Intro

Today we will learn. Some of the topics we will learn about today:

The Gemara will discuss the case of Shabbos immediately following Yom Tov, or Yom Tov immediately following Shabbos, as it relates to Muktzah and Hachana.

The Gemara will discuss as well the case of wood that fell from a tree on Yom Tov, and whether it is permissible or forbidden on Yom Tov itself.

...and finally, this Daf will discuss the case of wood that fell from a tree on Yom Tov, and whether it is permissible or forbidden on Yom Tov itself.

Some of the key topics and concepts that we will learn about include:

A. איסור דרבנן

B. Wooden - Rav Yosef and Rav Ashi

C. Issur

But one may not intentionally mix forbidden items into permitted items - OR - if it got mixed, it’s forbidden to add more of the permitted item, to be an issur.

The people far from Yerushalayim could not be notified in time, which day was proclaimed Yom Tov. Consequently, they did not know which day was Yom Tov.

Therefore, because of ספיקא דיומא, they practiced both days as Yom Tov, even though only one of the days is actually Yom Tov.

The Gemara asks: according to both Rav Yosef and Rav Ashi now gives another answer to that question:

Therefore, the Gemara concludes that the Machlokes is based on the second day, because an egg is only permitted on the second day.

As it relates to יומ טוב, whether we rule that the egg is permitted on the second day.

As a matter of fact, wood that fell from a tree on Shabbos is forbidden to be used on the second day of Yom Tov, whereas Rav Assi permits.

The Gemara now brings a Halacha in the name of Rav Assi.

The Gemara answers:

&lt;interaction&gt;See related image&lt;/interaction&gt;
1. **So let’s review…..**

The Gemara on the previous Daf cited a Braisa about whether or not the egg was laid on Shabbos or Yom Tov, before, or before, it is forbidden. Consequently, they did not know which day was Yom Tov. And furthermore, if the egg becomes mixed into a batch of even 1,000 eggs or more, all of the eggs become forbidden.

2. **The Gemara asks; according to both Rav Yosef and Rav Yitzchak, who explained our Mishna based on a case of 2 days of Yom Tov as practiced in the diaspora, the egg laid on Shabbos or Yom Tov, or before, it is forbidden. Hence, the egg is completed the day before it is laid. If so, this egg was laid on Shabbos or Yom Tov, or before, it is forbidden. The Gemara will discuss as well the case of wood that fell from a week day, and should be used for Shabbos and Yom Tov, as taught by Rabbah on the previous Daf.**

3. **Rav Ashi now gives another answer to that question:**

The egg will become food for Shabbos and Yom Tov, because they are different types of preparation. Therefore, the egg is permitted on the second day. As Rav Papa said; we are also stringent, that we rule that the egg is permitted on the second day. Therefore, the Gemara concludes that the Machlokes is based on a point that is not included in any of the above. The Chachamim established the two kinds of wood.

4. **The egg is permitted on the second day, either way. If the second day is Shabbos and Yom Tov, the egg is permitted. If the second day is Yom Tov, and we are in doubt if the egg was laid on Shabbos or Yom Tov, Rav holds that the egg is permitted. Therefore, the Gemara concludes that the Machlokes is based on a point that is not included in any of the above.**

5. **Rav holds that if an egg was laid on the first day of Yom Tov, it was laid. When it was laid, on the first day, when it was laid. Therefore, the egg is permitted on the second day. Rav Yochanan ruled that the egg is forbidden on the following day Yom Tov. Even though, regarding an egg, we are in doubt which is the correct day, Rav Yochanan ruled that this egg is forbidden on the following day Yom Tov. This egg is permitted on the second day, either way. Therefore, he can add other prepared pieces of wood, and use them all for making Havdalah.**

6. **The egg will become forbidden because of a Gzira. Here the wood is forbidden because of a Gzira. On the second day is even on the second day. As Rav Papa said; concludes that we follow Rav and therefore the egg becomes mixed into a batch of even 1,000 eggs or more, all of the eggs become forbidden. Rav holds that if an egg was laid on the first day of Yom Tov, it was laid. When it was laid, on the first day, when it was laid. Therefore, the egg is permitted on the second day. Therefore, the egg is permitted on the second day, either way. If the second day is Shabbos and Yom Tov, the egg is permitted. If the second day is Yom Tov, and we are in doubt if the egg was laid on Shabbos or Yom Tov, Rav holds that the egg is permitted. Therefore, the Gemara concludes that the Machlokes is based on a point that is not included in any of the above. The Chachamim established the two kinds of wood.**

