



Daf In Review – Weekly Chazarah

Maseches Beitzah, Daf כה – Daf לא

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

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- **Rabbah bar R' Huna in the name of Rav** said, if one closes the feeder to a stream of water before Yom Tov (so no new water or fish can enter on Yom Tov), and then finds fish in the water on Yom Tov, the fish are mutar (the act of closing the feeder is his preparation of these fish for Yom Tov use).
 - **R' Chisda** said, based on **Rav's** Halacha we can say that if a wild animal goes into an orchard to give birth before Yom Tov, no preparatory designation is needed for the baby.
 - **Q: R' Nachman** asked, there is a big difference between this case and the case of **Rav**, because no act was done here, whereas a real act was done in **Rav's** case!? **Q2: A Braisa** says that **Shmaya and Avtalyon** said that a preparatory designation *is* needed for the baby in such a case!? **TEYUFTA!**
 - **Q:** There is another Braisa that says that **B"S** and **B"H** both agree that a preparatory designation would *not* be needed for the baby in this case!? **A:** The first Braisa means that a designation is needed for the mother. The second Braisa means that one is not needed for the baby.
 - **Q:** Designation would not be enough for the mother, because it needs to actually be trapped!? **A: R' Nachman bar Yitzchak** said, both Braisos refer to the baby. The first Braisa is discussing an orchard that is far from the city, and the second Braisa refers to an orchard near the city (which is considered to be automatically prepared without further designation).

MISHNA

- An animal that is in danger of dying may not be shechted on Yom Tov unless there remains enough time during the day to eat a kezayis of its meat after it is roasted. **R' Akiva** says, it may be shechted as long as there is enough time to eat a kezayis of its raw meat from the area of the shechita.
- If one shechted an animal out in the field on Yom Tov, one should not carry in the animal on a pole (carried by 2 people, because it is degrading to the Yom Tov), but should rather carry it in limb by limb in his hands.

GEMARA

- **Rami bar Abba** said, a Korbon Olah must be skinned and cut into pieces before being brought onto the Mizbe'ach, and the same should be done by butchers preparing for human consumption. We learn from the Olah proper manners, that one should not eat the meat of an animal until it has been skinned and cut into pieces.
 - **Q:** Is he teaching us manners or a Halacha (that we must check the entire animal for possible signs of treifah before eating it)? You can't say that he comes to argue on **R' Huna** who says that an animal is presumed not to be a treifah unless found otherwise, because in our Mishna **R' Akiva** says that one may eat from the "beis tvichasa" (the place of the shechita), which means one can eat from the animal before it is skinned!? **A: R' Akiva** may be referring to the "place of digestion" (i.e. the stomach), which does need skinning before being eaten, and is therefore not a proof to **R' Huna**.
 - **Q: R' Chiya** taught that **R' Akiva** refers to the place of the shechita!? **A: Rami bar Abba** was teaching us proper manners.
- **Rami bar Abba** said, the "chatzuva" grass (whose roots grow straight down) "cut the legs" of the reshaim (they are punished for not learning from the grass not to steal); the young trees (whose fruit may not be eaten for 3 years, and thereby teach patience) "cut the legs" of butchers (who don't thoroughly check for signs of treifah), and of those who have tashmish with a niddah (they both don't have the patience to wait); and the "turmusu"

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(which is bitter and must be cooked 7 times before it becomes sweet) “cuts the legs” of the Yidden, who had to be punished 7 times for worshipping avodah zarah and didn’t do teshuva.

- A Braisa says in the name of **R’ Meir**, the Torah was given to the Yidden because they are strong-willed people. A Braisa taught in the yeshiva of **R’ Yishmael** says a similar idea as well. This is also in line with what **Reish Lakish** said, that there are 3 things that are difficult to win against: the Yidden from among all the nations, the dog from among the animals, and the chicken from among the birds. Some also add the goat from among the small animals. Others also add the “tzlaf” from among the trees.

SHACHATA BASADEH LO YIVI’ENAH B’MOT

- A Braisa says, on Yom Tov (so as not to degrade the Yom Tov): a blind man should not go out with his stick, a shepherd should not go out with his bag, and a man or woman should not be carried out on a chair (as was done for prestigious people).
 - **Q:** We find that **R’ Yaakov bar Idi** and others allowed the carrying out of great men who were needed to give shiurim!? **A:** For such people there is a communal need and it is allowed. The Braisa is not speaking about such people.
 - **R’ Nachman** asked **Chama bar Ada** to visit **R’ Yakov bar Idi** and ask him what the Halacha is regarding carrying one out on a chair on Yom Tov. By the time he got there, **R’ Yakov bar Idi** had passed away. He asked the question to **R’ Zrika**, who said that it is allowed as long as the chair is not carried on the people’s shoulders (it should be carried in their hands).
 - **Q:** We find that **R’ Nachman** allowed his wife, Yalta, to be carried in her chair on people’s shoulders on Yom Tov!? **A:** She was different because she was afraid to have her chair carried by hand (it was less secure).
 - **Ameimar** and **Mar Zutra** were carried on people’s shoulders on Yom Tov because of fear as well. Others say they were carried in that way to get them to their place in the Beis Medrash quicker, so that the people would be allowed to sit down.

