



## Daf In Review – Weekly Chazarah

### Maseches Beitzah, Daf י"ב – Daf י"ג

Daf In Review is being sent I'zecher nishmas R' Avrohom Abba ben R' Dov HaKohen, A"H  
vI'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

-----Daf י"ב---11-----

#### B'TOCH HAKAN U'MATZAH LIFNEI HAKAN ASSURIN

- **Q:** Maybe we can say that this is a proof to **R' Chanina**, who says that when faced with the choice to follow "rov" (the majority) or "karov" (that which is near), we follow the rov (the majority of birds are not the ones he designated, but following karov would say that the birds were from the ones prepared the day before)? **A:** **Abaye** said, the birdhouses under discussion have a board in front of them that many birds come and rest upon. Therefore, even the "karov" birds are likely not the birds that were designated the day before. **A2: Rava** said, the Mishna is discussing two compartments that are one on top of the other, and only the birds of one of the compartments were designated. On Yom Tov, birds were only found in front of the compartments, and not inside. Therefore, "karov" would make it assur as well, because the nearby compartment was not prepared either. This is true whether the birds are found outside the lower or the upper compartment.

#### V'IHM EIN SHAM ELAH HEIN HAREI EILU MUTARIM

- **Q:** If we are discussing birds that can fly, they should be assur, because they may have flown in from anywhere? If we are discussing birds that only hop, we have learned that they only hop up to 50 amos. Therefore, if there is no other nest within 50 amos they should be assur, and if there is not, they should be mutar!? **A:** The Mishna is discussing where there is another nest within 50 amos, but it is around a corner, and not visible from the other nest. Therefore, we need not be concerned that the bird comes from there, because a bird will not hop away to a point that it can no longer see its nest.

#### MISHNA

- **B"S** say one may not take the keili used to crush wheat or the like (which may not be done on Yom Tov) and use it to pound meat on it. **B"H** say it may be done.
- **B"S** say, on Yom Tov a person may not place an animal skin for people to trample on it, and he may not even lift it if there is not a kezayis of meat still attached. **B"H** say it may be done.

#### GEMARA

- A Braisa says, all agree that after using the keili for the meat, it may no longer be moved (there is no longer a Yom Tov purpose).
- **Abaye** said, the machlokes is only regarding such a board. However, a board meant for chopping meat may be used according to all.
  - **Q:** That is obvious, based on what the Mishna said!? **A:** We may have thought that even a meat chopping board may not be used, and the reason the Mishna discusses the other board is to show that **B"H** allow even that. **A2: Abaye** answers, the chiddush is that even a brand new meat chopping board may be used, and there is no concern that he will pick it up and then decide not to use it.
    - **Q:** This suggests that **B"S** are not concerned that one may change his mind once he picks up the board. However, a Braisa says that **B"S** say that one may not move an animal to the knife or a knife to the animal, and a person may not bring spices to a pounder or a pounder to the spices. **B"H** allow all these cases. We see that **B"S** do not allow these things because he is concerned that one may change his mind!? **A:** Over there **B"S** are concerned, because the person may decide to choose a better animal, or to eat a dish that is already spiced. However, with regard to a chopping board, since the meat is on hand and must be chopped, he will not change his mind.

#### B"S OMRIM EIN NOSNIN ES HA'OR

- A Braisa says, all agree that we may salt meat for roasting, on top of the skins, even if salt falls onto the skins (which is part of the leather working process).

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- **Abaye** said, this is only true when salting for roasting (only a minimal amount of salt is used), but not when salting meat for cooking (a large amount of salt must be used).
  - **Q:** This is obvious, since this is exactly what the Braisa said!? **A:** **Abaye** is teaching that even if one intends on roasting the meat, but salts it with a lot of salt, it is assur to do on top of the skins.
- A Braisa says, one may not salt cheilev on Yom Tov, or turn the pieces over on Yom Tov. **R' Yehoshua** says one may spread the pieces on pegs so that there is proper ventilation for the cheilev.
  - **R' Masna** said, we pasken like **R' Yehoshua**. Others say that **R' Masna** said we do not pasken like **R' Yehoshua**.
    - **Q:** According to the first version, it was necessary to teach that we follow **R' Yehoshua** even though he disagrees with the majority view. However, according to the second version, why does he need to teach that we don't pasken like **R' Yehoshua**? **A:** We would think that we must pasken like **R' Yehoshua** so that we don't prevent one from shechting an animal on Yom Tov and not having meat.
      - **Q:** Why is spreading out the cheilev assur, but the spreading of the skins mutar? **A:** Spreading the skins may be done for the permitted purpose of laying on it as well. Therefore, it does not look like an assur is being done. If we were to allow the spreading of the cheilev, one may say, it is allowed to prevent its spoilage, and therefore salting it is allowed as well.
- **R' Yehuda in the name of Shmuel** said, a person may salt many pieces of meat at one time on Yom Tov even though he only needs one piece.
  - **R' Ada bar Ahava** would salt one piece, then “change his mind” and decide he rather a different piece, and salt that one. He would repeat the process, and in that way would employ a “trick” to salt many pieces of meat on Yom Tov.

