



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Beitzah Daf Tes Vuv

AVAL LO SANDAL HAMESUMAR

- **Q:** Why can't this be sent? **A:** It may not be worn on Shabbos or Yom Tov, because of an incident in which it indirectly caused the death of many, many people. Since it may not be worn, it may not be sent.
 - **Abaye** said, a sandal hamesumar may not be worn but may be handled (it is not muktzeh). This can be learned from the fact that the Mishna must teach that it may not be sent. If it was muktzeh, it clearly could not be sent.

V'LO MINAL SHE'EINO TAFUR

- **Q:** Such a shoe has no use and is obviously assur!? **A:** The Mishna means to say, that even if it is somewhat attached, it is assur.

R' YEHUDA OMER AHF LO MINAL LAVAN

- A Braisa says, **R' Yehuda** allows the sending of a black shoe (that still needs to be smoothed), and **R' Yose** does not allow such black shoes (that are less than complete) to be sent.
 - The Gemara says that they do not argue. It all depended on the use and custom of the locale. In **R' Yehuda's** locale the leather faced the inside and smoothing was therefore unnecessary. By **R' Yose** it was necessary.

ZEH HAKLAL KOL SHENEI'OSIN BO B'YOM TOV

- **R' Sheishes** allowed the sending of tefillin on Yom Tov.
 - **Q: Abaye** asked, the Mishna says anything that can be used on Yom Tov may be sent, and tefillin have no use on Yom Tov!? **A:** The Mishna should be understood as allowing anything that has a use even during the week (i.e. it is fully complete) to be sent on Yom Tov.
 - **Abaye** said, once we mention the topic of tefillin, we will discuss it. If one is traveling and wearing his tefillin on Friday evening as Shabbos begins, he should cover them with his hand and continue to wear them until he reaches his house. Similarly, if he is in the beis medrash at that time, he should do the same.
 - **Q: R' Huna the son of R' Ika** asked, a Braisa says that in those cases he may only wear them until he reaches the first house of the city (not all the way to his house)!? **A:** The Braisa is discussing where that house is safe enough to leave the tefillin there. **Abaye** is discussing where it is not.
 - **Q:** If the house was not safe enough, even if he was not wearing the tefillin, he is allowed to put them on and wear them to his house!? **A:** The Braisa is discussing where the house is safe from dogs and thieves. **Abaye** was discussing where that first house was safe from dogs, but not from thieves. We would have thought that most thieves in a Jewish city are Jewish, and we need not be concerned that they would steal tefillin. **Abaye** therefore teaches that we can't assume that, and the tefillin should therefore be worn to his house.

HADRAN ALACH PEREK BEITZAH SHENOLDA!!!

PEREK YOM TOV -- PEREK SHEINI

MISHNA

- When Yom Tov falls on a Friday, one should not cook on Friday specifically for Shabbos. Rather, he should cook for Yom Tov, and if there is left over, it can be used for Shabbos.
- One may make an “eiruv tavshilin” on Erev Yom Tov, and through that, he may cook on Yom Tov for Shabbos. **B”S** say the eiruv tavshilin must consist of 2 cooked dishes. **B”H** say one cooked dish is sufficient. They both agree that a roasted fish with egg on it is considered to be 2 dishes.
- If the eiruv was eaten or lost before all the preparations for Shabbos were complete, the Halacha becomes as if no eiruv was made. If even a drop of the eiruv is left over, he may cook for Shabbos based on that piece.

GEMARA

- **Q:** Where do we learn this concept of eiruv tavshilin (i.e. what was the basis for this Rabbinic institution)? **A:** **Shmuel** said, the pasuk says “zachor es yom haShabbos likadsho”. This teaches that one must do something (make the eiruv tavshilin) to remember Shabbos when it is at risk to be forgotten (when it falls immediately following a Yom Tov, when there may be no food left).
 - **Q:** Why did the **Rabanan** institute the eiruv? **A:** **Rava** said, so that he will remember to make sure there is enough food for Yom Tov as well as the Shabbos to follow. **R’ Ashi** said, so that people will say, we are not even allowed to bake from Yom Tov for Shabbos, so clearly we may not bake from Yom Tov for weekday.
 - **Q:** According to **R’ Ashi**, it makes sense why the eiruv must be made before Yom Tov, to teach that we may not prepare from Yom Tov for Shabbos. However, according to **Rava**, the eiruv should be allowed to be made on Yom Tov, as long as it is done before the meal, so that it reminds one to leave over food for Shabbos!? **A:** This is correct. The only reason it must be done before Yom Tov is so that it not be forgotten to be done altogether.
- **R’ Eliezer** says the source for the concept is from the pasuk that says “eis asher tofu eifu, v’eis asher tivashlu basheilu”. This teaches that baking and cooking may be “added on” to something that had already begun. The **Rabanan** instituted the eiruv to be this item that has already begun.
- A Braisa says, **R’ Eliezer** was once giving shiur on Yom Tov and groups of people began leaving during the shiur. He was upset at each group, saying that they are forsaking Olam Habah (by leaving the learning) for Olam Hazei (to go and eat). He highly praised the group that remained until the end.
 - **Q:** How could he be upset at them? There is an obligation of Simchas Yom Tov!? **A:** He followed his own view that the obligation is optional, not mandatory. As we find a Braisa where **R’ Eliezer** says one may be yotzeh that mitzvah with either eating and drinking, or by sitting and learning. **R’ Yehoshua** says the day should be split – partly for Hashem (learning) and partly for oneself (eating and enjoying).
 - Both views are based on the fact that one pasuk says “Atzeres LaShem” and another pasuk says “Atzeres tihiyeh lachem”. **R’ Eliezer** says it is either fully for Hashem or fully for oneself, and **R’ Yehoshua** says it should be split.
 - In the story above, **R’ Eliezer** quoted a pasuk which told the people to send food to those who had nothing prepared. **R’ Chisda** said, this refers to people who did not make an eiruv tavshilin. **Others** said this refers to people who didn’t have food with which to leave an eiruv. However, if one did have, but didn’t make the eiruv, he is negligent and one need not help him.
 - The pasuk he quoted ends off by saying “the joy of Hashem is your security”. **R’ Yochanan in the name of R’ Eliezer the son of R’ Shimon** explained, Hashem says to the Yidden, borrow so that you can properly honor the Yom Tov, and trust in Me that I will repay your loans.
 - **R’ Yochanan in the name of R’ Eliezer the son of R’ Shimon** said, if one wants his property to last, he should plant “eder” trees in them (they are expensive and people will therefore always know who they belong to, which will prevent someone else from claiming the field as their own). A Braisa states this theory as well.