case of קרוב וקרוב. This, according to Abaye, is the reason that we forbid this group of birds.

רבא אמר בשני קנין זו למעלה מזו עסקינן

Rava explains that our mishna is discussing a two tiered bird house, and we are concerned that the birds went either from the top bird house to the bottom bird house, or from the bottom bird house to the top bird house, and we cannot be sure that these are the same birds that he had designated before Yom Tov.

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3

Our mishna is not proof...

רבא אמר בשני קנין זו למעלה מזו עסקינן

אמר אביי בדף

קרוב וקרוב

4 We further learned in the mishna  
 ואם אין שם אלא הן הרי אלו מותרין  
 If there are no other birds near the nest before Yom Tov except  
 for these birds, they are permitted, as it is reasonable to assume  
 that these are the same birds.  
 The Gemara explains that this reasoning is not compelling with  
 regard to  
 מפורחין - Birds that can fly -

4

ואם אין שם אלא הן  
 הרי אלו מותרין  
 If there are no other birds near the nest  
 before Yom Tov except for these birds,  
 they are permitted

*This reasoning is not compelling  
 with regard to מפורחין - Birds that can fly*

5 Rather, the Mishnah is discussing a case of  
 מדדין - birds who cannot yet fly, but they can hop. Hopping birds  
 do not wander more than 50 אמות from their nest. In this case,  
 there is another nest within 50 amos of this nest, but it is situated  
 around a corner, not in the line of visibility of our nest, and even  
 within 50 Amos, these young birds will not hop to where they  
 cannot look back and see their nest. Therefore, we can safely  
 assume that the birds near the original nest are the original  
 birds.  
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5

Rather,  
 the Mishnah is discussing  
 a case of  
**מדדין**  
 Hopping birds do not wander  
 more than 50 אמות from their nest

There's  
 another nest  
 around a corner

*Even within 50 Amos,  
 these young birds will not hop  
 to where they cannot look back  
 and see their nest*

6 Zugt the Mishna:  
 ב"ש אומרים אין נוטלין את העלי לקצב עליו בשר  
 וב"ה מתירין  
 Bais Shamai holds that one may not take an עלי - a thick board  
 used to chop or crush items that are forbidden on Yom Tov -  
 even to cut meat, which is a permissible act on Yom Tov, as the  
 board is a כלי שמלאכתו לאיסור, and therefore מוקצה.  
 The הלל בית permit using the עלי, because it's a כלי, and therefore  
 is not מוקצה מחמת גופו, but merely מוקצה as a כלי שמלאכתו לאיסור  
 which is מותר לצורך גופו -

6

בית שמאי אומרים  
 אין נוטלין את העלי  
 לקצב עליו בשר  
 ובית הלל  
 מתירין

*כלי שמלאכתו לאיסור  
 מותר עו  
 לצורך גופו*

*כלי שמלאכתו  
 לאיסור*

7 If, however, one has already prepared all of his meat, then according to all opinions he may no longer handle this board, because it no longer is לצורך גופו.

7 **If one has already prepared all of his meat**

**ALL AGREE**

He may no longer handle this board

*Because it no longer is לצורך גופו*

8 The gemara explains, that a תברא גרמי - a cutting board specifically for meat, may be used on Yom Tov, and the chidush is that we are not concerned that the person will be נמלך, that he will reconsider, and in the end not use the board to cut up the meat, and he will have handled this board for no reason.

8 *The gemara explains...*  
 **תברא גרמי**  
*Specifically for meat*

**May be used**

*We're not concerned the person will be נמלך*

*Even ב"ש agrees, once he Shechted the animal, he will definitely cut up the meat on Yom Tov, and there is no חשש of נמלך*

While the gemara brings cases where it seems that ב"ש is concerned about נמלך, that he will reconsider, in our case even ב"ש agrees, that once he Shechted the animal, he will definitely cut up the meat on Yom Tov, and there is no חשש of נמלך.

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9 The Mishnah continues:  
 ב"ש אומרים אין נותנין את העור לפני הדורסן ולא יגביהנו אלא אם כן יש עליו כזית בשר

9   
 מלפני:  
**בית שמאי אומרים**

**אלא אם כן יש עליו כזית בשר**

*Does not appear like מלפני, and it's not מוקצב ע*

**אין נותנין את העור לפני הדורסן ולא יגביהנו**

*It appears like מלפני, and it's מוקצב ע*

10 וב"ה מתירין  
 The forbid setting down the hide, or handling it, because it appears like מעבד, and it's מוקצה -  
 The בית הלל permit handling the hide, since it is למזגא עלויה - it is useable to sit on, and therefore, it does not appear like מעבד, and it's not מוקצה -

10 ובית הלל  
 מתירין  
 כפי אמפא עלויה  
 Does not appear like מעבד,  
 and it's not מוקצה

11 The gemara here adds:  
 ושיון שמולחין עליו בשר לצלי  
 One may salt meat which will be used for roasting, on top of these hides. Although, some salt will sprinkle upon the hides, but since this is כלאחר יד - indirect, the Chachamim permitted it on Yom Tov.

