



day he cannot find them there, and he found fledglings before the nest, they are prohibited, as they might be fledglings other than the ones he designated and left inside the nest. But if there are only those fledglings in the immediate vicinity, they are permitted, as it can be assumed that these are the ones he designated inside the nest.

1:5 Beit Shammai say: One may not remove the shutters [terisin] of a store on a Festival, due to the prohibition against building and demolishing. And Beit Hillel permit one not only to open the shutters, but even to replace them. Beit Shammai say: One may not take a large pestle from a mortar, which is normally used for crushing wheat in the preparation of porridge, for any other purpose on a Festival, e.g., to cut meat on it; and Beit Hillel permit it. Likewise, Beit Shammai say: One may not place an unprocessed hide before those who will tread on it, as this constitutes the prohibited labor of tanning on a Festival. And one may not lift the hide from its place, as it is considered muktze, unless there is an olive-bulk of meat on it, in which case it may be carried on account of its meat; and Beit Hillel permit it in both cases. Beit Shammai say: One may carry out on a Festival neither a minor child, nor a lulav, nor a Torah Scroll into the public domain, as none of these are required for the preparation of food; and Beit Hillel permit it.

1:6 The separation of halla is permitted on a Festival, as one is permitted to prepare dough and bake it on a Festival, and bread may not be eaten without first separating halla. Beit Shammai say: One may not bring separated halla or any of the other priestly gifts, i.e., the foreleg, the jaw, and the maw of a slaughtered animal, to a priest on a Festival, though it is permitted to separate them from an animal slaughtered on a Festival. This is prohibited regardless of whether they were separated last evening, i.e., before the Festival, or whether they were separated today. And Beit Hillel permit it. Beit Shammai said to Beit Hillel: This halakha can be derived by an analogy: Halla and the other gifts are both considered a gift to the priest, and likewise teruma separated from produce is also a gift to the priest. Just as you agree that one may not bring teruma to a priest on a Festival, so too, one may not bring the other gifts. Beit Hillel said to them: No, this analogy is incorrect. If you said that you derive the halakha from teruma, where its separation is not allowed on the Festival, how will you say the same with regard to the gifts from an animal or halla, concerning which their separation is allowed on the Festival? Since it is not prohibited to separate these gifts, they may likewise be brought to a priest.

1:7 Beit Shammai say: Spices may be pounded on a Festival in a slightly unusual manner, with a wooden pestle, and salt may be pounded only with an earthenware flask or with a wooden pot ladle, in a manner very different from that of a weekday. And Beit Hillel say: Spices may be pounded in their usual manner, even with a stone pestle, and as for salt, although it must be pounded in an irregular manner, a slight modification such as pounding it with a wooden pestle is enough to render the act permitted.

1:8 With regard to one who selects legumes on a Festival by separating the edible and inedible portions, Beit Shammai say: He may select food and eat it immediately, while leaving the refuse. And Beit Hillel say: He may select in

his usual manner, in his lap, with a tray, or with a large vessel, but he may not do so with a tablet, nor with a winnow, nor with a sieve, as these vessels are specially designed for selecting, which gives his action the appearance of a weekday activity. Rabban Gamliel says: One may even wash the legumes in water and skim off the refuse floating on top.

1:9 Beit Shammai say: One may send only portions of prepared food on a Festival, but not any other gifts. And Beit Hillel say: One may even send gifts of domesticated animals, undomesticated animals, and fowl, whether alive or slaughtered. Similarly, one may send wines, oils, and vessels of flour, and even legumes, but not grain, which is unfit for use, as one may not grind it on the Festival. And Rabbi Shimon permits sending gifts even in the case of grain, as it can be made into porridge without being ground.

1:10 One may send clothes, whether they are sewn or whether they are unsewn, and even if they contain diverse kinds, a prohibited mixture of wool and linen [sha'atnez]. But one may do so only if they serve the purposes of the Festival. However, one may not send a spiked sandal, which has nails fixed to it, as the Sages decreed that one may not wear a sandal of this kind on a Shabbat or Festival, nor an unsewn shoe, which is not suitable for a Festival. Rabbi Yehuda says: One may not even send a white shoe, which people do not usually wear, because it requires an artisan to paint it black. This is the general principle: Anything that one may use on a Festival, one may send it.