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MISHNA

- If a bechor (which after the times of the Beis Hamikdash may only be eaten when it has a permanent mum) fell into a ditch on Yom Tov (and the owner wants to lift it out before it dies, but may only do so if it has a permanent mum, otherwise it is muktzeh), **R’ Yehuda** says, an expert may go down into the ditch to examine the animal, and if a permanent mum is found to have been present before Yom Tov, the animal may be lifted out of the ditch and shechted. If not, it may not be shechted (it is muktzeh). **R’ Shimon** says, if the mum was not recognized as such before Yom Tov, it may not be shechted on Yom Tov since it is not considered to be prepared for Yom Tov (and it looks like he is “fixing” the animal on Yom Tov – this is not because of muktzeh, because **R’ Shimon** doesn’t hold of muktzeh).

GEMARA

- **Q:** What is the point of machlokes in the Mishna? If it is simply whether an expert may examine a mum on Yom Tov, why did the Mishna need to discuss the case where the animal fell into a ditch?! **A:** It may be that the machlokes is whether an expert may examine a mum on Yom Tov. The reason the Mishna has them argue about this case is to teach that **R’ Yehuda** does not allow removing the animal from the pit until after a permanent mum has been determined, even though it is lying in the pit in pain. We would have thought that he would use a trick to remove it and then check, to spare the pain.
 - **Q:** If so, why does the Mishna say, “if not, it may not be *shechted*”? It should say, “if not, it may not be *lifted out*”, since that is the main chiddush!? **A:** The Mishna is teaching, that even if one was over and lifted the bechor out, it may still not be shechted.
 - **Q:** Of course it can’t be shechted, since it is a bechor without a mum!? **A:** Even if it now got a mum, it may still not be shechted.

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- **Q:** If it had no mum before Yom Tov, it is muktzeh, and surely cannot be shechted!? **A:** There was a temporary mum on Erev Yom Tov that developed into a permanent mum on Yom Tov. We would think that he had in mind to possibly use this animal on Yom Tov. The Mishna teaches that he does not, and it is therefore assur.
- A Braisa says, **R' Yehuda Hanasi** says, if an unblemished bechor falls into a ditch on Yom Tov, an expert may go and examine the bechor in the ditch. If he determines that it now has a mum, it may be lifted up and shechted. If not, (and he was oiver and brought it up, and it later got a mum) it may not be shechted. **R' Shimon ben Menasya** says, the **Rabanan** of the earlier generations (i.e. **R' Shimon** of our Mishna) have said that an expert may not examine mumin on Yom Tov. He explains the shita of **R' Shimon**, that if a bechor got a mum before Yom Tov, it should not be examined on Yom Tov. However, if it was examined and is determined to be a permanent mum, it may be shechted. If it got a mum on Yom Tov, it is not considered to be prepared and may not be shechted. All agree that if the bechor is born on Yom Tov with a mum, it is considered to be prepared and may be shechted on Yom Tov.
 - **Rabbah bar R' Huna** said, if a bechor is born on Yom Tov with a mum, we may have an expert examine the mum on Yom Tov. **R' Nachman** said, my father said it is only allowed b'dieved. How can you allow it l'chatchila!?
 - **Abaye** said, the shita of **Rabbah bar R' Huna** seems correct, based on the 3 cases of the above Braisa. The first case suggests that if a mum existed on Erev Yom Tov, it should not be checked on Yom Tov l'chatchila. The second case suggests that **R' Shimon** says that if a mum comes about on Yom Tov, it may not be checked even b'dieved. The third case, where all agreed that if the bechor is born on Yom Tov with a mum it may be checked, must mean that even l'chatchila it may be checked.
 - There is a Braisa taught by **R' Oshaya** that says that a mum that existed on Erev Yom Tov may not be checked on Yom Tov even b'dieved. This is not like **Abaye** had suggested we learn from the other Braisa, and therefore **Abaye's** proof is refuted.
 - **Q:** We can still bring a proof to **Rabbah bar R' Huna** from the first Braisa!? **A:** That Braisa was taught by **Ada bar Uchmi**, who had mistakes in the Braisos he taught.
 - **R' Nachman bar Yitzchak** said, our Mishna is a proof to the Braisa of **R' Oshaya**. In our Mishna **R' Shimon** said, if the mum is not recognizable before Yom Tov, it is not considered to be prepared. If this is discussing where the mum was not noticeable at all, that would be obvious. It must be, that the case is where the mum was recognized before Yom Tov, but it was not yet determined if it was temporary or permanent. We see that even in that case **R' Shimon** says it may not be used on Yom Tov even b'dieved if the expert looked at it on Yom Tov. This is just like **R' Oshaya's** Braisa.
 - **Q: Hillel** asked **Rava**, can there be something that is muktzeh for only part of Shabbos (or Yom Tov)? The case under discussion must be where something began Shabbos as being fit (dried figs), then became unfit on Shabbos (the figs got wet), and then became fit again (the figs dried). Does the item remain muktzeh for the rest of Shabbos? **A: Rava** said, it does remain muktzeh for the rest of Shabbos.
 - **Q:** The Braisa earlier said, all agree that if the bechor was born with a mum on Yom Tov, it may be eaten. According to **Rava**, since the bechor was originally mutar to eat when still in its mother's stomach (by shechting the mother), then became assur when it was born, and then became mutar when the mum was deemed permanent, it should remain assur!? **A: Abaye** said, the case is where the experts were at the birth, and the animal was therefore never considered muktzeh at all.
 - **Others** had a version that **Rava** said the item does *not* remain muktzeh for the remainder of the day. On that version the Gemara brings the Braisa quoted immediately above as a proof. **Abaye's** answer showed that it is not a proof.
 - A Braisa says, if one put leftover fruit to dry on the roof before Shabbos, he may not eat from them on Shabbos unless he designated them for use before Shabbos. The Gemara says, the case can't be where the fruits are dry enough to be eaten, for if so, why would designation be necessary? It can't be where it is not fit to eat, because then why would designation help? It can't be where the owners just didn't