### MISHNA

- **B”S** say that one may not remove the shutters of a store to use as a display table on Yom Tov. **B”H** say that he may even return it to use as a shutter after he is done.

### GEMARA

- **Ulla** explained that “trisin” refer to the shutters used for stores.
  - **Ulla** said, there are 3 things whose final acts were permitted because of their earlier acts: 1) placing the skins for the people to trample on Yom Tov (which was allowed so that people will shecht on Yom Tov); 2) putting back the shutters onto the stores (so that the storeowners will be willing to open their stores to provide goods for Yom Tov); 3) replacing a wound dressing on a Kohen in the Beis Hamikdash (so that the Kohen will remove it and do the Avodah). **Rachba in the name of R' Yehuda** added a fourth: that if a seller opened a new barrel to sell on Yom Tov (when even an ahm ha'aretz is treated as tahor), he may continue to sell it after Yom Tov with the tahor status (even though it was touched by an ahm ha'aretz on Yom Tov). This is done so that the seller will not be reluctant to open a new barrel or a new dough for Yom Tov.
    - **Q:** We learned the case of the skins in a Mishna already!? **A:** He is teaching that the reason **B”H** allow it is not because it is fit to lay upon, in which case even a skin of an animal shechted on Erev Yom Tov could be placed to be trampled. The reason is to assure that one is not discouraged from shechting on Yom Tov. Therefore, this allowance would not apply to an animal shechted before Yom Tov.
    - **Q:** The case of the shutters is already taught in the Mishna!? **A:** From the Mishna it could be thought that the reasoning of **B”H** is because they hold there is no problem of “building” regarding keilim. If so, even shutters of a house may be put in place. **Ulla** teaches that the reason is for Simchas Yom Tov, and therefore the permit only applies to a store.

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- **Q:** The case of the wound dressing was also taught in a Mishna!? **A:** We would think the permit of the Mishna is because there are no Rabbinic gezeiros in the Beis Hamikdash. If so, even a Kohen who is not doing the Avodah may reapply a dressing. **Ulla** teaches that it is only allowed so as not to prevent one from doing the Avodah. Therefore, only a Kohen doing the Avodah may reapply a dressing.
- **Q:** The case of the tahor status of the open barrel of wine of the seller is also already taught in a Mishna!? **A:** We would think that the full tumah status was removed from an ahm ha'aretz on Yom Tov, and even if he touched a closed barrel there would be no issue after Yom Tov. **Rachba** therefore teaches that it was only allowed to promote goods for sale, and will therefore not apply to a closed barrel.
  - **Q:** Why didn't **Ulla** mention this last case? **A:** He didn't want to state a case that involves a machlokes, and the **Rabanan** argue in that case and say that the open barrel does become tamei after Yom Tov.
  - **Q:** The other cases are also all a machlokes!? **A:** When **B" S** and **B" H** argue, we do not even consider it as a machlokes, because we always pasken like **B" H**.
- Our Mishna says different than a Braisa's version of the machlokes. A Braisa says, **R' Shimon ben Elazar** said, **B" S** and **B" H** agree that the shutters may be removed, and they only argue whether they may be returned into place. The Braisa continues, that they only argue when the shutters have pivots to put them in place. If there are no pivots, all would agree that it would be mutar.
  - **Q:** A Braisa says that they only argue when there is no pivot, but if there is a pivot all agree that it would be assur!? **A:** **Abaye** said, when there are pivots at the end, all agree it is assur. When there are no pivots, all agree it is mutar. The machlokes is when there is a pivot in the middle. In that case **B" S** say it is assur, because we are goizer for a case when there are pivots at the end, and **B" H** say it is mutar, because we are not goizer.

### -----Daf כ'---12-----

#### MISHNA

- **B" S** say one may not carry a child, a lulav, or a Sefer Torah into the reshus harabim on Yom Tov. **B" H** say it is allowed.