2:1 With regard to a Festival that occurs on Shabbat eve, one may not cook on the Festival with the initial intent to cook for Shabbat. However, he may cook on that day for the Festival itself, and if he left over any food, he left it over for Shabbat. The early Sages also instituted an ordinance: The joining of cooked foods [eiruv tavshilin], which the mishna explains. One may prepare a cooked dish designated for Shabbat on a Festival eve and rely on it to cook on the Festival for Shabbat. The tanna'im disagreed with regard to the details of this ordinance: Beit Shammai say: For the purpose of the joining of cooked foods one must prepare two cooked dishes, and Beit Hillel say: One dish is sufficient. And they both agree with regard to a fish and the egg that is fried on it that these are considered two dishes for this purpose. If one ate the food prepared before the Festival as an eiruv and none of it remained for Shabbat, or if it was lost, he may not rely on it and cook with the initial intent to cook for Shabbat. If he left any part of the eiruv, he may rely on it to cook for Shabbat.

2:2 If a Festival occurs directly after Shabbat, i.e., on a Sunday, and one wishes to behave in a proper manner and purify himself and his vessels in honor of the Festival, Beit Shammai say: One must immerse everything before Shabbat, and Beit Hillel say: Vessels must be immersed before Shabbat, but a person may immerse himself even on Shabbat.

2:3 And Beit Shammai and Beit Hillel both agree that one may bring ritually impure water into contact with ritually pure water in stone vessels on Shabbat in order to purify the water. Impure water can be purified if it is placed into a vessel that does not contract ritual impurity, such as a stone vessel, and then lowered with the vessel into a ritual bath. The water becomes purified when it comes into contact with the water of the ritual bath. Although this is

not considered proper immersion, water may nevertheless be purified in this manner. However, one may not immerse the impure water in a ritually impure vessel in order to purify the vessel at the same time. Likewise, one may immerse on a Festival from one principle to another, and from one group to another, as will be explained in the Gemara.

2:4 Beit Shammai say: One may bring peace-offerings on a Festival, but one may not place his hands on them, as this is considered using animals, which is prohibited on a Festival by rabbinic decree. However, one may not bring burnt-offerings, apart from the obligatory daily and additional offerings of the day, because burnt-offerings are consumed entirely on the altar and not by people, and slaughter is permitted on a Festival only for the purpose of human consumption. And Beit Hillel say: One may bring both peace-offerings and burnt-offerings, and one may even place his hands on them.

2:5 Beit Shammai say: A person may not heat water on a Festival in order to wash his feet unless it is also fit for drinking, as they hold that kindling a fire on a Festival is permitted only for the sake of preparing food, but not for washing. But Beit Hillel permit one to kindle a fire on a Festival even for washing. A person may kindle a large fire and warm himself at it.

2:6 Rabban Gamliel was stringent about three things in accordance with the statement of Beit Shammai: One may not insulate hot food on a Festival for Shabbat ab initio, but rather one ought to do so on the eve of the Festival; and one may not set up a metal candelabrum that fell on a Festival; and one may not bake thick loaves on a Festival but only thin ones, due to the great effort entailed in preparing the former. Rabban Gamliel said: From the days of my father's household they would never bake thick loaves on a Festival, but only thin ones. The Sages said to him: What shall we do for your father's household, who were stringent with themselves but lenient with all of the Jewish people, to allow them to bake thick loaves and cakes baked on coals.

2:7 Rabban Gamliel also said three things as leniencies, in opposition to the view of most of the Sages: One may sweep the room of the couches on a Festival, i.e., the dining room, where they would recline on couches to eat, as there is no concern that by sweeping the room one might come to fill in the holes and level the ground. And one may place incense consisting of fragrant herbs on burning coals in order to perfume one's house on a Festival. And one may prepare a whole kid goat, meaning a kid goat roasted whole, with its entrails over its head, on the night of Passover, as was the custom when they roasted the Paschal lamb in the Temple. However, the Rabbis prohibit all three practices: It is prohibited to sweep lest one come to level the ground, it is prohibited to burn incense because it does not meet the criteria of permitted food preparation, and it is prohibited to eat a kid that was roasted whole on the night of Passover because it would appear as if he were eating consecrated food outside the Temple.