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know that they were fit, because **R' Kahana** said that in that case they would be mutar. It must be that they were initially fit at the onset of Shabbos, then became unfit, and then became fit again. Now, if such items don't stay muktzeh for the rest of the day, why is designation necessary? It must be that they do remain muktzeh!

- **Q:** If such items remain muktzeh, why does the designation help? **A:** We must say, that the Braisa is referring to fruit that is deemed fit by some people and not by others. Therefore, if one designates it, he shows that he considers the fruit to be fit.
- **R' Zeira** said, beans are fit to be eaten raw, are unfit when they begin to be cooked and are boiling, and are fit again when fully cooked and cooled down. We know they don't remain muktzeh on Yom Tov. We can learn from here that such items do not remain muktzeh.
 - **Abaye** said, based on this, every pot that is boiling during bein hashmashos should be muktzeh the entire Shabbos (which we know is not the case). Rather, we must say there was never a question regarding something that can become fit by human intervention (one can cool down the pot), that it does not remain assur (because he has in mind to use it). The question is only regarding things that become fit "bidei shamayim".

-----Daf 27-----

- **R' Yehuda Nesia** had a bechor with a mum. He sent it to **R' Ami** on Yom Tov to determine if the mum was permanent. **R' Ami** did not want to examine it (in accordance with **R' Shimon**). **R' Zrika** said, when there is a machlokes between **R' Shimon** and **R' Yehuda**, we pasken like **R' Yehuda**! **R' Yehuda Nesia** then sent the bechor to **R' Yitzchok Nafcha** to examine, and the scene repeated itself with him. **R' Abba** asked **R' Zrika**, why didn't you let the **Rabanan** conduct themselves in accordance with **R' Shimon**? **R' Zrika** said, why do you think they should? **R' Abba** answered, because **R' Zeira** said the Halacha follows **R' Shimon**. A talmid who was there said, I wish I can go and ask **R' Zeira** myself. This talmid went to Eretz Yisrael and asked **R' Zeira** if he paskened that way. He answered that he felt **R' Shimon's** shita made more sense, and is quoted as being the view of the **Chachomim** in a Braisa, but he had never actually paskened that way.
 - **Q:** How do we pasken? **A:** **R' Yosef** says, we can learn that **R' Meir** held like **R' Shimon** (in which case **R' Yehuda** is the minority opinion). We can learn this because **R' Meir** says in a Mishna that if one shechts a bechor and afterwards has the mum examined, the animal may not be eaten. We see that he holds that unlike checking for a treifah, a mum must be checked while still alive. We can determine from this, that the mum examination establishes the permitted status (which is why it could not be done on Yom Tov), whereas the treifah examination just confirms kosher status (which is why it could be done on Yom Tov).
 - **Q: Abaye** asked, **R' Meir** says the animal is assur in that Mishna as a penalty for having shechted before the examination. It has nothing to do with the fact that it must be done while alive!?
- **Ami of Vardina'ah** was the bechor examiner for the Nasi's house. He would not examine a bechor on Yom Tov. When told about this, **R' Ami** said he was acting properly.
 - **Q: R' Ami** himself would examine a bechor on Yom Tov!? **A:** He would examine the bechor before Yom Tov and on Yom Tov he would ask the owners how the mum came about.
 - We find that **Rava** did this as well. He once looked at a mum on Erev Yom Tov, and then told the owner to come back the next day. When he returned he asked him to give the circumstances of how the mum came about. The owner explained that it happened on its own, without even any indirect involvement by the owner (which we learn from a pasuk would be assur).