#### GEMARA

- A Braisa was taught: one who shechts a voluntary Olah on Yom Tov gets malkus. **R' Yitzchak bar Avdimi** said to the teacher of the Braisa, this must follow **B" S** (of our Mishna) who do not say that since carrying on Yom Tov is allowed for food purposes it is allowed for other purposes as well. However, **B" H** say that since carrying is allowed for food purposes, it is allowed for all purposes. Therefore, **B" H** would also allow shechting for purposes other than food as well.
  - **Q: Rabbah** asked, who says that they argue regarding this concept? Maybe they argue whether or not carrying is assur on Yom Tov at all (**B" S** say it is assur and **B" H** say it is mutar). However, they may both agree that all other melachos are assur on Yom Tov!? **A: R' Yosef** said, if this was true, they should argue regarding handling muktzeh stones on Yom Tov (muktzeh was instituted to prevent carrying). Since they don't argue regarding handling stones, it must be that they agree that the issur of carrying does apply to Yom Tov, and they only argue regarding carrying for purposes other than for food.
  - We find that **R' Yochanan** also says the machlokes is regarding whether melachos allowed for food purposes may also be done for other purposes. **R' Yochanan** asked on a Braisa that said that one is chayuv a number of issurim for cooking a gid hanasheh in milk on Yom Tov, including the cooking on Yom Tov and the making of a fire. **R' Yochanan** said the Braisa must be wrong, because at most it can only follow **B" S**, because according to **B" H**, since cooking and burning a fire is allowed on Yom Tov for purposes of food, it is allowed for other purposes as well.

#### MISHNA

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- **B”S** say one may not give the Challah or the parts of a shechted animal that must be given to a Kohen (the “matanos”), to the Kohen on Yom Tov, whether these were separated before Yom Tov or on Yom Tov itself. **B”H** permit it.
  - **B”S** said to **B”H**, we have a gezeirah shava: Challah and the matanos are gifts for the Kohen, and Terumah is a gift for the Kohen. Just as one may not give Terumah to a Kohen on Yom Tov, so too he may not give Challah or the matanos. **B”H** replied, they can’t be compared, because one may not even separate Terumah on Yom Tov, but may separate Challah and the matanos on Yom Tov.

### GEMARA

- The Gemara understands the Mishna to mean that **B”S** do not allow the giving of the matanos to the Kohen on Yom Tov even when the animal was shechted on Yom Tov.
  - **Q:** Our Mishna seems to only follow the view of the **Others** in a Braisa, and not the view of **R’ Yehuda** or **R’ Yose**!? The Braisa says, that **R’ Yehuda** says that **B”S** and **B”H** agree that matanos from an animal shechted on Yom Tov may be given on Yom Tov and even matanos from an animal shechted on Erev Yom Tov may be sent along with matanos of an animal shechted on Yom Tov. The machlokes between **B”S** and **B”H** is only whether the matanos of animal shechted Erev Yom Tov may be sent alone: **B”S** say they may not be sent, just like Terumah may not be sent, and **B”H** say Terumah is different because it may not even be separated on Yom Tov. **R’ Yose** says all agree that matanos may be sent, and they only argue whether Terumah may be sent as well: **B”S** say it may not since it may not be separated, and **B”H** say it may, just like the matanos may be sent on Yom Tov. **Others** say, all agree that Terumah may not be sent, and the machlokes is regarding matanos: **B”S** say it may not be sent, and **B”H** say that it may. Based on the Gemara’s understanding of our Mishna, it would seem to only follow the view of the **Others**!? **A: Rava** said, the words of our Mishna do not actually say that **B”S** prohibit giving matanos from an animal shechted on Yom Tov to be given on Yom Tov. The Mishna can be understood as saying that they prohibit giving matanos only from an animal that was shechted before Yom Tov. Therefore, the Mishna may follow **R’ Yehuda**.
    - **Q:** Shall we say that the Mishna only follows **R’ Yehuda** and not the **Others**? **A:** The Mishna may follow the **Others**, because they are understood as saying that the machlokes between **B”S** and **B”H** is only regarding giving matanos on Yom Tov from animals shechted before Yom Tov.
      - **Q:** The **Others** and **R’ Yehuda** seem to say the same thing!? **A:** They argue regarding whether according to **B”S** the matanos of an animal shechted before Yom Tov may be sent along with the matanos of an animal shechted on Yom Tov.
    - **R’ Yehuda in the name of Shmuel** paskened like **R’ Yose**.
  - **Rava bar R’ Chanan’s** host asked him whether he may crush the mustard seed casings to eat the seeds on Yom Tov, and **Rava bar R’ Chanan** was unsure how to answer. He asked **Rava**, who said that it may be done, because one may roll (rub) ears of grain and crumble kitniyos on Yom Tov to remove the seeds.
    - **Q: Abaye** asked, a Braisa discusses how one may separate the seeds from the chaff on Yom Tov when he crushed the chaff on Erev Yom Tov. This seems to suggest that it may not be done on Yom Tov itself!? **A:** Since the Braisa begins by discussing Erev Shabbos (since the crushing may not be done on Shabbos), it says Erev Yom Tov as well, even though it could have said Yom Tov itself.
      - **Q:** If so, we have a case where the Terumah obligation takes effect on Yom Tov (after he removes the seeds), and we have learned in a Mishna that one may not separate Terumah on Yom Tov (presumably because the chiyuv happens before Yom Tov, and therefore may not be separated on Yom Tov)!? **A:** The Braisa follows **Rebbi** (who says that bringing in a few ears of grain to remove their seeds brings about a Terumah obligation) and the Mishna follows **R’ Yose the son of R’ Yehuda** (who says that it would not create a Terumah obligation, and would therefore not have a case of a Terumah obligation beginning on Yom Tov, and Terumah could therefore never be separated on Yom Tov).
        - **Q:** Even according to **R’ Yose the son of R’ Yehuda** we can find a case (when one brings in ears of grain to make flour and then decides to use them for their seeds on Yom Tov,