2:8 There are three things that Rabbi Elazar ben Azarya permits and the Rabbis prohibit: His cow would go out on Shabbat with a decorative strap between its horns. Rabbi Elazar holds that such a strap is considered an ornament for the cow rather than a burden, whereas the Sages view it as a burden. And one may comb [mekardin] an animal with a fine comb on a Festival in order to remove

ticks and dirt from its hair; the Rabbis prohibit this due to a concern that he might thereby come to wound or bruise the animal. And one may grind pepper needed on the Festival even in its own mill, although this appears similar to a weekday labor. Rabbi Yehuda says: One may not comb an animal to remove ticks and dirt from its hair on a Festival because this certainly creates a wound, but one may brush it with a wooden comb, as its blunt teeth do not wound the animal. But the Rabbis say: One may not comb, nor may one even brush.

2:9 The aforementioned pepper mill is a composite vessel, and each of its parts must be considered independently with respect to ritual impurity. It is susceptible to ritual impurity because of each of the three vessels of which it is comprised: It is susceptible to impurity because it is a wooden receptacle, it is susceptible to impurity because it is a metal vessel, and it is susceptible to impurity because it is a sieve.

2:10 A child's wagon, with which he plays and upon which he also sits, is susceptible to ritual impurity imparted by treading. It is considered a fixed seat of the child, so that if the child is a zav and he sits on the wagon, it contracts the ritual impurity imparted by the treading of a zav. And this wagon may be handled on Shabbat, as it is considered a vessel. And it may be dragged on the ground on Shabbat only upon cloth, a stone pavement, or the like, as otherwise it would create a furrow when dragged, and one would be liable due to the prohibited labor of plowing. Rabbi Yehuda says: For this reason, no vessels may be dragged on the ground on Shabbat except for a wagon, which is permitted because its wheels do not make a furrow in the ground but merely press the earth down. Since no earth is moved from its place, this is not considered digging or plowing on Shabbat.

3:1 One may not trap fish from their ponds on a Festival even with the intention of eating them, as this falls into the category of hunting, a type of labor that is not permitted on a Festival. Nor may one place food before them, as it is not his duty to feed them; rather, they maintain themselves by eating smaller fish or different types of algae that grow in the water. However, one may trap an animal or a bird from their enclosures [beivarim], as they are viewed as already captured, and therefore the action is not considered an act of hunting. And one may also place food before them as one does for other household animals. Rabban Shimon ben Gamliel says: Not all enclosures are identical with respect to the halakhot of hunting. This is the principle: With regard to any animal inside such an enclosure whose trapping is inadequate, meaning that the enclosure is large and contains hiding places so that it is still necessary to pursue and apprehend the animal, it is prohibited for one to catch it; and with regard to any animal whose trapping is not inadequate, as it is possible to seize it immediately without having to engage in further pursuit, it is permitted for one to catch it.

3:2 If traps for animals, birds, and fish were set on the eve of a Festival, one may not take anything from them on the Festival, unless he knows that the animals found in the traps had already been caught on the eve of the Festival. And an incident is related where a certain gentile brought fish to Rabban Gamliel, and the latter said: The fish are permitted, but I do not wish to accept them from him, as I despise him.

3:3 If an animal is in danger of dying, in which case its meat would be prohibited as the animal had not been properly slaughtered, and one wishes to slaughter it in the hope that it will be found fit for eating and he will be spared a loss, he may not slaughter it on a Festival unless there is still time in the day for him to eat an olive-bulk of roasted meat from the animal, so that it is possible to say that he slaughtered the animal for the sake of the Festival. Rabbi Akiva says: There need not be enough time for him to roast it; rather, it is sufficient even if there is only time to eat an olive-bulk of raw meat from the place where the animal is slaughtered, i.e., from its neck, without going to the trouble of removing its hide and roasting it. If one slaughtered an animal on a Festival in the field, he may not bring it to his house on a pole or on a set of poles carried by two people, as this appears similar to a weekday activity. Rather, he must alter his usual weekday manner of performing this action and bring it in by hand, limb by limb. A male firstborn of cattle, sheep, or goats belonging to a Jew is sanctified from birth and must be given to a priest to be sacrificed on the altar in the Temple. If a firstborn animal acquired a physical blemish that disqualifies it from being sacrificed as an offering, it still must be given to a priest, but it may be redeemed, slaughtered, and eaten as non-sacred meat.

3:4 If a firstborn animal fell into a cistern on a Festival, and there is concern that it might die there, Rabbi Yehuda says: An expert in these matters goes down into the cistern and examines the animal. If it has a permanent blemish, owing to which it may be slaughtered and eaten, he may raise it from the cistern and slaughter it; but if it does not have a blemish, or if its blemish is temporary, he may not slaughter it. Rabbi Shimon says: Even if it has a blemish, it is prohibited to slaughter it, as any firstborn animal whose blemish is not perceptible while it is still day, i.e., on the day before the Festival, is not considered to be among the animals prepared prior to the Festival for use on the Festival.