MISHNA

- An animal that died on Yom Tov may not be moved (it is muktzeh). It once happened that **R' Tarfon** was asked regarding moving a dead animal, and moving challah that had become tamei. He asked in the Beis Medrash and was told that they may not be moved.

GEMARA

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- **Q:** It seems that our Mishna does not follow **R' Shimon**, because he says in a Braisa that a dead animal may be cut up for one's dog on Shabbos!? **A: R' Shimon** would agree that if a healthy animal died, it would be muktzeh (since the person did not have in mind to use it in this way) and may not be moved.
 - **Q:** There is a view that **R' Shimon** allows the moving of healthy animals that died on Shabbos as well!? **A:** According to that view, we will have to say that our Mishna is discussing a dead animal of kodashim, which is assur b'hana'ah. This would also explain why the Mishna discusses dead animals and challah in the same statement – because both are kodashim.
 - **Q:** This would suggest that if it was not an animal of kodashim it would be mutar. That does not work according to the view that **R' Shimon** says that healthy animals that died may not be moved!? **A:** Our Mishna is discussing a sickly animal that is deathly ill. All would agree that when such an animal dies, it may be moved.

MISHNA

- On Yom Tov, one may not join into a group that was going to divide and purchase an animal that was to be shechted. However, one may join such a group on Erev Yom Tov, and the animal may then be shechted on Yom Tov and divided.

GEMARA

- **R' Yehuda in the name of Shmuel** said, the Mishna means to say that one may not set a price for the animal on Yom Tov (however, one may enter a group even on Yom Tov as long as price is not discussed).
 - **Q:** How can the price be determined after Yom Tov? **A: Rav** said, on Yom Tov the butcher brings a comparable animal and shows all of the group that the 2 animals are comparable. When all agree, he then goes ahead with shechting the one animal. The second animal is then given a value after Yom Tov, and payments for the shechted animal are made based on that value.
 - A Braisa also says, that the problem with joining into a group purchase on Yom Tov is only if money and value are discussed.

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MISHNA

- **R' Yehuda** says, a person may weigh meat (on a balance scale) against a keili or against a meat cleaver on Yom Tov. The **Chachomim** say, one may not use a scale at all.

GEMARA

- **Q:** What is meant that a scale may not be used "at all"? **A: R' Yehuda in the name of Shmuel** said, it means that one may not even place items on a scale to put it out of the reach of mice.
 - **R' Idi bar Avin** said, this is only a problem if the scale is hanging from the ring as it does when it is being used to weigh something.
 - **R' Yehuda in the name of Shmuel** also said, a professional butcher may not weigh meat in his hand, or in water (by seeing how high the water rises when the meat is put in), since these are normal methods of weighing for a professional.
 - **R' Chiya bar Ashi** said, one may not make a handle in the meat (for ease of carrying) on Yom Tov.
 - **Ravina** said, it is allowed if it is made by hand.
 - **R' Huna** said, it is mutar to make a marking in a piece of meat (to symbolize that it is kosher), as we find **R' Huna** would have his meat cut into triangles.
- **R' Chiya and R' Shimon the son of Rebbi** would weigh one piece of meat against another piece of meat on Yom Tov (when they were dividing pieces of meat).
 - **Q:** This does not follow **R' Yehuda** (who says one may only weigh against a keili or a cleaver) or the **Rabanan** (who say a scale may not be used at all)!? **A:** They followed **R' Yehoshua**, who says one piece of meat may be weighed against another on Yom Tov.

