

**Daf Hashvuah Gemara and Tosfos Beitza Daf 30**  
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**Daf 29b**

Someone may not bring jars of wine from place to place by placing many of them together in a basket or box, rather, he must bring one or two at a time carrying it on his shoulders or in his hands.

**Tosfos asks: in Shabbos, it says that you're allowed to remove the jars (from a storehouse to make room to sit) in four or five boxes, so, of course it should be permitted on Yom Tov, which is more lenient.**

**Tosfos answers: on the contrary. After all, on Shabbos you can't carry them out to the street and nobody sees you. However, on Yom Tov, where you carry in the street and people see you, they'll say you're bringing (this amount) because you need it for the weekdays (too), therefore, it's forbidden.**

**Tosfos asks: it's still difficult. After all, we say that you should carry on your shoulders, which connotes that it's better to make more trips on Yom Tov (than carrying a larger load). However, the Gemara later in Shabbos concludes that it's better to make less trips and to carry them all in one box than to carry them individually.**

**Tosfos answers: according to what we said that Shabbos is different, since it's not a weekday activity, since you're only moving them from one corner of a house to another. Therefore, we say that it's better to make less trips to minimize the bother. However, in our case we refer to Yom Tov (where you carry in the streets. So, we're not so concerned about the extra bother, but on how it's a weekday activity. Therefore, it's better to make more trips in an irregular way so it doesn't look so much like a weekday activity. However, there are times where we say it's forbidden to make more trips even if you're carrying less at a time, since there is no way to carry in an irregular way (so you might as well carry with less bother).**

Similarly, you shouldn't carry hay by draping the basket behind you (carrying it on a stick that's resting on your shoulder), rather you must bring it with your hands.

**Daf 30a**

You can start taking hay from a stack on Yom Tov (and we don't say that it's Muktzah because you stored it, and it's not intended for immediate use), but you can't start taking wood from a storage area. (This seems like a contradiction and the Gemara will reconcile it.)

We learned: if it's impossible to carry irregularly, it's permitted to carry regularly. Rava decreed in Mechuza (how to carry objects irregularly). If you regularly carry a load on your shoulder, you should carry it on a pitchfork on Yom Tov. If you regularly carry on a pitchfork, you should carry it (with two people) hanging from a stick placed on their shoulders. If they regularly carry loads hanging from a stick resting on their shoulders, they should switch to holding the stick in their hands. If they regularly carry over sticks in their hands,

they should make it irregular by spreading a handkerchief over the load. If that's not possible, then it's permitted without it. After all, we hold if it's impossible to carry it irregularly you can carry it regularly.

**Tosfos explains that 'Ragla' means a pitchfork, and it's called so since it's similar to a leg. The 'Agra' is the stick over their shoulders. Rashi explains that this is a change to make it easier to carry (since one aspect to change the way it's carried is to remove any extra bother).**

**Tosfos asks: the Gemara in Bava Metzia says that it's easier to carry a heavy load with a pitchfork than with the stick.**

**Rather, Tosfos explains: although it makes it harder to carry, it's still better, since it makes a change in the way you carry it during the week. We see even Rashi explains (that the main aspect is the change and not the ease of carry) by changing from carrying the stick on your shoulders to your hands, that it doesn't make it easier. However, you should still carry it in your hands because it's a change (of the regular way of carrying).**

R' Chanan b. Rava asked R' Ashi: the Rabanan says that you should change the way you carry as much as possible. However, we see women carry pails of water regularly without changing at all, and we don't rebuke them at all.

R' Ashi answers: since it's impossible for them to change. What's their alternative? If they carry large pails and you'll make them now carry small pails, you're making them take more trips.

**Tosfos asks: what's the question? After all, we said before that it's better to make more trips if you're carrying irregularly.**

**Tosfos answers: here you'll be making more trips without making a change in the way of carrying, since it's also normal to carry with smaller pails.**

If they usually carry with smaller pails, if we require them to carry with larger ones, you're making them carry larger loads. (*See Maharam*) If you have a board on it, it may fall off and you'll come to tie it down. If you carry with a handkerchief spread over it, it might fall in and you'll end up squeezing. Therefore, there is no options.