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in which case it would become tevel on that day)!? **A:** When the Mishna says that Terumah may not be separated on Yom Tov, it means *most* cases of Terumah.

### -----Daf ל"ג-----13-----

- **Abaye** said, the machlokes between **R' Yehuda** and **R' Yose the son of R' Yehuda** (mentioned previously) is only regarding stalks of grain. However, regarding kitniyos, all would agree that they become tevel when they are bundled (even if they were not threshed and smoothed into piles).
  - Maybe we can say that a Mishna is a proof to **Abaye**. The Mishna says, that if one has a bundle of "tilsan" that is tevel, he must only take Terumah based on the amount of seed, not the amount of the stems (although the stems of tilsan taste like the seeds). Presumably this follows **R' Yose the son of R' Yehuda**, who holds that although bundled stalks of grain don't become tevel, bundled kitniyos (like tilsan) do become tevel.
    - The Mishna may follow **Rebbi**, and would therefore be no proof to **Abaye**.
      - **Q:** If it follows **Rebbi**, why give the case of tilsan? Even stalks of grain would become tevel in this way!? **A:** Even according to **R' Yose**, it would be a bigger chiddush to say other kitniyos besides tilsan (other kitniyos are usually threshed and smoothed, so it would be a bigger chiddush to discuss those). The reason the Mishna discusses tilsan is to teach that Terumah need only be given for the amount of the seeds, even though the stems taste the same as well. Therefore, it may be that the Mishna follows **Rebbi** as well.
    - Another version says, that **Abaye** said, the machlokes is only regarding stalks of grain. However, all agree that kitniyos does not become tevel when they are simply bundled.
      - **Q:** The Mishna (quoted above) discusses tilsan of tevel, presumably tevel in regard to Terumah!? **A:** The Mishna is referring to tevel in regard to terumas ma'aser, which gets such status as soon as the tilsan is given the designation as ma'aser (even if it was taken before the regular Terumah was given).
        - **Q:** If so, why does the Mishna say that he must crush the stalks to remove the seed? Why can't the Levi say, just as I got the ma'aser in unprocessed stalks, I may also give the terumas ma'aser to the Kohen in unprocessed stalks!? **A:** **Rava** said, the Levi must process the stalks as a penalty for having taken the ma'aser before the Terumah was given. We find this requirement in a Braisa as well.
        - **Q:** How can the Mishna say that he gives terumas ma'aser based on an estimation as to how much seed there is? Terumas ma'aser must be given based on an exact measurement!? **A:** The Mishna follows **Abba Elazar ben Gimmel**, who learns from a pasuk that terumas ma'aser may be given by estimation just like regular terumah,
        - We said above, that if ma'aser is taken before the terumah was separated, it automatically becomes tevel with regard to terumas ma'aser. **Rava** explained, since it gets the status of ma'aser, it gets the status of tevel for terumas ma'aser as well.
        - **Reish Lakish** said, if a Levi takes ma'aser before the terumah obligation took place, he need only give terumas ma'aser, and not regular terumah (based on a pasuk).
          - **Q:** **R' Pappa** asked, based on the pasuk we should say that he need not give both terumos even if he took the ma'aser after the terumah obligation, but before it was actually taken!? **A:** **Abaye** said, another pasuk teaches that the Levi does need to give regular terumah, so this must be the case the pasuk refers to.
  - A Mishna says, if one peels off kernels from the stalks he may eat them without giving ma'aser, if he peels them off one by one and eat them as he peels them off. However, if he peels them and collects them in his hand, he is chayuv to give ma'aser.