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- **R' Yosef** said, the Halacha follows **R' Yehoshua**, because we see that a Mishna allows such weighing of the meat of a bechor (which is not allowed to be weighed in the typical fashion, we therefore see that such weighing is not typical and may therefore be done on Yom Tov).
 - **Abaye** said, it may be that **R' Yehoshua** would disagree with that Mishna, because he may hold that such weighing is degrading to the kodashim. Also, the **Rabanan** of that Mishna may disagree with **R' Yehoshua**, because they may hold that it's not a typical method of weighing for a sale (which is why it is allowed by bechor) but is typical when dividing, and would therefore not be allowed on Yom Tov.
- **Q:** Saying that they weighed in this way means that they were particular to make sure there was an even division. However, we find that **R' Chiya and R' Shimon the son of Rebbi** were very giving to each other and were surely not particular!? **A:** **R' Pappa** said, it must be that this took place between **R' Chiya and R' Yishmael the son of R' Yose**, or **R' Shimon the son of Rebbi and Bar Kappara**.

MISHNA

- One may not sharpen a knife normally on Yom Tov, however, one may rub one knife against another.

GEMARA

- **R' Huna** said, the Mishna means to prohibit only using a sharpening stone. However, a wood sharpening board would be allowed.
 - **R' Yehuda in the name of Shmuel** said, when he says that a stone is assur, he means to sharpen on it. However, even a stone may be used for wiping off the grease on a knife.
 - This would suggest that one may even sharpen on a wooden board.
 - **Others** say that **R' Yehuda in the name of Shmuel** said, when **R' Huna** said a wooden board is mutar, he meant it is mutar to use to wipe off grease. However, it would be assur to use to sharpen.
 - This would suggest that using a stone even to wipe off grease would be assur.
 - **Others** say that **R' Yehuda in the name of Shmuel** made a statement regarding the Mishna (not **R' Huna**), and said that when the Mishna said one may not sharpen on Yom Tov, it meant to say that removing grease on a sharpener would be mutar.
 - This would suggest that rubbing against another knife even to sharpen would be mutar.
 - **Others** say that **R' Yehuda in the name of Shmuel** made a statement on the end of the Mishna. The statement said that rubbing one knife against another is only allowed to remove grease, but not for sharpening.
 - This would suggest that using a sharpener would be assur, even if just to remove grease.
- **Q:** Who is the shita that says that one may not sharpen a knife on Yom Tov? **A:** **R' Chisda** said, this does not follow **R' Yehuda**, because he says in a Braisa that even a preparatory act (like sharpening a knife) may be done on Yom Tov.
 - **Rava** said to **R' Chisda**, shall we say in your name that we pasken like **R' Yehuda**? **R' Chisda** said, I wish that all correct statements (like this one) would be said in my name.
 - **R' Nechemya the son of R' Yosef** said, he once saw **Rava** rubbing a knife on the edge of a basket. He asked **Rava** if he was wiping the knife or sharpening it. **Rava** responded that he was just wiping it. However, **R' Nechemya** later said that he could tell that **Rava** was sharpening the knife. The reason he denied it must be because he followed **R' Yehuda** but held that one should not rule that way for the public (it will lead to people doing many melachos on Yom Tov that should have been done before Yom Tov began).
 - A similar story took place when **Abaye** saw **Mar** rubbing a knife against a millstone.
- **Q:** May one show a shechita knife to a chochom on Yom Tov? **A:** **R' Mari the son of R' Bizna** allowed it, but the **Rabanan** said it is assur. **R' Yosef** said, a talmid chochom can check his own knife and then lend that out to people (it avoids a knife being brought to him, which degrades the Yom Tov by seeming like it is a regular weekday).

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- **R' Yosef** said, if a knife becomes dull on Yom Tov, it may be sharpened on Yom Tov, as long as it was still sharp enough that it could cut if one uses pressure when cutting.
 - **R' Chisda (or R' Yosef)** darshened, if a knife became nicked, or a spit's top broke off, or if an oven needs to be swept out on Yom Tov, the issue of whether any of these may be repaired on Yom Tov would be dependent on the machlokes in a Braisa between **R' Yehuda** (who allows even preparatory acts) and the **Rabanan** (who do not).
 - The **Rabanan** in the Braisa say, the pasuk says "hu levado", and the word "hu" teaches that only actual food preparation may be done on Yom Tov. **R' Yehuda** says, the pasuk says "lachem" which teaches that all food needs may be done, including preparatory acts.
 - The **Rabanan** say that "lachem" teaches that food preparation may only be done for Yidden, not goyim. **R' Yehuda** says, the word "hu" teaches that preparatory acts that could have been done before Yom Tov may not be done on Yom Tov.
 - **R' Yehuda in the name of Shmuel** said, if a spit becomes bent, it may not be fixed on Yom Tov. This is so, even if it can be fixed by hand.
 - **R' Yehuda in the name of Shmuel** said, a spit that was used to roast meat becomes muktzeh after being used and may not even be moved. **R' Adda bar Ahava in the name of R' Malkiyo** said, he may move it indirectly and place it in a corner.
 - **R' Chiya bar Ashi in the name of R' Huna** said, that may only be done if there is a kezayis of meat left on the spit.
 - **Ravina** said, even if there is no meat on it, it may simply be moved, because it is a danger to be left where people walk.