**Tosfos asks: earlier we said that you should spread a handkerchief over it and we weren't worried that you'll squeeze it.**

**Tosfos answers: over there we refer to a closed barrel with a small opening, therefore, we're not worried about squeezing.**

**Alternatively, in our case, we refer to (a pail of water) where squeezing water out of cloth will be laundering, therefore, we're worried that, when the cloth falls in, you'll come to squeeze. However, the above case refers to wine. If you'll squeeze it, it won't be laundering, but only similar to threshing (i.e., removing the wine from the cloth). Therefore, if you squeeze the wine out and the wine will go to waste (it's not similar to threshing and you're exempt from doing a Melacha), so we're not concerned that you'll squeeze it.**

Rava b. R' Chanan asked Abaya: we learned that you can't clap, slap your thigh or dance on Shabbos.

**Tosfos quotes Rashi: he's doing these activities for song or for mourning. Tosfos disagrees. After all, if he does it for mourning, it should anyhow be prohibited because it causes pain on Shabbos (to mourn). This is forbidden even during Chol Hamoed. Yet, (this is not the reason for the prohibition) as we see later, the Gemara says it's because you'll come to fix a broken instrument.**

**The next Tosfos quotes Rashi that the reason for these prohibitions is because you'll might come to fix an instrument. Tosfos says that this doesn't apply to us. After all, this decree was only for the olden days when people were experts to fix musical instruments. However, nowadays, people are no longer experts, so it's not applicable to make such a decree.**

Yet, we see that they do it anyway and we don't protest. He answered: according to your reason (we can ask the same question) that Rabbah said that someone should not sit on Shabbos by the mouth of (the alleyway) where the Lechi is (i.e., the post that allows carrying in the alleyway), for perhaps a utensil will roll out, and you'll fetch it and bring it in (and carry from the street into a Reshus Hayachid). Yet, women take their pails, (overturn it to make a seat) and sit by the mouth of the alleyway and we don't protest. We can only say that we leave Jews to do these things (since they won't listen to our protest) and it's better for them to do it unknowingly than there is a prohibition than to inform them and they'll do it willingly. The same applies to the clapping and dancing.

The Gemara originally wants to say that we only allow it for rabbinic prohibitions but not for Torah prohibitions. The Gemara concludes that this is not so, but it makes no difference if it's rabbinic or from the Torah, we don't protest. After all, adding on time to Yom Kippur (to keep it from before nightfall) is from the Torah, and yet people eat and drink until nightfall and we don't protest.

**Tosfos says that the implication from here is that there is a definite amount that someone needs to add to Yom Kippur. After all, they couldn't have been eating all the way to nightfall, since it's impossible to exactly know when that moment is (and they must have stopped eating moments before nightfall and we still say they did wrong), but it was better for them to do the prohibition unwillingly than to (protest and have them) do it on purpose. However, we don't know the exact amount that one needs to add, therefore, he should stop (eating and doing Melacha) for a decent amount of time while it's still day.**

### **New Sugya**

R' Kahana says: from here (that you can start taking from a haystack on Yom Tov) shows that you may start partaking from a storehouse on Yom Tov. Who is this like? It's like R' Shimon who doesn't hold of the prohibition of Muktz'a (and we don't consider the hay Muktz'a since it's stored away).

The Gemara asks: how about the end of the Mishna that says that you can't take wood from a storage area, which seems to follow R' Yehuda that holds of Muktz'a?

He answers: that refers to expensive wood like cedar and cypress (that are not used for firewood, but just for building) that is Muktz'a because it's expensive (which you set aside not to get ruined and lose money), that R' Shimon agrees that it's prohibited.

Other say that R' Kahana said his statement on the end of the Mishna: you can't take wood from the storage area. R' Kahana says that we see from here that you can't begin to partake in a storage house on Yom Tov. We must say it's R' Yehuda that holds of the prohibition of Muktzah.

The Gemara asks: the beginning of that line says that you're allowed to start taking from a haystack, which is like R' Shimon who holds of Muktzah.

The Gemara answers: it refers to spoiled hay (that's no longer fit for fodder). The Gemara asks: however, it's still fit to use in cement to make bricks (so it should be Muktzah). The Gemara answers: we refer to a case where it has thorns (so it can't be used for cement, since you can't knead it, so it's only fit for fire fuel).

