

Daf Hashvuah Gemara and Tosfos Beitza Daf 4
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New Sugya

The Gemara reverts to explain the rest of the Braisa: if he pressed it, everyone holds (it's Batul) and you take out (one of them to represent the Trumah and give it to the Kohain).

The Gemara asks: how can we say everyone holds it's Batul, if this is the case in which they argue.

The Gemara answers: (we refer to a case of a single Trumah fig) where you pressed it into a cake, and you don't know if you pressed it on the North or South side of the cake. (An individual fig is never sold by the count, so it can be Batul.)

New Sugya

R' Ashi gives an alternative answer to our question "why is a Safeik rabbinically prohibited egg prohibited?": (we originally answered that it doesn't refer to an egg that was Safeik laid on Yom Tov, but it refers to a Safeik Treifa's egg, which is a Torah prohibition.) However, R' Ashi answers: really we refer to a Safeik if the egg was laid on Yom Tov. Since it's a prohibition that will eventually becomes permitted, just like they're not Batul, (we're stringent with their Safeik prohibitions too.)

New Sugya

Acharim quote R' Eliezer that an egg (laid on Yom Tov) and its mother are permitted on Yom Tov. The Gemara asks: what could be the case? After all, if we refer to a chicken that's designated for food, by the fact that he holds the egg is permitted, we should know that the mother is, of course, permitted. So R' Eliezer shouldn't need to tell us about the mother. (So, this can't be the case.) If we refer to a case where the mother was designated to lay eggs, (since we know R' Eliezer forbids Muktzah), then both the mother and egg should be prohibited.

R' Zeira answers: it means that the egg can be eaten only if the mother was eaten on Yom Tov. Abaya explains: we refer to a case where the mother was bought with no explicit intent. Therefore, if the mother was eaten on Yom Tov, it shows that he really meant to have it to eat. Therefore the egg was laid from a chicken designated to eat and is permitted. However, if he doesn't end up eating the mother on Yom Tov, it shows that he meant to keep it to lay eggs, so its egg is prohibited.

R' Marri explains R' Eliezer: (really we refer to a case where the mother was designated to eat. True, he doesn't teach us anything new by permitting the mother.) He only said it as an exaggeration (to add extra words, to show how much he holds of this P'sak.) A proof to this is a Braisa that quotes R' Eliezer that says you may eat the egg and its mother, a chick and the shell. What does the last part mean? If it refers to two separate items, then, why list eating the shell? After all, shells are inedible. Rather we must say it refers to eating a chick while it's still in the shell. However, this can't be, since it's not Kosher. After all, even the Rabanan who disagree with R' Yaakov (who holds that chicks are not Kosher until they open their eyes), agree that they're not Kosher before (they leave the shell) and comes out to the open air. (So we must say these are just extra words) for an exaggeration. So too, the words "egg and mother" are an exaggeration.

New Sugya

If an egg was laid on Shabbos, Rav holds you can't eat it on Yom Tov that falls out on Sunday. (Or, if it's laid on a Friday Yom Tov, you can't eat it on Shabbos.) R' Yochanan permits eating it on the second day.

The Gemara originally wants to say the reason that Rav forbids it on the second day is because he holds that those two days are like one long holy day. (Therefore, it's as if it was laid on that day and is prohibited.)

Tosfos asks: why don't we say that, really he considers them as separate days, and the reason he prohibits on the second day is because it was Muktzta during Bein Hashmashes coming into the second day? (After all, since it's prohibited on the first day, it's prohibited until it's definitely the second day. Therefore, it's forbidden all through Bein Hashmashes, since it may still be the first day.) We have a rule, anything that is Muktzta Bein Hashmashes remains Muktzta throughout the rest of the day. (So, once it's prohibited Bein Hashmashes, it should be Muktzta then, and then it should remain Muktzta the rest of the second day.)

Tosfos answers: we don't say that, if it's forbidden Bein Hashmashes for perhaps it's the previous day, (it's forbidden for the whole next day). We only say this if it was Bein Hashmashes heading into Shabbos, if it's Muktzta because, perhaps, Shabbos may have started, it's Muktzta for the rest of Shabbos. *[A simple explanation for this, the reason it's forbidden for the whole Shabbos, is once it's Muktzta for the beginning of Shabbos it remains Muktzta the whole Shabbos. Bein Hashmashes represents the beginning of Shabbos, since the beginning must be in there sometime. However, if the item will not be Muktzta at the beginning of Shabbos because, by definition, it was only prohibited the day before, but, since you don't know when Shabbos starts, you personally need to refrain from using it during Bein Hashmashes for perhaps it's still the day before, the item wasn't truly Muktzta at the*

beginning of Shabbos.]