MISHNA

- A person may not request a "dinar value of meat" from a butcher on Yom Tov. However, the butcher may shecht and then divide the meat among them.

GEMARA

- Since no reference to money may be made, the butcher should divide based on the standard size pieces used in that locale.

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MISHNA

- One may ask another to fill up a certain keili with an item (e.g. food or wine), as long as he doesn't reference a particular measurement. **R' Yehuda** says, if the keili is a measuring cup (a keili used for measuring) it may not be used.
 - **Abba Shaul ben Batnis** would fill all his measures (that he intended to sell on Yom Tov) before Yom Tov, and give the pre-filled measures to his customers on Yom Tov. **Abba Shaul** said that he would even do that for Chol Hamoed (he would pre-fill and measure the night before so that the foam from the pouring would settle and a true measure would be made). The **Chachomim** say, he would even do this on a typical weekday to make sure that all the product that would cling to the sides of his keili would drip into the customer's keili.

GEMARA

- **R' Yehuda in the name of Shmuel** said, the **T"K** means to say that a keili used for measuring during the week may not be used on Yom Tov, however, a backup measuring keili may be used, and **R' Yehuda** then says that even a backup may not be used.
 - **Q:** According to this, the **Rabanan (T"K)** are more lenient regarding simchas Yom Tov (they allow the backup to be used for measuring) and **R' Yehuda** is more machmir. We have learned just the opposite in an earlier Mishna, where **R' Yehuda** allowed weighing meat against a keili and a cleaver, and the

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Rabanan didn't allow one to use a scale at all!? **A:** The shitos of **R' Yehuda** are not contradictory, because in that case the keili is not the type used for measuring and is therefore allowed, whereas here it is a measuring keili, and is therefore not allowed. The shitos of the **Rabanan** are not problematic, because using a keili or cleaver on a scale is sometimes done during the week and is therefore considered to be a weekday activity. On the other hand, using a backup measuring keili is not done during the week and is therefore not considered to be a weekday activity.

- **Rava** said, the **T"K** means to say that no mention of a measurement may be made, but even a regular measuring keili may be used, and **R' Yehuda** says that a measuring keili may not be used.
 - **Q:** According to this, the **Rabanan (T"K)** are more lenient regarding simchas Yom Tov (they allow a measuring keili to be used for measuring) and **R' Yehuda** is more machmir. We have learned just the opposite in an earlier Mishna, where **R' Yehuda** allowed weighing meat against a keili and a cleaver, and the **Rabanan** didn't allow one to use a scale at all!? **A:** The shitos of **R' Yehuda** are not contradictory, because in that case the keili is not the type used for measuring and is therefore allowed, whereas here it is a measuring keili, and is therefore not allowed. The shitos of the **Rabanan** are not problematic, because using a keili or cleaver on a scale is sometimes done during the week and is therefore considered to be a weekday activity. On the other hand, asking to fill a keili without reference to a particular measurement is not done during the week in a business transaction, and is therefore not considered to be a weekday business activity.

MA'ASEH B'ABBA SHAUL BEN BATNIS

- A Braisa explains, he would do this on Chol Hamoed, so as not to take away time from learning in the Beis Medrash during the day (people wouldn't work and would have time to learn and ask him questions, so he wanted to be available all day).
- A Braisa says, **Abba Shaul ben Batnis** and his friends were extremely honest. He once calculated that he had 300 barrels of wine that accumulated from not "topping off" the measurements that he sold to customers (because of the foam of the wine, and the customers being unwilling to wait until the foam dissipated), and his friends calculated that they had 300 barrels of oil that accumulated from the oil that clung to their keilim when they poured it into the keilim of their customers (who were unwilling to wait until it fully dripped out). They took these barrels and wanted to give them to hekdes. The **Chachomim** told them that they need not give these away. They insisted that they wanted no part of something that they felt didn't completely belong to them. The **Chachomim** told them, if so, use them (or their value) for public use. This is based on a Braisa that says that if one stole and doesn't know who he stole from, he should donate funds for public use. **R' Chisda** said, this can refer to the digging of public wells.
- **R' Chisda** darshened, a person should not measure out barley on Yom Tov to give to his animal to eat, however, he may scoop up a bunch and give it to the animal to eat. A cook, may measure out his spices so that he does not over spice the food.
 - **R' Yirmiya bar Abba in the name of Rav** said, a woman may measure the amount of flour she is using for her dough, so that she knows how much dough she has and will give a generous amount of challah. **Shmuel** said she may not measure.
 - **Q:** A Braisa taught in the yeshiva of **Shmuel** said that it may be done!? **A: Abaye** said, based on this, it must be that the Halacha is that she may measure, but we do not pasken that way for the public.
- A Braisa says, one may not resift flour (this accomplishes to make the flour lighter and less clumpy) on Yom Tov (even though any impurities were already removed with the first sifting). In the name of **R' Papayus and R' Yehuda ben Beseirah** it was said that resifting is permitted. All agree that if a rock or piece of wood fell into the flour on Yom Tov, that one may resift to remove it.
 - A Braisa was taught to **Ravina**, that one may not resift on Yom Tov, and if a rock or piece of wood fell into the sifted flour on Yom Tov, it may be taken out by hand. **Ravina** said, that would surely be assur because it is "borer".
 - **Rava bar R' Huna Zutei** paskened that flour may be resifted on Yom Tov.

