

## OVERVIEW of the Daf

1) **MISHNAH:** Beis Shammai and Beis Hillel dispute the permissibility of transporting non-food items on Yom Tov. **Slaughtering a Korban Olah on Yom Tov**

A Baraisa, cited before R' Yitzchak bar Avdimi, teaches that one who slaughters a Korban Olah on Yom Tov is liable for violating Yom Tov.

R' Yitzchak bar Avdimi asserts that the Baraisa follows the strict opinion of Beis Shammai but according to Beis Hillel the slaughterer is not liable because it is permitted to perform even non-food related activities.

Rabbah challenges R' Yitzchak bar Avdimi's understanding of the dispute and submits that the point of dispute revolves around the question of whether issues of carrying and eruv apply to Yom Tov.

R' Yosef demonstrates that Rabbah's suggestion is untenable.

R' Yochanan also understands the dispute to be related to the question of whether it is permitted to carry for non-food purposes.

2) **MISHNAH:** Beis Shammai and Beis Hillel dispute whether it is permitted to deliver challah and meat gifts to a kohen on Yom Tov.

3) **Clarifying the dispute**

The Gemara initially assumes that when the Mishnah refers to separating the gifts before Yom Tov the animal was also slaughtered before Yom Tov, and when the Mishnah refers to gifts that were separated on Yom Tov it refers to when the animal was slaughtered on Yom Tov. This would lead to the conclusion that the Mishnah follows the opinion of Acheirim.

Rava explains that both cases of the Mishnah refer to where the animal was slaughtered before Yom Tov.

Although this explanation seemingly follows R' Yehudah, the Gemara explains how it is also consistent with Acheirim.

R' Yehudah in the name of Shmuel rules that the halacha follows R' Yosi who permits delivering gifts to kohanim on Yom Tov.

A related incident is presented.

4) **Crumbling mustard pods**

Rava bar R' Chanan was asked whether it is permitted to crumble mustard pods to eat the seeds on Yom Tov. Rava bar R' Chanan did not know the answer, and when he asked Rava he was told that it is permitted.

Abaye challenged Rava's ruling from our Mishnah. ■

## Distinctive INSIGHT

Which **מלאכות** are permitted due to **מתוך**?

מתוך שהותרה הוצאה לצורך הותרה נמי שלא לצורך

The Torah explicitly allows **מלאכה** necessary for food preparation on Yom Tov (Shemos 12:16). The Mishnah presents a dispute between Beis Hillel and Beis Shammai whether we have a concept called **מתוך** to extend the dispensation of carrying on Yom Tov beyond food context and even allow non-food items to be carried in the public domain on Yom Tov. Although the Mishnah only discusses carrying, our sugya extends the rule of **מתוך** to apply to any **מלאכה** which is permitted on Yom Tov. The Gemara explicitly states that if Beis Hillel allows **מתוך**, it would result in permitting slaughtering an animal beyond a food preparation situation, and permit the slaughter of an olah offering (which is not eaten by people)

The halacha recognizes the concept of **מתוך**, in accordance with Beis Hillel. However, we apply this extension only in the cases of carrying (**הוצאה**) and lighting a fire (**הבערה**). All other **מלאכות** which are permitted for food preparation are only allowed in that context alone, and not in the context in non food-preparation cases. Pri Megadim notes that our sugya is not accepted according to the halacha, because here we see that **מתוך** would permit even slaughter of an Olah according to Beis Hillel.

(Continued on page 2)

## REVIEW and Remember

1. Why is it permitted to carry a child on Yom Tov?  
\_\_\_\_\_
2. Explain **מתוך שהותרה לצורך הותרה נמי שלא לצורך**.  
\_\_\_\_\_
3. Why is separating challah permitted, but not the delivery of the challah to the kohen?  
\_\_\_\_\_
4. What is R' Yosi's opinion regarding sending challah, gifts, and terumah to a kohen on Yom Tov?  
\_\_\_\_\_

Today's Daf Digest is dedicated by  
**לע"נ גיטל רוזא בת ר' אברהם זאב הכהן**  
and  
**צבי בן בןציון**

# HALACHAH Highlight

## Carrying on Yom Tov

בית שמאי אומרים אין מוציאין לא את הקטן ולא את הלולב ולא את ספר תורה לרשות הרבים ובית הלל מתירין

Beis Shammai says it is prohibited to take out a child, a lulav and a Sefer Torah into a public domain but Beis Hillel permits the practice.