Tosfos asks: we see that even if it's forbidden Bein Hashmashes because of the doubt that perhaps it was the day before, we still forbid it for the rest of the day. As we see in Sukka that the Sukka decorations are forbidden on the ninth day (Simchas Torah. Although you don't need a Sukka then, even in the Diaspora), since they're Muktzta for that Bein Hashmashes because it may be the end of the eighth day, they remain Muktzta for the whole ninth day.

Tosfos answers: Muktzta for a Mitzvah is different than other Muktzos (since you actively need the item for the Mitzvah Bein Hashmashes), like the Gemara says there explicitly, that perhaps you might need to eat a meal there Bein Hashmashes (so you intend to set it aside for the Mitzvah for that Bein Hashmashes), even though you're only eating there because it might be the day before. However, this logic doesn't apply to something Muktzta because it's forbidden (like a laid egg).

The Gemara rejects this. After all, Rav can't hold that they have the status of one long holy day, since he Paskins like the four elders in the name of R' Eliezer (who holds they're two separate holy days. Therefore, if you made an Eiruv T'chumim to walk extra in one direction for the first day, he may make another Eiruv to walk extra in the opposite direction for the second day.)

Rather, the reason why Rav forbids the egg is because he holds of Rabbah's prohibition of items prepared on Shabbos for Yom Tov, or vice versa.

Tosfos asks: (why would an egg laid on the first day be considered preparing for the second day?) After all, we said that any egg laid today was finished the day before. Therefore, the egg laid on the first holy day was finished the day before, during a weekday. So why is this egg considered prepared on the first holy day for the second holy day?

Tosfos answers: that the actual laying is also considered a preparation of sorts (by making the egg available). So the fact that it was laid on the first day is a preparation for the second day.

Alternatively, Tosfos answers: if the egg was laid on the second day, then it would be forbidden on that day. The only reason we would permit it now is because it was laid the day before, on the first day. Therefore, the fact that it was laid on the first day saves it from being laid on the second day, so it's considered prepared by being laid on the first day for the second day.

The Gemara brings this argument between Rav and R' Yochanan as a Tannaic argument. The Tanna Kama held that an egg laid on the first day is

permitted on the second day according to all (even Bais Hillel). R' Yehuda said in the name of R' Eliezer that it's still part of the argument, and Bais Shammai permits and Bais Hillel forbids.

Tosfos is bothered by the question: we already said on the last Amud that R' Yehuda disagrees with the idea that a laid egg is forbidden on Yom Tov, so why does he forbid it here?

Tosfos answers: that's only his personal opinion. Here he's quoting his teacher (who disagrees with him).

R' Ada b. Ahava's landlord had an egg that was laid on Yom Tov before Shabbos. He asked R' Ada: (granted that I can't eat it today), but may I roast it today to eat it on the next day?

R' Ada answers: your assumption to eat it tomorrow, (although Rav forbids it), is because, when there is an argument between Rav and R' Yochanan, we Paskin like R' Yochanan. However, he agrees that the egg is Muktzah on the first day and you can't move it. As we see a Braisa says, if an egg is laid on Yom Tov, you can't move it to cover a vessel or to support a bed's leg.

The landlord of R' Pappa had an egg that was laid on the first day, and he asked R' Pappa if he may eat it on the second day. He said come back tomorrow to ask, since Rav never set up (to Darshin) on Yom Tov, since it's common for people to drink and become intoxicated. (Someone who drank is not allowed to Paskin, and he would usually say P'sak in the Drasha.)

Daf 4b

When he came the next day, R' Pappa said it was good he didn't Paskin yesterday. He would have permitted it because of the rule that we usually Paskin like R' Yochanan against Rav. However, now, he remembered that Rava Paskined like Rav in three cases (regarding eggs laid on Yom Tov) whether he's lenient or stringent. (In our case, and in the case where an egg was laid on the first day of Rosh Hashana, he was stringent not to eat it on the second day. In the case where it was laid on the first day of Yom Tov in the Diaspora, he was lenient to eat it on the second day.)

New Sugya

R' Yochanan forbade on a Sunday Yom Tov, to kindle wood that fell off a tree on Shabbos the day before. He says not to ask on him that he held that a laid egg in the same situation is permitted. After all, the egg can be eaten on Shabbos, albeit raw. Therefore, the very fact we don't allow it on Shabbos shows us that it's forbidden on the day it was laid. However, here by the wood, where you're never allowed to kindle it on Shabbos, the person might think that it's really permitted on the day it's detached. The only reason we needed to wait to kindle on the

second day is because kindling is prohibited on Shabbos. (However, if it got detached on Yom Tov, you can kindle it on that day. Therefore, we needed to forbid it on both days.)

