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Beitzah Daf 33

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Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The *Mishnah* had stated: Nor may one support a pot with a wooden wedge and likewise with a door.

The *Gemora* asks: Can you possibly mean “with a door.”

The *Gemora* answers: Say rather: And the same applies to a door (that it cannot be supported with a piece of wood). (33a1)

Our Rabbis taught: One may not support a pot with a wooden wedge, and the same applies to a door, for wood is meant only for kindling but Rabbi Shimon permits it. (33a1)

The *Mishnah* had stated: Nor may one drive cattle with a stick on a festival, but Rabbi Elozar son of Rabbi Shimon permits it.

The *Gemora* asks: Shall it be said that Rabbi Elozar son of Rabbi Shimon agrees with his father in rejecting the prohibition of *muktzeh*?

The *Gemora* answers: No; in this case even Rabbi Shimon agrees, for it looks as though he were going to the market. (33a1)

The *Gemora* states: Regarding a pointed branch, Rav Nachman forbids it (to be used as a spit on a festival, on account of *muktzeh*, for it was not intended before the festival to use it as a spit), and Rav Sheishes permits it.

The *Gemora* qualifies the argument: When it is moist, there is no dispute that it is forbidden; they only argue when it is dry; he who forbids it says: Wood was permitted only for

kindling. He who permits it says: It is one and the same thing whether roasting with it (used as a spit) or whether roasting with its coal (afterwards).

Some say: When it is dry, there is no dispute that it is permitted; they only argue when it is moist; he who forbids it says: It is because it is not fit for fuel. He who permits it says: It is fit for a big fire.

The *Gemora* rules: When it is dry it is permitted, when it is moist it is forbidden. (33a1 – 33a2)

Rava said that a woman should not enter the pen of firewood to take a piece of wood to be used to stoke coals, and if a stoker broke on Yom Tov, it may not be used as firewood, since one may use a vessel for firewood, but not one which broke, which is considered a new item, which was not prepared beforehand.

The *Gemora* asks: This restriction on using an unprepared item seems to follow Rabbi Yehudah’s position on *muktzeh*, but surely Rava said to his attendant: Roast me a goose and throw its intestines to the cat!?

The *Gemora* answers: There it is different, since they would spoil (if they remained until the next day), he had intended them (for the cat) from the day before. (33a2)

MISHNAH: Rabbi Eliezer said: One may take a chip which was lying before him (*and not prepared from beforehand; thus, it is muktzeh*) to pick his teeth with (*to remove meat which is stuck there*), and he may gather (wood) from the courtyard and kindle, for everything which is in the courtyard is

regarded as prepared, but the Sages say: He may only gather from that which is before him (*which is prepared from beforehand*) and kindle. One may not produce fire either from wood, or from stones, or from earth, or from tiles, or from water; nor may one make tiles hot in order to roast on them. (33a2)

GEMARA: Rav Yehudah said: The prohibition of making a utensil does not apply to foods of an animal. Rav Kahana raised an objection to Rav Yehudah from the following *Baraisa*: One may carry about fragrant woods for smelling or in order to fan a sick person with it; and he may roll it and smell it, but he may not cut off (a piece) in order to smell it; and if he did cut off (a piece) he is not liable, although it is forbidden. He may not cut off (a piece) in order to pick his teeth, but if he did cut off he is liable to a chatas!¹ He replied to him: If the *Baraisa* had taught that he is exempt, yet it is forbidden, even that would contradict me (for I said that it is permitted); how much more so when it states that he is liable for a chatas! But that *Baraisa* was taught with respect to hard wood (which is not fit for an animal). The *Gemora* asks: But is hard wood capable of being rubbed? The *Gemora* answers: It is as if there are missing words and must be taught as follows: He may rub it and smell it and he may cut off (a piece) and smell it. This only applies to soft wood, but he may not cut hard wood, and if he does cut it, he is not liable, although it is forbidden. He may not cut off (a piece) in order to pick his teeth, but if he does cut off he is liable to a chatas. (33a2 – 33b1)

One [Baraisa] teaches: He may cut off [a piece] and smell it; and another [Baraisa] teaches: He may not cut off in order to smell it? — Said Rabbi Zeira in the name of Rav Chisda: There is no contradiction; one refers to soft [spice-wood]; the other, to hard. To this Rav Acha bar yaakov asked: Why [may he] not [cut off] from hard [spice-wood]? In what respect is this different from that which we have learned: A man may break open a cask in order to eat of its dry figs, provided that he does not intend to make a utensil [of it]. And furthermore,

¹ A Rabbinic prohibition.

² Therefore it cannot afterwards again be used as a vessel.