The Rosh<sup>1</sup> cites Teshuvos HaGaonim who rules that one is not permitted to carry keys because they do not serve a Yom Tov need. The Beis Yosef<sup>2</sup> cites other authorities who rule that it is permitted because it is considered to be a Yom Tov need. Since the alternative is to leave the house or the safe unlocked, a person will be uneasy from fear. Hence, carrying the keys which alleviates that fear is considered a Yom Tov need.

The Rema<sup>3</sup> rules in accordance with the lenient opinion. The Taz<sup>4</sup> challenges this ruling because a majority of Poskim follow the strict position cited by Rosh. The Magen Avrohom<sup>5</sup> also challenges the ruling of Rema from the Maharshal, who notes that it is not permitted to desecrate Yom Tov to prevent a loss. Mishnah Berurah<sup>6</sup> writes that it is appropriate for a person to be strict in this matter.

Notwithstanding the above, the custom<sup>7</sup> is to be lenient regarding house keys. One reason for the lenient custom is based on the explanation of the Shulchan Aruch HaRav<sup>8</sup>. He writes that the only restriction is carrying a key that locks away items that are not needed for Yom Tov, e.g. a key to a safe containing money, but it is permitted to carry a

(Insight...Continued from page 1)

Rambam (Hilchos Yom Tov 1:4) writes that the only two categories where we apply מתוך are הוצאה and הבערה. However, acts such as slaughtering an animal, baking and kneading may not be done on Yom Tov other than for the purpose of preparing food. Maggid Mishnah points out that according to Rambam מלאכה on Yom Tov falls into one of three categories. מלאכות such as building or weaving which have no connection to food preparation may not be done on Yom Tov. One who does any of these actions would be liable for מלקות even if he does the act to prepare food. Acts which are specifically part of the food preparation process may be done in order to prepare food. This includes slaughtering and baking. The third category includes the acts of carrying and igniting. These are allowed even when done for purposes other than for food. This is where we apply מתוך. ■

house key that protects items that are needed for Yom Tov. The Be'er Moshe<sup>9</sup> limits this leniency to where no one is left in the house, but if someone is in the house the leniency should not be utilized. ■

1. רא"ש ביצה פ"א סי' י"ח
2. בית יוסף או"ח סי' תקל"ח ד"ה ומ"ש רבינו במפתח
3. רמ"א שם סע' א'
4. ט"ז שם סק"א
5. מג"א שם סק"ב
6. מ"ב שם סק"ו
7. ע' ערוה"ש סע' ה' ושו"ת באר משה ח"ג סי' צ"ב וש"כ פי"ט סע' ח'
8. שו"ע הרב שם סע' א'
9. שו"ת באר משה הנ"ל ■

# STORIES Off the Daf

## The Histalkus of the Chasam Sofer, ז"ל

מתוך שהותרה הוצאה לצורך הותרה נמי שלא לצורך

On today's daf we find that Beis Hillel holds that since carrying is permitted for the purpose of נפש אוכל on Yom Tov, it is also permitted to carry for purposes that have nothing to do with נפש אוכל. This principle is abbreviated as מתוך as is quoted in full above, "Since (מתוך) carrying has already been

permitted for the purpose of נפש אוכל, it has been permitted not for the purpose of נפש אוכל."

During the last year of the life of the Chasam Sofer, ז"ל, his students asked that he learn Masseches Beitzah with them.

The gadol said to his students, "You must know that it is to your disadvantage that you've chosen that particular masechta. But seeing as it is what you all prefer and you are determined that I learn it with you, I will do so."

They began their study, and when they reached Beitzah 12, the daf that

discusses the concept of מתוך the Chasam Sofer passed away and his holy soul ascended to the yeshivah shel ma'alah.

His students all agreed that what had happened was alluded to in the words of Chazal in Berachos 31a: "A person should only depart from his friend while involved in "מתוך" of halachah: אל יפטור אדם מחבירו אלא מתוך דבר הלכה.

Somehow, the Chasam Sofer had known that when he reached the principle of מתוך in Masseches Beitzah, he would take his leave of his students! ■

