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Daf Notes is currently being dedicated to the neshamah of

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

1. There is a dispute between Bais Hillel and Bais Shammai whether one can place on Yom Tov a hide of an animal where it will be trampled on, or if one can pick up the hide if the hide does not have at least a kezayis of meat on it. Bais Shammai prohibits one from doing any of these acts and Bais Hillel permits it.

The Gemara suggests that Bais Hillel permits one to perform these acts on Yom Tov because one can sit on a hide, so it does not appear that one is involved in tanning the hide. Thus, one can place a hide even in a place where it will be trampled on. (10a)

2. There is a dispute later (11b) whether one can remove on Yom Tov the shutters which vendors used as trays to display their products. Bais Shammai maintains that one cannot remove the shutters and Bais Hillel maintains that one can remove the shutters and one can even put the shutters back on Yom Tov. One can

make purchases on Yom Tov as long as he knows the vendor and there is no mention of price.

The Gemara qualifies the opinion of Bais Hillel to mean that there is no prohibition of building or demolishing when removing or returning the shutters. (10a)

3. Bais Shammai maintains that one cannot take doves from a birdhouse on Yom Tov unless he moved the doves prior to Yom Tov, and Bais Hillel maintains that one merely has to orally designate prior to Yom Tov which doves he is taking. (10a)

4. When there is a corpse in a house and the house has many doorways, all the utensils in the doorways are tamei, as we do not yet know through which doorway the corpse will be taken out. Thus, this Halacha applies even if all the doorways are closed and are separating the doorways from the corpse. If all the doors are closed and

one decided to take the corpse out through one of the doorways or through a window that is at least four tefachim by four tefachim, then all the doorways are saved from contracting tumah, because we assume that one will take the corpse out through the doorway that he designated.

Bais Shammai maintains that this is only said when he decided to use that doorway before the person died, and Bais Hillel maintains that this is said even if he decided to use that doorway after the person died. (10a)

5. If one designated black doves before Yom Tov and on Yom Tov he only found white doves, or if he designated white doves and found black doves on Yom Tov, or if he designated two doves and on Yom Tov he found three doves, all the doves that he found are muktzeh.

In the first two cases it is obvious that the doves that he designated are no longer here and those that he found are muktzeh. In the third case, where he designated two doves and found three, we do not know which of the three is muktzeh, so they are all deemed to be muktzeh.

If he initially designated three and then he found two, the two that are left are permitted, and we do not say that since one left, then the other two also left and the two doves that are present are muktzeh because they came from somewhere else. (10b)

6. If one designated the doves and they were inside the birdhouse and on Yom Tov he found them in front of the birdhouse, they are prohibited, but if prior to Yom Tov there were no birds near the birdhouse besides for these doves, then they are permitted. (10b)

INSIGHTS TO THE DAF

Eggs of Joy

The Gemara offers various proofs to demonstrate the leniencies of Bais Shammai and the stringencies of Bais Hillel regarding matters that pertain to being joyous on Yom Tov.

Tosfos wonders why the Gemara does not cite the first Mishnah where Bais Shammai maintains that an egg that was laid on Yom Tov is forbidden and Bais Hillel permits one to eat the egg. Tosfos answers that eating an egg does not really make one joyous on Yom Tov.

It would seem that the explanation for the answer of Tosfos is based on the Gemara in Pesachim (109a) that states that one is required to provide his wife with nice clothing and a man is required to eat meat and drink wine. This ruling is based on the verse that states *vesamachta bechagecha*, and you shall be joyous on your festival. Eggs, however, are not included in this teaching, because they do not make one joyous.

Shearim Mitzuyanim B'Halacha cites a different Gemara in Pesachim (118a) which states that Hashem collects His debts from people according to their respective assets. A wealthy person will be punished by incurring a loss in his oxen, a pauper will incur a loss in his sheep and an orphan will incur a loss in his eggs. It is evident from this Gemara that an egg is not deemed to be an extravagant item and does not make one joyous.

Shulchan Aruch (Yoreh Deah 378:9) rules that the meal that is provided for mourners should consist of eggs. Rema (Orach Chaim 476:2) writes that one should eat eggs on Pesach night as eggs are a sign of mourning. Thus, we see further proof that eggs do not make one joyous, and in fact, eggs denote mourning and sadness.

DAILY MASHAL

True Simchas Yom Tov

The Gemara states that if one does not chose the doves prior to Yom Tov, there will be times that he will come to take doves on Yom Tov and all the doves will be lean, and he will not take any of the doves. This decision will result in one not being able to partake in the joy of the Yom Tov.

It is worth contemplating the fact that HaShem gave us the mitzvah of being joyous on Yom Tov, yet He left it in our hands to determine what is deemed to be Simchas Yom Tov, joy of Yom Tov, and what is not deemed to be Simchas Yom Tov. Even having to eat lean doves on Yom Tov can be considered a lack in the mitzvah. Thus, not only do we have to praise HaShem for giving us the Yom Tov, but we thank HaShem for allowing us to ascertain what is considered true Simchas Yom Tov.