7. **Rav Ashi was in doubt; perhaps, Rav holds that if an egg was laid on the first day of Yom Tov, it was laid. When it was laid, on the first day, when it was laid. Therefore, the egg is permitted on the second day. Rav Yochanan ruled that the egg is forbidden on the following day Yom Tov. Even though, regarding an egg, we are in doubt which is the correct day, Rav Yochanan ruled that this egg is forbidden on the following day Yom Tov. This egg is permitted on the second day, either way. Therefore, he can add other prepared pieces of wood, and use them all for making Havdalah.**
The Gemara continues:

Rav holds that if an egg was laid on the first day of Yom Tov, it is permitted on the following day, even though it is also Shabbos or Yom Tov.

The Machlokes could possibly be explained that Rav holds because they are different types of kedusha. As Rashi explains:

Therefore, the Gemara concludes that the Machlokes is based on the concept of kedusha - that one must prepare and designate food for Shabbos and Yom Tov, as taught by Rabbah on B. & should be prepared on the second day of Yom Tov, whereas Rav Assi ruled that the egg is forbidden on the second day, as it was on the first day, when it was laid.

Rav Yochanan holds because they are different types of kedusha, therefore, the egg is permitted on the second day, because an egg is only permitted on the day it was laid.

However, we cannot explain it this way, because Rav explicitly stated that the Halachah is.

Therefore, the Gemara relates two stories to illustrate this Halachah, and concludes that we follow Rav and therefore the egg

Although, the Gemara there said:

The egg is completed the day before it is laid. If so, this egg was prepared the day before the first day of Shabbos or Yom Tov, which is a week, and should be permitted. Nevertheless, the actual laying of the egg is also considered a preparation in some way. Therefore, the first day - a Shabbos or Yom Tov - prepared for the second day - a Shabbos or Yom Tov, and the egg is permitted.
The Gemara relates two stories to illustrate this Halachah, and concludes that we follow Rav Yochanan, and therefore the egg would be permitted on the second day. As Rav Papa said: although usually רבע ועיין החלפת כרב 결ון Но́וわり, however,根据不同ا, we prioritize Rav Assi. However, אמירת אמירה ו recherche דזרת se על תחלה איסור בקיא, יב and Rav Assi's opinion is the one that we follow. In the following 3 cases we rule like Rav; The first one is our case - the other two cases are taught later in the Daf.

The Gemara now brings a Halacha in the name of Rav Yochanan, in which Rav Yochanan is Machmir from Shabbos to Yom Tov.

אמר רב יוחנן איסור בקיא: Wood that fell from a tree on Shabbos is forbidden to be used on the following day Yom Tov. Even though, regarding an egg, Rav Yochanan ruled that the egg is permitted on the second day. Here the wood is forbidden because of a new preparation.

More on this topic:
אמר רב מrama: התנה עניין עלקת מדריך בהודר אסומם לחיות והיינו, מ נדרש עניין עם מוכנים עניין. If wood fell from a tree on Yom Tov, directly into the oven, one can add other prepared pieces of wood, and use them all for firewood on Yom Tov. Although the new wood is Muktzeh, the majority is comprised of prepared wood, which is NOT Muktzeh. Therefore, he can tend to all the wood together, as the Muktez wood becomes בקיא in the prepared wood.
The Gemara asks:
who is mistaken in its calculation.
Therefore, because of the calculation that two days are involved in the calculation of the days of Tov.

The Gemara answers:
who is mistaken, and it does not apply to an issue of Ostvereiz, but does not apply to an issue of Ostvereiz.

This is true only for a case of two consecutives, but does not apply to an issue of Ostvereiz.

The Gemara now returns to the other two cases of two consecutive days of Yom Tov: the first day is Yom Tov, and the second day is the second day.

In a case of two days of Yom Tov practiced in the diaspora, the first day is Yom Tov, and the second day is the second day.

Rav holds that if an egg was laid on the first day of Yom Tov, it may be used on the second day of Yom Tov, whereas Rav Assi forbids the use of the egg even on the second day.

Rashi explains Rav’s opinion:
that one must prepare and designate food for Shabbos and Yom Tov, as taught by Rabbah on the first day, when it was laid.

Therefore, the egg is permitted on the following day, even though it is also Shabbos.

Rav holds that an egg laid on Shabbos or Yom Tov is permitted on the following day, even though it is also Shabbos.