11 ושיון  
 שמולחין עליו בשר לצלי  
 One may salt meat  
 which will be used for roasting,  
 on top of these hides  
 Although,  
 some salt will sprinkle upon the hides,  
 since this is כלאחר יד  
 the Chachamim permitted it

12 However, לקדרה לא, if a person intends to use the meat for cooking, which would require much larger amounts of salt to salt the meat, then this would not be permissible on Yom Tov, because with larger quantities of salt it would appear like tanning, which is forbidden on Yom Tov.  
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12 לקדרה לא  
 Requires much more salt  
 Appears like tanning,  
 which is forbidden  
 on Yom Tov.



**13** Other halachos related to meat on Yom Tov:  
 אמר רב יהודה אמר שמואל  
 מולח אדם כמה חתיכות בשר בבת אחת  
 אע"פ שאינו צריך אלא לחתיכה אחת  
 A person may salt many pieces of meat on Yom Tov, even if he does not intend to use all of the meat on Yom Tov. As Rashi explains, דחד טירחא לכולהו, this does not require any additional טרחא, and so the chachamim permitted this on Yom Tov.

*אמר רב יהודה אמר שמואל*

**מולח אדם  
 כמה חתיכות בשר בבת אחת  
 אע"פ שאינו צריך  
 אלא לחתיכה אחת**

דחד טירחא לכולהו

**14** רב אדא בר אהבה מערים ומלח גרמא גרמא:  
 Rav Adda Bar Ahava would salt many pieces of meat, and after each piece would state that he decided not to use this piece on Yom Tov. In this way, he was able to salt many pieces of meat, thereby increasing his Simchas Yom Tov. Since, if it would not be permissible, he would simply not Shect an animal for use on Yom Tov, the Chachamim permitted this.  
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**רב אדא בר אהבה  
 מערים  
 ומלח גרמא גרמא**

*After each piece he would state  
 he decided not to use this piece on Yom Tov  
 In this way,  
 he was able to salt many pieces*

*Since, if it would not be permissible,  
 he would not Shect an animal for Yom Tov,  
 the Chachamim permitted this*

**15** Zugt the Mishna:  
 ב"ש אומרים אין מסלקין את התריסין ביום טוב  
 וב"ה מתירין אף להחזיר  
 Bais Shamai forbids removing shutters on Yom Tov, because of סתירה - disassembling.  
 וב"ה permits removing them, and even allows one to replace the doors, all in order to provide צרכי אוכל נפש, food and other needs for Yom Tov.  
 The gemara in the previous daf explained this Machlokes as follows:  
 - יש בנין וסתירה בכלים  
 - The בנין בית שמאי forbid it because they hold בכלים  
 - The בנין בית הלל permit it, because they hold בכלים

*מל"ב:*

<b>וב"ה מתירין אף להחזיר</b>	<b>ב"ש אומרים אין מסלקין את התריסין ביום טוב</b>
<i>To provide צרכי אוכל נפש</i>	<i>סתירה</i>
<i>יש בנין וסתירה בכלים</i>	<i>יש בנין וסתירה בכלים</i>





16 The gemara explains:  
 מאי תריסין  
 אמר עולא תריסי חנויות  
 Ulla explains that we are discussing shutters on the entrance to stores. These shutters were removable, and then served as stands from which storekeepers peddled their wares. The Chachamim wanted these storekeepers to be able to present their wares, such as spices and the like even on Yom Tov, to allow everyone to have Simchas Yom Tov.  
 As Rashi explains, one is allowed to take goods from a storekeeper who knows him, even on Yom Tov, as long as financial matters are not discussed.

16

**מאי תריסין?**

**אמר עולא**

**תריסי חנויות**

*The Chachamim wanted these storekeepers to be able to present their wares, such as spices and the like even on Yom Tov, to allow everyone to have Simchas Yom Tov*

17 Ulla adds;  
 שלשה דברים התירו סופן משום תחלתן  
 The Chachamim, according to Bais Hillel, permitted a subsequent action (that is not necessary for Yom Tov and that would otherwise be prohibited (מדרבנן) so that people will not refrain from doing another action that is for the sake of Yom Tov.  
 ואלו הן  
 עור לפני הדורסן  
 As we learned earlier in the Daf, we are allowed to set down the hide so that people would trample upon them, and help preserve the skin, for if not, people would refrain from Shechting animals on Yom Tov.  
 ותריסי חנויות  
 This is our case here, where we permit store owners to return the shutters after their use, for if we did not, they would not open their stores and present their wares for people who need them for Simchas Yom Tov.  
 וחזרת רטיה במקדש  
 We allow a Kohen serving in the Bais HaMikdash to replace a medicated bandage on a wound on Yom Tov, for if we would not allow him to replace it, he would refrain from removing the bandage, and would not be able to do the Avoda in the Bais HaMikdash.

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17

*Ulla adds;*

**שלשה דברים התירו סופן משום תחלתן**

<b>וחזרת רטיה במקדש</b>	<b>ותריסי חנויות</b>	<b>עור לפני הדורסן</b>
<i>He would refrain from removing the bandage, and would not be able to do the Avoda</i>	<i>They would not open their stores</i>	<i>People would refrain from Shechting on Yom Tov</i>