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- **R' Elazar** said, the same Halacha would apply to be chayuv for doing a melacha on Shabbos (if it is peeled and eaten he would be patur, if it is peeled and put in the hand, he would be chayuv).
  - **Q: Rav's wife and R' Chiya's wife** would peel and collect for eating later on Shabbos!? **A: R' Elazar's** statement was made on the later part of the Mishna, which discusses separating the kernel from the chaff.
  - **Q: R' Abba bar Mamal** asked, can it be that peeling and collecting the kernels is considered to be the final steps for ma'aser purposes but not for purposes of Shabbos? **A: R' Sheishes the son of R' Idi** said, we find a Mishna that says that piling cucumbers and onions is considered to be a final act for purposes of ma'aser, but one would be patur for doing so on Shabbos. The reason being, that on Shabbos one is only chayuv for performing a "mileches machsheves". Peeling would be chayuv in ma'aser and patur for Shabbos for this same reason.
- **Q: How should one rub the ears of grain on Yom Tov** (presumably it should not be done as it is done during the week)? **A: Abaye in the name of R' Yosef** said it should be done using only his thumb and one other finger. **R' Avya in the name of R' Yosef** said, he may even use his thumb and 2 fingers. **Rava** said, since he is doing it differently than usual, by using only one hand, he may even use all fingers on that hand.
- **Q: How should one fan with his hand to separate the chaff from the kernels?** **A: R' Adda bar Ahava in the name of Rav** said, he should do so while holding the mixture in his fingers (not in his palm). In Eretz Yisrael they said, once he is doing it differently than he does it during the week (by spilling it from hand to hand), he may even hold the mixture in his palm as well. Based on this **R' Elazar** said, he may fan it with one hand, and he may use all his might when doing so.

### -----Daf ט'---14-----

#### MISHNA

- **B"S** say, if one wants to crush spices on Yom Tov, it must be done with a wooden pestle, and the crushing of salt must be done in an earthenware keili or with a wooden mixing spoon. **B"H** say, spices may be crushed in a normal manner with a stone pestle, but salt must be crushed with a wooden pestle.

#### GEMARA

- **Q: All in the Mishna agree that salt must be crushed differently than usual. Why is that so?** **A: R' Huna and R' Chisda** each give a reason: one says that one knows that he will need salt on Yom Tov and should have prepared before Yom Tov (whereas other spices are not always needed), the other says that spices taste better when crushed fresh, whereas salt does not, and the salt should have therefore been crushed before Yom Tov.
  - **Q: What is the difference between these reasons?** **A: When he knows before Yom Tov that he would need spices. A2: Saffron spice** does not taste better when crushed fresh, and therefore could be done the day before.
- **R' Yehuda in the name of Shmuel** said, everything may be crushed in the normal manner, including salt.
  - **Q: In our Mishna all agree that salt may not be crushed in the normal manner!?** **A: He will follow R' Meir** in a Braisa, who said that **B"S** and **B"H** both agree that spices may be crushed in their normal manner, and even salt that is crushed along with the spices may be crushed in their normal manner. They only argue regarding crushing salt on its own: **B"S** say it may not be done normally and **B"H** say that it may.
- **R' Acha Bardela** told his son, when you crush salt, lean the keili on its side (so it is slightly different than usual).
  - **R' Sheishes** heard a pestle crushing something. He said, that is clearly not from my house (because he had told his family that it is not allowed to crush salt in the usual way).
    - **Q: Maybe the keili was being leaned on its side!?** **A: Based on the sound he could tell that it wasn't.**
    - **Q: Maybe it was other spices he heard being crushed!?** **A: Crushing spices make a louder noise than he was hearing.**
- A Braisa says, one may not make the "tisni" dish (made by crushing each kernel of wheat into four pieces) on Yom Tov, and one may not crush in a mortar on Yom Tov.

