



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Beitzah Daf Lamed Aleph

MISHNA

- One may bring in wood from a field on Yom Tov if the wood had been placed into a pile before Yom Tov. One may bring wood from a "karfaf" (an enclosure) even if the wood was spread about in the enclosure.
 - What is considered to be a "karfaf"? **R' Yehuda** says it refers to an enclosure that is near the city. **R' Yosef** says, it includes anything that needs to be accessed with a key, even if is anywhere within the techum.

GEMARA

- **R' Yehuda in the name of Shmuel** said, one may only bring in wood that 1) was placed into a pile before Yom Tov, *and* 2) was in a karfaf.
 - **Q:** Our Mishna said that only one of the 2 requirements are necessary!? **A:** Our Mishna (that only requires one of the two) follows the singular view of **R' Shimon ben Elazar**, who says that **B"H** held that way. Others disagree and say that **B"H** require both.
- **Rava** said, leaves of reeds or of grapevines are assur to use on Yom Tov even if they are gathered together from before Yom Tov, because they are easily blown about by the wind and are therefore considered to be spread out. However, if one placed a keili on top of them before Yom Tov (to keep them together) they would be mutar.

EIZEHU KARFAF...

- **Q:** How is the Mishna to be understood? Does **R' Yehuda** mean to say that a karfaf must be near the city, *and* it must be accessed by a key, and **R' Yosef** comes to argue that if it is accessed by a key it need not be near the city, and if it is near the city it is considered a karfaf even if it is not locked with a key (and he is thus meikel in 2 ways)? Or, maybe **R' Yehuda** does not require a lock since the karfaf must be near the city, and **R' Yosef** says that a karfaf must be locked with a key, whether it is close to the city or far away within the techum (according to this, each shita requires a particular one of the 2 conditions to be met)? **A:** From the language of the Mishna, where **R' Yosef** says, "if it needs key access, *even if it is anywhere within the techum*", we can understand that **R' Yosef** is coming to be meikel on two fronts: 1) if it is nearby the city it need not have key access, and 2) if it does have key access, it may be anywhere within the techum.
 - **R' Sala in the name of R' Yirmiya** said that the Halacha follows **R' Yosef** according to the lenient way of understanding it.

MISHNA

- One may not chop wood on Yom Tov, whether it is wood from beams, or from a beam that broke on Yom Tov.
- One may not chop wood on Yom Tov with an ax, a saw, or a sickle. It may only be done with a cleaver.

GEMARA

- **Q:** Why does the Mishna say that chopping wood may be done with a cleaver after it said in the beginning of the Mishna that wood may not be chopped at all!? **A:** **R' Yehuda in the name of Shmuel** said, the Mishna is missing words and should say, one may not chop wood from a pile of beams or from a beam that broke on Yom Tov (both of these beams are muktzeh, since they were not fit to be used at the onset of Yom Tov for anything but building), but one may chop

wood from a beam that broke prior to Yom Tov. With regard to that beam, the Mishna then discusses what tool may be used to chop the wood.

V'LO B'KARDOM

- **R' Chinina bar Shlemya in the name of Rav** said, it is only assur to use the wide side of the ax blade, but it would be mutar to chop with the narrow side.
 - **Q:** That is obvious, since the Mishna allows use of a cleaver (which is allowed because it is a narrow blade)!? **A:** We would think that a cleaver is mutar because it only has a narrow blade, but an ax that has a narrow and a wide blade would be assur even to use the narrow side. He therefore teaches that it is mutar to use the narrow side.
 - **Others** say that **R' Chinina's** statement was said on the end of the Mishna. He said that when the Mishna allows using a cleaver, it only allows using the narrow blade of the cleaver. On that, the Gemara asks, that is obvious, since the Mishna prohibits using an ax, obviously using a wide blade is assur!? The Gemara answers, we would think that a wide blade is assur only when it is the only blade on the tool, but when a cleaver has a wide and a narrow blade, we may think to say that since the narrow side is mutar, the wide side is mutar as well. He therefore teaches that the wide side is assur.

MISHNA

- If there is fruit in a room that was sealed from before Yom Tov, and on Yom Tov the wall to the room was opened, one may take fruit from the opening in the wall. **R' Meir** says that one may even initially open the wall to get the fruit from the room.

GEMARA

- **Q:** How can **R' Meir** allow the breaking down of a wall on Yom Tov? **A: R' Nechumi bar Ada in the name of Shmuel** said, the Mishna is discussing a wall made of a pile of bricks (not cemented), which may be broken down on Yom Tov.
 - **Q:** Even if it is mutar because it is not considered to be “demolishing”, it should be assur as muktzeh, because we find that **R' Nachman** says that piles of bricks are muktzeh!? **A: R' Zeira** said, although they would be muktzeh for Shabbos, they are not muktzeh for Yom Tov if they need to be moved for purposes of simchas Yom Tov (to get the fruit).
- **Shmuel** said, if there are ropes tied to the ground (e.g. they hold the cover to a well or ditch in place), one may untie them on Shabbos or Yom Tov (they are made to be untied and retied), but one may not unravel the rope or cut it (that would be considered “demolishing” since they are attached to the ground). However, ropes tied to keilim may be untied, unraveled, or cut on Shabbos or Yom Tov (because there is no concept of “demolishing” regarding keilim).
 - **Q:** A Braisa says, ropes that are tied to the ground may be untied but not unraveled or cut on Shabbos, but may be untied, unraveled, and cut on Yom Tov!? **A:** This Braisa follows **R' Meir** of our Mishna, who allows breaking down the wall even initially, to get to the fruit. However, the **Rabanan** argue, and would similarly not allow the unraveling or the cutting of the rope on Yom Tov.
 - **Q:** A Braisa clearly says that the **Rabanan** agree with **R' Meir** that the rope tied to the ground may even be unraveled and cut on Yom Tov!? **A: Shmuel** follows a Braisa that says that one may not unravel or cut the rope tied to the ground even on Yom Tov.
 - **Q:** That same Braisa ends off that one may not unravel or cut the rope attached to keilim on Shabbos, but may do so on Yom Tov. **Shmuel** allowed this on Shabbos as well!? **A:** The Braisa follows **R' Nechemya**, who says that a keili may only be moved for its primary purpose, which is why a knife may not be moved on Shabbos to cut the rope (since that is not the knife's primary purpose).
 - **Q:** According to **R' Nechemya** it would not be allowed to be moved for that purpose on Yom Tov either, so why does the Braisa permit the cutting of the rope on Yom Tov!? We can't say that **R' Nechemya** allows moving a keili for other than its

primary purpose on Yom Tov, but not on Shabbos, because we find that a Braisa attributed to **R' Nechemya** says that a keili may not be moved for other than its primary purpose on Yom Tov either!? **A:** There are differing opinions as to whether **R' Nechemya** held that way only regarding Shabbos, or even for Yom Tov as well.