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- **R' Nachman** said this psak was unnecessary, because everyone in Neharda'ah was already doing so.
- **R' Yosef's** wife resifted flour on the back of the sifter (to do it somewhat differently than it is done during the week). **R' Yosef** told her, I would like good bread (meaning that the resifting can be done in the usual way).
- **R' Ashi's** wife resifted the flour on the back of the table (to do it differently than during the week). **R' Ashi** said, she is the daughter of **Rami bar Chama**, who was exact in what he did. Therefore, she must have seen this by him and it must be the way that it should be done.

MISHNA

- On Yom Tov, a person may go to a storeowner that he is familiar with and ask him for a specific number of eggs or nuts, because that is how one refers to them in his house (it is not considered to be strictly a measure of sale).

GEMARA

- A Braisa says, on Yom Tov a person may go to a shepherd he is familiar with and ask him for an animal, to a butcher and ask for a thigh or a shoulder, to a poultry farmer and ask for a bird, to a baker and ask for a loaf, or to a store owner and ask for a particular number of eggs, nuts, or fruit. This may all be done provided that no measurement is mentioned. **R' Shimon ben Elazar** says, this may be done as long as no price is mentioned.

HADRAN ALACH EIN TZADIN!!!

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PEREK HAMEIVI -- PEREK REVI'I

MISHNA

- One who must bring bottles of wine from one place to another on Yom Tov, should not carry a bunch in a basket or box (it looks like a weekday activity). Rather, he should carry them on his shoulder or in his hands.
- Similarly, one who must carry straw, should not carry it over his shoulder, rather he should carry it in his hands.
- One may begin taking straw from a new bundle on Yom Tov (even if the owner typically doesn't use it for fuel, and now wants to), but one may not use wood from his backyard (which is rarely used).

GEMARA

- A Braisa said, if it is not possible to change the method of carrying from the way it is done during the week (e.g. he has a lot of guests and requires a lot of wine), it is mutar to carry in that way.
- **Rava** instituted in Mechuza: something that is normally carried on the shoulder should be carried on a pitchfork (it is a change which makes the carrying easier); something normally carried on a pitchfork should be carried by 2 people with a pole on their shoulders; something normally carried like that on a pole should be carried by a pole in their hands; something normally carried by a pole in the hands should be carried like that, but should be covered with a piece of material; if this is not possible, it can be carried as it is regularly carried, based on the above Braisa.
- **R' Chanan bar Rava** said to **R' Ashi**, we have learned that one should change his method of carrying as much as possible on Yom Tov. Yet, the women carry their pails of water just as they do during the week, and no one stops them!? **A: R' Ashi** said, this is because there is no different way for them to carry it. To carry the water in smaller buckets is not an option, because it will require them to make more trips on Yom Tov. To carry it in larger buckets is not an option, because it makes them work harder (since the buckets are now heavier). To put a cover on it is not an option, because it may fall off and cause them to carry it (with no Yom Tov purpose, which would be assur). To tie a lid on would not be an option, because if the lid becomes untied, she may come to tie it

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back on (which is assur on Yom Tov). To put a piece of material over the bucket is not an option, because it may become wet and cause her to squeeze the water out.

- **Q: Rava bar R' Chanin asked Abaye**, a Mishna says that we may not clap our hands, or bang our hands against our thighs, or dance on Yom Tov or Shabbos (as a gezeirah against making or fixing musical instruments), and yet we see people doing these things and no one says anything to them!? **A: Abaye** said, we find that **Rava** says one should not sit at the place of the lechi of the mavoi, because an object he is holding may roll into the reshush harabim and he will come to carry it back into the mavoi (which is assur). Yet, we see that women sit at the lechi of the mavoi with their pails! The reason we don't say anything is that this is something people will always do, so we rather they do so without knowing it is wrong, rather than doing so even though they know it is wrong. The same will apply to clapping and dancing.
 - The Gemara says, we can only say this theory when something is assur D'Rabanan, but not when it is assur D'Oraisa.
 - The Gemara says, this is not correct. It may even be said for a D'Oraisa. As we find that we don't correct people and make them add on to the Yom Kippur fast, even though it is a mitzvah D'Oraisa to do so.