**Tosfos explains, since it's spoiled it's not fit for fodder, therefore it's only fit for fuel, therefore, even R' Yehuda agrees that it's not Muktzah.**

**Tosfos asks: why is this different than wood from the storage area that R' Yehuda prohibits although it's fit for fire fuel?**

**Tosfos answers: we only permit by the haystack since it wasn't set aside in the beginning for the use that it's fit for now. After all, it was set aside for fodder, and now it's only fit for fuel, and you never set it aside for this purpose to be Muktzah. However, the wood placed in the storage area was set aside for the use that it's fit for now (so it remains in its set aside status and remains Muktzah).**

#### **Daf 30b**

The Mishna says: someone can't take wood from a Sukka on Yom Tov, but only from the wood next to it.

The Gemara assumes that "the wood next to it" refers to the second layer of the roof covering. The Gemara asks: what difference does it make if it's from the Sukka itself, that you can't remove it because you're demolishing a tent, the same should apply to the "wood next to it" (since it thickens the roof, it should have the same status as the roof, so), you're also demolishing a tent?

R' Yehuda quotes Shmuel: what does it mean by "wood next to it?" Wood that's next to its walls (that it's obviously not part of the solid walls, so it's not demolishing). R' Menasya answers: we can even say that it's not next to the walls (but on top of the Sukka, and it's not considered an extension of the roof), since we refer to wood that are in bundles (and noticeably different than the roof).

R' Chiya b. Yosef taught a Braisa before R' Yochanan. You can't take wood from a Sukka, but only from wood next to it. R' Shimon permits it. However, R' Shimon admits that you can't if it's a Sukka on the Yom Tov of Sukkos. However, if you made a condition on the Sukka (that you don't designate it for the Mitzvah), you can follow your condition.

The Gemara asks: how can R' Shimon permit taking wood from the Sukka if it's demolishing? R' Nachman b. Yitzchok answers: we refer to a case where the Sukka already fell on Yom Tov. R' Shimon is consistent to his opinion that there is no Muktzah. As the Braisa says; the leftover oil (after the light had been extinguished) in a lamp or plate (that you stuck a wick in and lit) is forbidden to use. R' Shimon permits it.

The Gemara asks: how can you compare them. Over there, someone (is expectant that his light will be extinguished) and will say, “when will my light go out so that I might partake in the oil.” However, (do people have the same expectancy by a Sukka?) Do they say “when will my Sukka collapse so that I can use its wood? R’ Nachman b. Yitzchok answers: we refer to a case where the Sukka was shaky from Erev Yom Tov (so he’s expecting it to collapse).

### **New Sugya**

We said that R’ Shimon admits that a Sukka on the Yom Tov of Sukkos is forbidden, but if you made a condition on the Sukka (that you don’t designate it for the Mitzvah), you can follow your condition. The Gemara asks: does a condition help? After all R’ Sheishes quotes R’ Akiva who Darshined: how do we know that the wood of the Sukka is forbidden all seven days? For the Pasuk writes “the seven days of Chag HaSukkos for Hashem.” Similarly, R’ Yehuda b. Broka Darshins: where do we see that the same way that Hashem’s name comes upon a Korbon Chagiga, it comes upon a Sukka too? For the Pasuk writes “the seven days of Chag HaSukkos for Hashem.” Just like ‘Chag’ (Chagiga) is to Hashem, so too Sukkos.

### **Tosfos explains: it’s forbidden until it turns into a weekday (after Yom Tov).**

**Tosfos asks: I understand why it’s Muktzah on Shmini Atzeres (in Chutz L’aretz) since it’s a Safeik perhaps it’s really the seventh day. I even understand why it’s Muktzah on the ninth day (Simchas Torah). After all, since it was Muktzah that Bein Hashmashos (for perhaps it was still the eighth day), it remains Muktzah the whole following day. (Although this is only Muktzah Bein Hashmashos because perhaps it was the day before, which we already said in the beginning of the Mesechta that we don’t say it continues the whole day), but by a Mitzvah, like here by the wood of a Sukka, we do say that it continues the whole day (since you would practically need to eat there that Bein Hashmashos). However, when Simchas Torah falls on Friday, people refrain from the Sukka on Shabbos too, why? After all, if you say because of the prohibition of demolishing, but there is no prohibition to take down (decorative) fruit. If because it’s Muktzah that Bein Hashmashos (for perhaps it’s still the ninth day), so it remains Muktzah the whole day, that can’t be. After all, it’s only Muktzah on the ninth day because it was Muktzah Bein Hashmashos, so we don’t say two times ‘because’ (i.e., it should be Muktzah the tenth day ‘because’ it’s Muktzah Bein Hashmashos, and it was Muktzah then on the ninth ‘because’ it was Muktzah the Bein Hashmashos the night before.)**