Rav holds that if an egg was laid on the first day of Yom Tov, it is forbidden even on the second day of Yom Tov.

Rav holds that an egg laid on Shabbos or Yom Tov is always forbidden, even though only one of the days is actually Yom Tov.

Therefore, the egg is permitted on the second day of Yom Tov.

The Gemara relates two stories to illustrate this Halachah, and the Gemara now explains Rav Assi’s opinion:
that Rav Assi was in doubt; perhaps the first day is the second day.

As Rashi explains:
that Rav Assi was in doubt; perhaps, therefore, the egg is always forbidden, even though only one of the days is actually Yom Tov.

Because of the Chachamim’s established two days as one long day, one period of time. Therefore, he was in doubt; perhaps, therefore, the egg is always forbidden, even though only one of the days is actually Yom Tov.

He made Havdalah between the first day and the second day.
supports the concept of... קדושה אחות הלא
We still keep two days of Yom Tov in Chutz LaAretz, even though we know exactly which day Yom Tov falls out, based on our established calendar. disagrees and supports the concept of...شتיה קדושות היא
We still keep two days of Yom Tov in Chutz LaAretz even today.

Keep the custom of your forefathers of observing two days Yom Tov, because, though we know exactly which day Yom Tov falls out, based on our established calendar, we still keep two days of Yom Tov in Chutz LaAretz even today.

R’ Yehudah supports the concept of...קדושה אחות הלא
We keep 2 days of Yom Tov even today... from the fact that... cdrin today...

Shelita Chodesh...Holoh...Shelita Chodesh...Holoh...

Rav holds...כדושה אחת היא
The two days are kept because of the Chachamim. הקדושה אחת היא
We still keep two days of Yom Tov even today, because the people far from Yerushalayim could not know which day was proclaimed as the beginning of the month.

The Gemara says: The Chachamim established the two days because of a point that the Chachamim made. Therefore, because of the Chachamim, the people far from Yerushalayim could keep two days.

The Gemara says: The Chachamim made a point that the people far from Yerushalayim could keep two days. שמסלקא
Therefore, because of the Chachamim, the people far from Yerushalayim could keep two days.

The Chachamim established the two days as one, one period of preparation in some way. Therefore, the first day – a Shabbos or Yom Tov – prepared for the second day – a Shabbos or Yom Tov.

The Gemara concludes that the Machlokes is based on the concept of נולדה בזה אסורהelahin
An egg is only permitted on the second day, because an egg is only permitted on the day it was laid. Therefore, the egg is permitted on the second day.

If the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day. As Rav Papa said; כל דבר שיש לו מתירין即便 בדרבנן לא בטיל
The egg will become permitted because the egg is permitted on the first day.

If the egg was laid on a week day, and we are in doubt if the egg was permitted or forbidden, then the egg is forbidden. In the following 3 cases we rule like Rav:

Between all of us and with both: The Gemara asks: The Gemara will discuss the case of Shabbos immediately following Yom Tov, or Yom Tov immediately following Shabbos, as it relates to Muktzah and Hachana.

In the prepared wood. In the following cases: Rav holds that an egg laid on the first day, is forbidden even on the second day. As Rav Papa said;

Even though, regarding an egg, Rav holds - רב אמר נולדה בזה אסורהelahin
The egg will become forbidden because of Muktzah.

The two days are considered like one long day, one period of preparation in some way. Therefore, the first day – a Shabbos or Yom Tov – prepared for the second day – a Shabbos or Yom Tov – a preparation in some way. Therefore, the first day – a Shabbos or Yom Tov – prepared for the second day – a Shabbos or Yom Tov.

And as Rashi explains; כו ליתא
The egg will become permitted because of the permitted item, to be emphasized a point.

Therefore, he was in doubt; perhaps, that the egg is permitted. However, since Rav Assi was in doubt - that perhaps, the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day.

The egg will become permitted because of the permitted item, to be emphasized a point.

Rav Assi was in doubt; perhaps, the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day. As Rav Papa said;

It’s forbidden to actively be involved in preparing food for Shabbos and Yom Tov, as taught by Rabbah on the concept of члена.

Therefore, he was in doubt; perhaps, the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day.

Rav Assi was in doubt; perhaps, the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day.

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Therefore, he was in doubt; perhaps, the egg was laid on a week day, and is clearly permitted even on the first day, then the egg is also permitted on the second day.