



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

Beitzah Daf Yud Zayin

- A Braisa says, when Shabbos falls on Rosh Chodesh or on Chol Hamoed, the regular shmoneh esrei of Shabbos is said by maariv, shachris and mincha, and yaaleh v'yavo is added in "ritzei". If yaaleh v'yavo is forgotten, the shmoneh esrei must be repeated. **R' Eliezer** says it is added in the bracha of "modim". With regard to mussaf, it begins like Shabbos, ends like Shabbos, and makes mention of the special day (Rosh Chodesh or Chol Hamoed) in the middle. **R' Shimon ben Gamliel** and **R' Yishmael the son of R' Yochanan ben Brokah** say, that even by maariv, shachris and mincha, the special day is mentioned in the middle bracha.
 - **R' Huna** said, we do not pasken like this pair (**R' Shimon ben Gamliel** and **R' Yishmael the son of R' Yochanan ben Brokah**).
- **R' Chiya bar Ashi in the name of Rav** said, when a 2 day Yom Tov falls on Thursday and Friday, a person may make an eiruv techumin on each day of Yom Tov on a condition (if today is weekday, the eiruv should take affect, and if today is Yom Tov, this eiruv should be meaningless). In that way, he is sure to have made an eiruv. **Rava** said one may make an eiruv tavshilin in the same fashion.
 - **Rav** would surely agree with **Rava**, that an eiruv tavshilin may be made in this way. However, **Rava** would not agree with **Rav** regarding an eiruv techumin, because he holds that the **Rabanan** only allowed this leniency for an eiruv tavshilin, and not for an eiruv techumin.
- A Braisa says, one may not bake from one day of Yom Tov for the next. In truth they said, a woman may cook a full pot of meat on Yom Tov even if she only needs one piece for that day. Similarly, a baker may boil up a whole barrel of water even if he only needs one bottle of hot water. However, one may only bake on Yom Tov exactly what is needed for that day. **R' Shimon ben Elazar** says, a woman may fill up an entire oven with bread even if she only needs one loaf for that day, because an oven bakes better when it is full.
 - **Rava** said, the Halacha follows **R' Shimon ben Elazar**.
- **Q:** When a person forgets to make an eiruv tavshilin, is it only he who is assur to bake, or is his flour assur to be baked as well? The difference would be, if he wanted someone to bake it for him, would he have to transfer ownership of the flour to them or not? **A:** A Braisa clearly says that one who forgets to make an eiruv tavshilin must transfer ownership of his flour to someone else, if he wants them to bake for him.
- **Q:** If one who forgot to make an eiruv baked anyway, are the items he made assur to eat? **A:** The Braisa quoted above makes no mention of the food being mutar if he baked it anyway. It must mean that it would be assur if he baked it anyway.
 - **Q: R' Ada bar Masna** said, maybe the Braisa only discusses methods of permissibility, and not cases of issur!? **A:** A Braisa says that if one ate his eiruv before he cooked for Shabbos, and therefore makes a "trick" and adds more to the pot that he is cooking for Yom Tov so that there is leftover for Shabbos, the food is assur. Presumably, the same would be when one purposely baked, as in the case of the question above.
 - **Q: R' Ashi** said, it may be that the **Rabanan** were more machmir on someone who tried to make something "mutar" by using a trick than on someone who simply went against Halacha!? **Q2: R' Nachman bar Yitzchak** said, it may be that this Braisa follows the view of **B"S** according to **Chananya**, which takes a very stringent approach regarding eiruv tavshilin. However, **B"H** argue, and are more lenient. Therefore, it may be possible that according to **B"H** even one who

intentionally bakes after not making an eiruv tavshilin may eat the food that he baked!? **A:** A Mishna says that if one separates ma'aser on Shabbos (when it may not be done): if it was done b'shogeg, he may eat the food; if it was done b'meizid, it may not be eaten. We can learn from here that the food baked without the eiruv tavshilin will be assur.

- **Q:** It may be that the Mishna there prohibits the food only when he has other food to eat!? **A:** A Mishna says that if one toivels his keilim on Shabbos (when it may not be done), if it was done b'meizid, the keilim may not be used. We can learn from here that the food baked without the eiruv tavshilin will be assur.
- **Q:** It may be that the Mishna only prohibits the keilim when he has others to use, or has access to others that he can borrow!? **A:** A Mishna says, if one cooks on Shabbos b'meizid, the food is assur. We can learn from here that the food baked without the eiruv tavshilin will be assur.
 - **Q:** It may be that the issur of Shabbos is different because it is an issur D'Oraisa!?

B"S OMRIM SHNEI TAVSHILIN

- Our Mishna does not follow the Tanna of the following Braisa. The Braisa says, **R' Shimon ben Elazar** says, **B"S** and **B"H** agree that 2 cooked dishes are needed. They only argue whether a fish cooked with an egg spread on it is considered one dish (the view of **B"S**) or two dishes (the view of **B"H**). They agree that if he mashed a hard-boiled egg and put it in a fish, it is considered as 2 cooked dishes. The same would be for cut up leek put into a fish.
 - **Rava** said, the Halacha follows **B"H** according to our Mishna.

ACHLO OY SHE'OVAD HAREI ZEH LO YEVASHEIL ALAV...

- **Abaye** said, we have a tradition, that if one began making a dough and then the eiruv was eaten or became lost, he may finish baking the dough.