New Sugya

R' Masna says: if some wood fell off the tree into an oven (on Yom Tov), you may add extra prepared wood (to outnumber the forbidden wood) and kindle it.

The Gemara asks: when you stir the fire, are you not stirring the Muktzah wood?

The Gemara answers: since you have more prepared wood than the Muktzah wood (so the Muktzah wood is Batul) and it's considered only stirring prepared wood.

The Gemara asks: how can you purposefully Mivatel prohibitions? The Gemara answers: it's only prohibited to Mivatel Torah prohibitions and not rabbinical prohibitions

Tosfos explains: although the Torah permits prohibitions that are mixed with more permitted items, that is only if it was fell in by itself, but not if it was mixed on purpose. As we see the Mishna says that if one Sa'ah of Trumah fell into ninety-nine Sa'os of regular produce (and you need one hundred times of regular produce to make the Trumah Batul) and then another Sa'ah fell in, if you accidentally mixed it in, it is permitted, if you purposely mixed it in, it's forbidden. The Gemara then answers that we only forbid to Mivatel Torah prohibitions, but not rabbinical prohibitions.

Tosfos asks: in the last Blatt, we had a case of Trumah figs getting mixed into other figs, and if there is not enough to Mivatel the figs, then it's forbidden. Since Trumah on figs is only rabbinic, why can't you just add enough permitted figs to Mivatel the Trumah?

Tosfos answers: we only allow Bitul by rabbinical prohibitions if the prohibition is completely a rabbinic enactment, like Muktzah. However, if it's a rabbinical manifestation of a Torah prohibition, like by Trumah where grain, grapes and olives are Torah obligated, then even Trumah of other fruits that are only rabbinically obligated, you cannot purposely add Heter to Mivatel it.

A proof to this is a Gemara in Chulin that says that Mar b. R' Ashi considered to Mivatel a half of Kazayis of forbidden fat (that fell into a pot) in thirty half- Kazaysim of permitted food. (This would be thirty times the prohibition, which is half of the sixty times that you regularly Mivatel prohibitions. Assumingly, the reason he's more lenient for a half

of a Shiur of Issur is because he holds that half a Shiur is only rabbinically prohibited.) Then his father said that he shouldn't make light of the measurements. Tosfos explains the reason they would need to forbid it and not just add unto sixty. Although half a Kazayis is only rabbinic, still you shouldn't add since it would be a Torah prohibition if it would be a Kazayis.

The Gemara asks: isn't the wood a prohibition that will eventually be permitted (after Yom Tov), which R' Ashi says doesn't get Batul.

The Gemara answers: it's only not Batul when the prohibition is fully intact. It can be Batul after it's basically burnt.

New Sugya

If an egg was laid the first day of Yom Tov, Rav permits it for the second day of the Diaspora, and R' Assi forbids it. This would seem to say that R' Assi holds that they enacted both days of Yom Tov to be one long holy day. The Gemara asks: how can that be? Didn't R' Assi make Havdalah from one day of Yom Tov to the other? (So, we see they're separate days kept only because of the doubt, so he made Havdalah, since it was the end of the first day.) The Gemara answers: he was in doubt whether they enacted it as one day or two, so he was stringent both ways. He forbade the egg, for perhaps it's one day, but made Havdalah, perhaps it is two days.

R' Zeira said that R' Assi's opinion makes sense. After all, nowadays we know when is the correct day of Yom Tov, yet we still keep two days. (So we see we don't only keep two days because of the doubt, but they incorporate it as a true enactment and made it into one day.)

Abaya answered back: on the contrary, it makes more sense like Rav. After all, originally (they made one day) and they informed everyone when Rosh Chodesh took place by waving fires on mountaintops. When the Kusians ruined the system (by purposely waving them on nights where they didn't established Rosh Chodesh, they canceled this way of informing) and sent messengers instead. (Therefore, all the places where the messengers couldn't reach before Yom Tov kept both days.) However, this seems to infer that if the Kusim stop their bad ways, or places where the messenger reaches before Yom Tov, they would keep only one day. So, what is the reason we keep two days? As the rabbis in Israel sent a letter to the Diaspora to keep the custom of their forefathers of keeping both days, since perhaps there would be a decree from the government that forbids them to learn (and they'll forget how to calculate the months and may keep Yom Tov a day later. So we see that they only kept it as how they originally accepted it, only because of the doubt. They only continued keeping two days after there was no longer a doubt because they might return to a situation of having doubts.)