3:5 With regard to an animal that died, one may not move it from its place on a Festival. And such an incident once occurred and they asked Rabbi Tarfon about it. And on that same occasion they also asked him about halla that had been separated from dough and then became ritually impure on a Festival. Such halla is not fit to be eaten by anyone, nor may it be used in any other manner, e.g., as animal feed or as fuel for a fire, on that day. Rabbi Tarfon entered the study hall and inquired about these matters, and the Sages said to him: One may not move them from their place.

3:6 One may not register to have a portion of an animal on a Festival ab initio, since it is prohibited to divide up an animal into portions for different people, as this is similar to conducting business, a weekday activity, on a Festival. But one may register for the animal on the eve of the Festival, and then those who registered for the animal may slaughter and divide it between them on the Festival itself in accordance with the agreement reached the day before. The next day, each pays the slaughterer according to his portion of the animal. Rabbi Yehuda says: A person selling meat on a Festival who wishes to know its weight in order to determine its price may not weigh it against regular weights in the ordinary weekday manner, but he may weigh the

meat against a vessel or against a cleaver [kofitz] and then calculate the weight of the meat by weighing the vessel or cleaver later. And the Rabbis say: One may not look at the pans of a balance scale at all, meaning that they may not be used for weighing in any manner or for any other purpose.

3:7 One may not sharpen a knife on a Festival in the ordinary weekday manner. However, one may do so in an unusual fashion, e.g., to run one knife over another, thereby sharpening the blade. A person may not say to a butcher on a Festival: Weigh for me a dinar's worth of meat, since if he mentions a sum of money, it looks like a commercial transaction. But the butcher may slaughter an animal and apportion it among his customers without stipulating a price.

3:8 One person may say to another on a Festival: Fill this vessel for me, and I will return its contents or reimburse you after the Festival, but he may not ask him to fill the vessel in a particular measure. Rabbi Yehuda says: If it was a measuring utensil, he may not fill it. There was an incident involving Abba Shaul ben Botnit, a Sage who was also a grocer, who would fill his measures on the eve of a Festival and give them to his customers on the Festival. In this way he would know exactly how much he had given each person, without conducting any measurements on the Festival itself. Abba Shaul, a Sage distinct from Abba Shaul ben Botnit, says: He would do this even on the intermediate days of a Festival because of the clarity of the measures, i.e., in order to clarify precisely how much must be given to each customer, since the measurement is more precise once the foam of the liquid being measured has subsided. And the Rabbis say: Even on a weekday it is proper to do so, because of the draining of the measures. This method allows all the liquid to drain fully out of the seller's measuring utensil so that the amount is exact. A person may go on a Festival to a grocer from whom he is accustomed to buy and say to him: Give me eggs and nuts of such-and-such a number, as it is the manner of a homeowner to count this way in his own house. Counting eggs or nuts is not considered a commercial activity, as people regularly mention the number of eggs and nuts that they need.

4:1 One who brings wine jugs from one place to another place may not bring a large number of them in a basket or in a tub in the usual weekday manner on a Festival, as this is disrespectful of the Festival; but he may bring one or two barrels on his shoulder or carry them in front of himself. Similarly, one who brings straw for kindling or for feeding animals may not place the tub behind him while carrying it, as this is the usual weekday manner; but he may transport it in front of him in his hand, in an unusual fashion. And one may begin taking straw for kindling from the pile of straw, although he did not designate the pile for this purpose the day before; but one may not begin to take from the wood in the wood storage, a small yard behind the house where people store various items that they do not intend to use in the near future.

4:2 One may not take wood from a sukka on any Festival, not only on the festival of Sukkot, because this is considered dismantling, but one may take from near it. One may bring wood chopped from a tree the previous day from an unfenced field, but only from that which has been gathered into a pile before the Festival for the purpose of using it for kindling. However, scattered wood is muktze and may not be handled. And if one brings wood from a karpef used for

storage, he may bring even from the scattered wood, as it is considered a guarded courtyard rather than a field, and one does not remove even scattered items from his mind if they are stored inside such an enclosure. The mishna explains: What is a karpef? It is any enclosure that is near a city, but if it is far from a city, it is considered a field; this is the statement of Rabbi Yehuda. Rabbi Yosei says: Any fenced place into which one can enter only with a key is a karpef, even if it is located at a distance from a city, provided that it is within the Shabbat limit.