Rava son of Rav Adda and Ravin son of Rav Adda have both related: When we were staying with Rav Yehudah he broke a branch off and gave us each a piece of aloe-wood, although they were [so hard that they were] capable of being used as a handle for axes or picks! — There is no contradiction; the one is according to Rabbi Eliezer, and the other is according to the Rabbis; for it was taught: Rabbi Eliezer says: A man may take a chip from [wood] lying before him to pick his teeth with it, but the Sages say: He may take [it] only out of animal trough; but they both agree that he may not cut off [a piece], and if he did cut off to pick his teeth or to open a door with it, if he did it unwittingly on a Shabbos, he is liable to a chatas-offering, and if he did it deliberately on a Festival he is liable to receive forty lashes; these are the words of Rabbi Eliezer. But the Sages say: Both the one and the other are forbidden only as a shevus.¹ [Now] Rabbi Eliezer who says there, 'he is liable to a chatas-offering', [will hold] here [that] he is not culpable, although it is forbidden; the Rabbis who say there, 'he is not culpable although it is forbidden' [maintain] here [that] it is permitted at the outset. But doesn't Rabbi Eliezer accept the teaching: A man may break open a cask in order to eat of its dry figs provided that he does not intend to make a utensil? — Said Rav Ashi: That was taught with respect to a barrel whose parts are stuck together with pitch.² (33b1 – 33b2)

The Mishnah had stated: And he may collect from the courtyard: Our Rabbis taught: He may collect from the courtyard and make a fire, for everything in the courtyard is prepared, provided that he does not make many heaps; but Rabbi Shimon permits [even this]. In what do they differ? — One is of the opinion: It looks as though he were gathering for the next day and the day after; and the other is of the opinion: His pot bears testimony for him.³ (33b2)

The Mishnah had stated: One may not produce fire. What is the reason? Because he is creating [something new] on a Festival. (33b3)

³ I.e., it is quite obvious that he wants the fuel for the Festival.



DAILY MASHAL

BUT WHY THE THUNDER AND LIGHTNING?

Producing fire on a Festival reminded us about the fiery scene at the first Shavuos Festival. Our friends at Hakhel wrote: HaRav Mattisyahu Salomon, Shlita (Matisyahu Chaim Ben Ettel, may he have a Refuah Sheleimah B'Karov), notes that the Torah expends many infinitely valuable words on describing the scene at Har Sinai as the Torah was being given. Indeed, while the Event may not now be in the forefront of our short term memory, the Torah teaches that the covenant was made with us all there (See Devorim 5:3). What was the scene like? Rather than obtaining some third party account, we urge you to refresh your recollection, either before or on Shavuos, by reviewing the Pesukim describing the Ma'amad, which powerfully describe the surroundings. Specifically, we refer you to Shemos 19: 9, 16, 18, 19, and 20:15, and then to Devorim 5:19 -26. The world never before, and never again, would witness such awe, as the Torah itself testifies (Devorim 4:32 -34). Moreover, Rashi (Devorim 4:35) brings Chazal who describe that the seven heavens, and the deepest depths, all opened wide on this day--specifically in order for us to get a once-in-a-worldtime full view! The opening of the Heavens and the Earth--the thunder and lightning--the blasting Shofar-- the great fiery fire--the fearsome darkness!!! And then, as Dovid HaMelech writes in Tehillim (114:4--part of the Hallel we will recite on Shavuos)--even [the mighty] "mountains trembled like rams, the hills like young lambs." It is no small wonder, then, that the millions of people present recoiled a great distance. Why is the giving of the Torah a day of such literally unparalleled repidation?

Rav Salomon answers that, when we receive the Torah, it is not a "stand-alone". It is not simply "lamdus", or a body of halacha, a guidebook to success in life, a set of eternal instruction, an inspired and meaningful life outlook, an all-encompassing world philosophy, or any one more of the myriad aspects of its Divine wisdom--a wisdom so beyond us that Chazal teach that there are 600,000 explanations to each Pasuk in the Torah (!) (cited by the Chofetz Chaim in the

introduction to *Etz Pri*). So, what is it that must stand side-by-side with the Torah--it is Yiras Shomayim--the enveloping, inspired awe of Hashem that must accompany the study and observance of Torah if one is to succeed (Shabbos 31A-B). As the Navi teaches (Yeshaya 33:6)--"Yiras Hashem HE OTZARO"--it is the fear of Hashem that precedes and is the storehouse of Torah, for without a treasure house, there is no treasure--at least for very long.

With this we can understand why the bracha one makes over a Torah Scholar is "...Who gave of His wisdom to THOSE WHO FEAR HIM (L'YEREIOV)". For it is a profound and powerful awareness of Hashem that must accompany our Torah study and our Torah observance. Indeed, the Torah itself commands us (Devorim 4:9-10) that we MUST REMEMBER ALL THE DAYS OF OUR LIVES the day that we stood before Hashem at Har Sinai. Rav Salomon therefore concludes that it would be a mistake to think that the proper observance of Shavuos is limited to total immersion in Torah study, without a rededication to the ever-necessary Yiras Shomayim that is the Torah's special partner in our life. The Shofar, the thunder, the fire--they must all accompany our Torah study daily.

It is told that HaRav Chaim Shmuelevitz, Z'tl, Rosh Yeshivah-Mir Yerushalayim, once noticed two chavrusos who continued to learn Gemara, even though Mussar seder had begun. He approached them and asked that they now study Yiras Shomayim. "Rebbi," they asked, "if the study of Mussar is so important, why do we study Gemara for ten hours a day, and Mussar for only twenty minutes during the same day?" He responded--"The study of Mussar may be likened to the Kadosh HaKadoshim. One need only enter for a few moments for it to have a very lasting impact upon him." So, too, if we study the *Mesilas Yeshorim*, or the *Orchos Tzaddikim*, or the *Shaarei Teshuva*, or other similar classic works for only a few minutes a day, it will leave an indelible impact upon our Torah study, and raise us to new heights, as we not only observe what happened at Sinai, but actually climb the mountain ourselves!