**Tosfos answers: the reason to forbid it is because of the prohibition of ‘preparation’ (like we have in the beginning of the Mesechta regarding an egg laid on Yom Tov after Shabbos that is forbidden, since the day Shabbos, when the egg became finished, prepared the egg for Yom Tov). So, since it wasn’t fit on Friday Yom Tov, which is the ninth day, and if it becomes permitted on Shabbos, it’s like it was prepared on Yom Tov for Shabbos, since it’s like it’s born, since it only becomes fit now on Shabbos and not earlier on Yom Tov. For this reason, when Simchas Torah falls out after Shabbos, people refrain from eating the Esrog. After all, since it was forbidden on Shabbos, and also, it would be fit for the Mitzvah if Eliyahu would come and say that Beis Din made Elul an extra day (and it’s really the seventh day, which still has the mitzvah of Luluv and Esrog). Therefore, if you would eat it on Simchas Torah, it would come out that Shabbos has prepared it to be eaten on Yom Tov.**

R’ Menasya b. Rava answers: that part of the Braisa refers to regular Sukkos, and not the ones made for Mitzvos.

**Tosfos points out: according to what we assume now that this is Muktzta because it's a prohibition (to demolish it), the Gemara could have asked; how can a condition remove it from being Muktzta? Rather, it wasn't concerned to ask it since we won't remain by this assumption in the Gemara's conclusion, but it brought out the truth (that there is another question to ask, as the Gemara continues).**

The Gemara asks: is it really true that a Sukka made for the Mitzvah can't have a condition on it? After all, the Braisa says; if you make a Sukka properly and hang up decorative tapestry and hung up nuts, almonds, apricots, pomegranates, grape clusters, wine, oil, flour (in glass jars) and crowns made from stalks; it's forbidden to partake in them until after Shmini Atzeres, however, if you make a condition, it works.

Abaya and Rava answer: we refer to making a condition that you don't separate yourself from it (i.e., to refrain from using it) for the whole Bein Hashmashos, therefore, it never gets the Kedusha of the Sukka (since you didn't completely designate it for the Mitzvah). However, you have no choice by the Sukka and it gets Kedusha (since you're definitely separated from it the whole Bein Hashmashos, since it's prohibited to dismantle), it becomes Muktzta automatically for all seven days.

**Tosfos asks: from here it implies that the prohibition of the Sukka is because of Muktzta. The same is implied from the Gemara in Shabbos that says, once it's Muktzta for its Mitzvah, it's Muktzta for its prohibition (of demolishing). However, earlier we said the prohibition comes from the Pasuk (that compares Chagiga to Sukka). Just as Chagiga is Hashem's, so is Sukka. So, it's a Torah prohibition to partake in the Sukka (and not only the rabbinical prohibition of Muktzta).**

**R' Tam answers: the Pasuk only compares Chagiga (that's for Hashem) to Sukka (that is also only for Hashem), for the minimal amount needed for a Sukka, like two walls, and a Tefach for the third wall. However, if you make four complete walls, all the extra walls (that are more than the minimal amount) don't have the Torah's prohibition. Therefore, the extra walls only have the prohibition of Muktzta.**

**The Ri answers: the Pasuk that compares Chagiga (that's for Hashem) to Sukka (that is also only for Hashem) is only applicable while the Sukka is standing. However, that Drasha is not applicable when it falls down. Therefore, the Gemara could have asked here; why is it forbidden because of that Pasuk after it fell down? After all, this is the way we established the case (that the Sukka collapsed). However, the Gemara cuts to the truth that it's anyhow is prohibited because of Muktzta.**

The Gemara asks: why is this any different than separating seven Esrogim for seven days? After all, Rav holds that you can be Yoitza for that day and eat it then. R' Assi says that you're only allowed to eat it the next day. (However, no one holds that it's forbidden all seven days.)

**Tosfos points out: that Rav is not exact (that you can always) eat it immediately, since the Esrog on the first day is forbidden the whole day until the next. Rav and R' Assi only argue about the other days.**

The Gemara answers: by Esrogim, there is no Mitzvah at night. Therefore, it separates the obligation of the days, and we consider each day as a separate Mitzvah. However, (the Sukka's obligation is continuous) since you don't have (unobligated) nights that separate obligations, so we consider the whole continuous time of Sukka as one long day.