4:3 One may not chop wood on a Festival neither from beams intended for construction nor from a beam that broke on a Festival, although it no longer serves any purpose. And one may not chop wood on a Festival, neither with an ax, nor with a saw, nor with a sickle, as these are clearly craftsman's tools used on weekdays. Rather, one may chop only with a cleaver. Using this tool differs greatly from the weekday manner in which wood is chopped. If there is a house that is filled with produce and locked on all sides, and a hole formed in one of its walls or its roof, one may remove produce through the place of the hole. The produce is not considered muktze, even though one cannot reach it without the existence of the hole. Rabbi Meir says: One may even make a hole *ab initio* and take produce through that opening.

4:4 On a Festival, one may not hollow out a piece of clay to form a lamp into which he will place oil and a wick because he thereby creates a vessel. And similarly, one may not produce charcoal at all on a Festival because this is not labor for sustenance. And similarly, one may not cut the wick, as this is considered mending a vessel. Rabbi Yehuda says: If one requires a wick of a particular length, he may cut it by burning it in a fire but not by cutting it with a knife.

4:5 One may not break earthenware on a Festival. And one may not cut paper in order to roast salted fish on it. Earthenware shards or pieces of paper that have been soaked in water were placed on the metal surface or in the oven in which the fish was roasted, so that it would not be burned by the heat. And one may not sweep out anything that has fallen into an oven or stove that interferes with the baking, such as plaster. But one may press down and flatten any accumulated dust and ashes at the bottom of the oven, which might prevent it from lighting properly. And one may not draw two barrels together in order to place a pot on them, so that its contents will be cooked by a fire lit between the barrels. And one may not prop a pot that does not stand straight with a piece of wood, in order to prevent it from falling. And similarly, with a door. And one may not lead an animal with a stick in the public domain on a Festival; and Rabbi Elazar, son of Rabbi Shimon, permits it.

4:6 Rabbi Eliezer says: On a Festival, a person may remove a sliver from a pile of straw or from similar material that is before him, in order to clean with it between his teeth. And he may collect straw from a courtyard and kindle it, for anything in a courtyard is considered prepared for all purposes. The Rabbis say: He may collect these materials only from things placed before him in his house, as they are certainly prepared for all uses, and kindle them. With regard to objects lying in his courtyard, however, as their collection takes great effort, he certainly did not have them in mind the day before, and they

are therefore muktze.

4:7 The mishna states a different halakha: One may not produce fire, neither from wood, by rubbing one piece against another; nor from stones knocked against each other; nor from hot dirt; nor from tiles struck against each other; nor from water placed in round, glass vessels, which produces fire by focusing the rays of the sun. And similarly, one may not whiten tiles with a burning-hot heat in order to roast upon them afterward. And Rabbi Eliezer further stated the following leniency: A person may stand over objects in storage, such as produce that he has for some reason previously set aside from use, on Shabbat eve during the Sabbatical Year, during which no tithes are separated, which means one may take fruit on the following day without the need for any corrective measure, and say: From here, from these fruits, I will eat tomorrow. And the Rabbis say: He may not eat unless he marks the pile of fruit the day before and explicitly says: From here to there I will take.

5:1 One may lower produce, which had been laid out on a roof to dry, into the house through a skylight on a Festival, in order to prevent it from becoming ruined in the rain. Although it is a strenuous activity, it is permitted to do so on a Festival in order to prevent a financial loss; however, one may not do so on Shabbat. And one may cover produce inside a building with cloths to prevent damage due to a leak in the ceiling over it, and similarly one may cover jugs of wine and jugs of oil for the same reason. And one may place a vessel beneath a leak in order to catch the water on Shabbat, to prevent it from dirtying the house.

5:2 Any act for which one is liable due to a rabbinic decree made to enhance the character of Shabbat as a day of rest [shevut]; or if it is notable because it is optional, i.e., it involves an aspect of a mitzva but is not a complete mitzva; or if it is notable because it is a full-fledged mitzva, if it is prohibited on Shabbat, one is liable for it on a Festival as well. And these are the acts prohibited by the Sages as shevut: One may not climb a tree on Shabbat, nor ride on an animal, nor swim in the water, nor clap his hands together, nor clap his hand on the thigh, nor dance. And the following are acts that are prohibited on Shabbat and are notable because they are optional, i.e., which involve an aspect of a mitzva but are not complete mitzvot: One may not judge, nor betroth a woman, nor perform halitza, which is done in lieu of levirate marriage, nor perform levirate marriage. And the following are prohibited on Shabbat despite the fact that they are notable because of the full-fledged mitzva involved in them: One may not consecrate, nor take a valuation vow (see Leviticus 27), nor consecrate objects for use by the priests or the Temple, nor separate teruma and tithes from produce. The Sages spoke of all these acts being prohibited even with regard to a Festival; all the more so are they prohibited on Shabbat. The general principle is: There is no difference between a Festival and Shabbat, except for work involving preparation of food alone, which is permitted on a Festival but prohibited on Shabbat.