U'MASCHILIN B'AREIMAS HATEVEN

- **R' Kahana** said, the Mishna suggests that we may take items from a storage area on Yom Tov. This would follow **R' Shimon**, who does not hold of muktzeh.
 - **Q:** The next part of the Mishna says that wood may not be taken from the rarely used backyard. This follows **R' Yehuda**, who does hold of muktzeh!? **A:** The end of the Mishna is discussing using very expensive wood, which are not used because of their value. Even **R' Shimon** would agree that they are muktzeh.
 - **Others** say that **R' Kahana's** statement was on the second part of the Mishna that says that one may not use the wood from the backyard. **R' Kahana** said, the Mishna suggests that one may not take items from a storage area on Yom Tov. This follows **R' Yehuda**, who holds of muktzeh.
 - **Q:** The earlier part of the Mishna says that a new stack of straw may be used, even though it was not designated for use on Yom Tov. This follows **R' Shimon** who does not hold of muktzeh!? **A:** This part of the Mishna is discussing spoiled straw, that only has one use – to fuel a fire. Therefore, even **R' Yehuda** would say that it is not muktzeh.
 - **Q:** Such straw can be used for cement as well!? **A:** There are thorns in the straw, and it therefore cannot be used for cement.

MISHNA

- One may not take wood from a succah (a hut) on Yom Tov (he is doing "stirah"). However, one may take wood from what is next to it (if there are multiple layers of wood, one may take wood from the layers).

GEMARA

- **Q:** Why is it problematic to take wood from the roof, but not problematic to take wood from the upper layers of the roof? They should both be assur as "sosser"!? **A: R' Yehuda in the name of Shmuel** said, the Mishna means to permit taking wood that is near (but not essential to) the walls of the hut. **A2: R' Menashyeh** said, the Mishna means to permit taking wood even from the roof, from tied bundles on the roof.
- A Braisa says, one may not take wood from a succah, but may take from wood that is next to it. **R' Shimon** allows it. All agree that one may not take wood from the succah on Succos. However, if he made a stipulation regarding the wood, we follow his stipulation.
 - **Q:** How can **R' Shimon** allow the taking of the wood? He is taking apart the hut!? **A: R' Nachman bar Yitzchak** said, the Braisa is discussing a fallen hut (and he is therefore not taking it apart), and **R' Shimon** allows taking the wood because he doesn't hold of muktzeh (just as he allows using the leftover oil in a lamp that was lit when Shabbos began).
 - **Q: R'Shimon** allows the oil because he knows the lamp will eventually go out and one has in mind to use the leftover oil. However, no one in their mind thinks "the hut may collapse and I

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will therefore use the wood”. Therefore, even **R’ Shimon** would agree that it is muktzeh!?! **A: R’ Nachman bar Yitzchak** said, the Braisa is discussing a weak succah, that he somewhat figured may fall down that day.

- **Q:** How can the Braisa say that a stipulation can remove the issur of the wood of the succah on Succos? **R’ Sheishes in the name of R’ Akiva** and **R’ Yehuda ben Beseirah** each learn out the issur on the wood of a succah from a pasuk, which means it is a D’Oraisa. If so, how can a stipulation remove that!?! **A: R’ Menashye the son of Rava** said, the Braisa means that a stipulation can help for a succah *other than a succah on Succos*.
 - **Q:** A Braisa says that a stipulation can remove the issur from the edible decorations of a succah, so why can’t it work for the wood of the succah as well!?! **A: Abaye and Rava** both said, a person can make a stipulation that he does not remove the edible decorations from use the entire bein hashmashos of Yom Tov (and it therefore never becomes muktzeh). One cannot do that for the wood, because he can’t use the wood bein hashmashos, because that would require being sossar the succah. Therefore, the wood remains assur for the full 7 days of Succos.
 - **Q:** We have learned that if one has 7 esrogim, one for each day of Succos, the esrog of each day is mutar the next day (possibly even the same day after the mitzvah is done). Why is it that the wood of the succah is assur for all 7 days? **A:** The mitzvah of esrog is only by day, not at night. Therefore, each day is considered to be a new and distinct mitzvah. In contrast, the mitzvah of succah is by day and night. Therefore, all 7 days are considered to be one continuous mitzvah.

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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 it 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.

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- **R' Sala in the name of R' Yirmiya** said that the Halacha follows **R' Yose** 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.

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- **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.