5:3 The status of animals and vessels on Festivals is as the feet of their owner, meaning that one's animals and vessels are governed by his own travel limitations on Shabbat and Festivals. In the case of one who delivers his

animal to his son or to a shepherd before the Festival to care for it, these are as the feet of the owner, rather than those of the son or the shepherd. Vessels that have been inherited by several brothers and have not been divided among them but are still owned jointly, if they are designated for the use of one of the brothers in the house and the other brothers have no part in them, these are as his feet, and they are subject to his travel limitations. And as for those that are not designated for any particular brother, these are as a place where they may all go. They are limited by the travel limitations of every one of the brothers, as when one brother made a joining of Shabbat boundaries [eiruv tehumin] and the others did not.

5:4 One who borrows a vessel from another on the eve of a Festival, it is as the feet of the borrower rather than the owner, as when the Festival began the vessel established its place of rest in possession of the borrower. However, if he borrowed it on the Festival itself, it is as the feet of the lender, since at the start of the Festival its place of rest was established in the possession of its owner. And similarly, a woman who borrowed spices from another to put in a dish, or water and salt to put in her dough, these foods, i.e., the dish and the dough, which contain ingredients belonging to both parties, are as the feet of both of them; they are limited by the travel limitations of both parties. Rabbi Yehuda exempts one from travel limitations in the case of water, because it has no substance in the mixture and therefore is not considered connected to the original owner.

5:5 A coal that one borrowed from another on the Festival is as the feet of the owner, and it may be carried on the Festival to any place where its owner may walk. Since it has substance, it is associated with its owner. But a flame that one lit from another's flame may be taken anywhere, as it has no substance. This essential difference between a coal and a flame has additional halakhic ramifications: If one uses a coal of consecrated property for a non-consecrated purpose, he is liable for misuse of consecrated property, since it has substance. But if one uses a consecrated flame, although according to rabbinic law one may not derive benefit from it *ab initio*, if one did benefit from it, he is not liable for misuse, since it does not have substance. Similarly, one who takes out a coal from a private domain to the public domain on Shabbat is liable for the prohibited labor of carrying, but one who takes out a flame is exempt. With regard to a cistern of an individual, water drawn from it is as the feet of the individual who owns the cistern, and the water may be carried only to those places where its owner is permitted to walk. And water drawn from a cistern belonging jointly to all the people dwelling in a particular town is as the feet of the people of that town. And water drawn from a cistern of those who come up to Eretz Yisrael from Babylonia, i.e., a public cistern, is as the feet of whoever fills his vessel with its water; the water has no defined boundary of its own since it is made available to all.

5:6 With regard to one who had produce in a different city beyond the Shabbat limit, and the residents of that city where the produce was located joined the Shabbat boundaries, enabling them to reach the owner's home on the Festival, and they wish to bring him some of his produce, they may not bring it to him. His produce is as his feet; since it is outside of his Shabbat limit,

it may not be taken from its place. However, if the owner placed an eiruv to enable travel to that city, the legal status of his produce is like his status with regard to the Shabbat limit. People from that city who also placed an eiruv may bring the produce to him, since he himself may walk to the produce and take it.

5:7 With regard to one who invited guests to visit him from a town beyond his Shabbat limit, and they joined the Shabbat boundaries to enable them to reach his house, they may not carry in their hands back to their town any portions they received from him as gifts. These portions are as the feet of the host, since they belonged to him on the eve of the Festival. This is true unless he transferred ownership of their portions to them on the eve of the Festival, in which case the gifts may be carried wherever the recipients may walk. On a Festival one may not water or slaughter desert animals, which graze mainly outside the town, as they are considered muktze. However, one may water and slaughter domestic animals. The mishna elaborates: These are considered domestic animals: Those that sleep in the city at night. Desert animals are those that sleep in the pasture and come into town only rarely.

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