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- **Q:** The first Halacha of the Braisa seems to allow crushing in a mortar other than “tisni”, but the second Halacha then says that it may not be done!? **A:** The Braisa is one Halacha, and means to say that one may not make tisni *because* one may not crush in a mortar on Yom Tov.
  - **Q:** If this is correct, the Braisa need only say that one may not crush in a mortar, and it would be obvious that tisni could not be made!? **A:** If it would just say that, we would think that only a large mortar may not be used, but a small one may be used for all crushing. The Braisa teaches that wheat may not be crushed in any size mortar.
  - **Q:** A Braisa says that a small mortar may be used!? **A: Abaye** said, even the Braisa only prohibits a large mortar, and it is only tisni that is not allowed in a small mortar. **A: Rava** said, the first Braisa discusses the people of Eretz Yisrael, who may not even use a small mortar, because we don’t trust their servants to only use a small mortar. The second Braisa discusses the people of Bavel (who didn’t have servants), who were trusted to use a small mortar.
  - **R’ Pappa** was given crushed wheat in the house of **Shmuel**, and he did not eat it.
    - **Q:** Why wouldn’t he eat it? Maybe it was done in a small mortar!? **A:** It was too fine to have been done in a small mortar.
    - **Q:** Maybe it was done before Yom Tov!? **A:** He could tell by their color that they were peeled that day.
    - **A:** We can also say that he didn’t trust the servants of **Shmuel** to have done it in a small mortar.

### MISHNA

- If one wants to separate kitniyos (from a mixture) on Yom Tov: **B”S** say he must separate it at the time he is ready to eat (and follow the other restrictions that would apply to this situation on Shabbos). **B”H** say he may separate as he does during the week, even using his lap to spread the items out, a funnel, or a plate. However, he may not use a board or any sifter. **R’ Gamliel** says, he may even wash and skim off the top (to be explained in the Gemara).

### GEMARA

- A Braisa says, **R’ Gamliel** says, taking the food from the mixture is only allowed when the food is the majority. However, if the other items are the majority, one would not be allowed to take the food (because it exerts more effort).
  - **Q:** Noone would allow one to even move the food if it is not the majority!? **A:** He means that if the food is the majority, but it would take more effort to pick the food out of the mixture, it should not be done.

### R’ GAMLIEL OMER AHF MEIDI’ACH V’SIOLEH

- **R’ Elazar the son of R’ Tzadok** said, **R’ Gamliel’s** custom was to take a pail full of lentils, and fill it with water to above the level of the lentils. The result was that the lentils stayed on the bottom and the impurities (he wanted to separate) rose to the top.

### MISHNA

- **B”S** say one may not send presents on Yom Tov, except for things that are ready to use and are not typically put away for the next day. **B”H** say, one may even send animals that are live or shechted, wine, oil, flour, and kitniyos, but not grain. **R’ Shimon** says, one may even send grain.

### GEMARA

- **R’ Yechiel** taught a Braisa, one may send presents as long as he doesn’t send it with a bunch of people (which would look like he is going to sell the items in the market).
  - A Braisa says, a “bunch of people” means at least 3 people.
    - **Q:** **R’ Ashi** asked, what if 3 people are sent, but each has a different item? **A: TEIKU.**

### R’ SHIMON MATIR B’TVUAH

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- A Braisa explains, that **R' Shimon** allows this because there are dishes that can be made with the grain even if it is not ground.

### MISHNA

- One may send clothing, whether sewn or not, even if it has shatnez, as long as they are needed for Yom Tov. However, one may not send sandals with nails on the bottom, or an unsewn shoe. **R' Yehuda** says one may also not send a white shoe, because it still must be dyed before it can be worn.
- The general rule is, if something can be used on Yom Tov, it may be sent on Yom Tov.

### GEMARA

- **Q:** Sewn clothing can be worn, and unsewn clothing can be used to cover oneself. What use can clothing with shatnez have!? Don't answer that one can sit on it, because we have learned that the **Chachomim** said that may not be done because we are concerned that a shatnez thread will fold over onto him (which would be assur)! This gezeirah applies even if there are many layers between the person and the shatnez item he is sitting on! **A:** The Mishna refers to curtains made of shatnez.
  - **Q: Ulla** said that a curtain is treated as clothing because some people wrap themselves in it for warmth. If so, it would be assur to have it be made of shatnez as well!? **A:** The Mishna refers to hard, stiff material, which cannot provide warmth or bend, and is therefore mutar to sit on.

## -----Daf 10-----15-----

### 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 or 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



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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.

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- 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.

### -----Daf 10---16-----

- **R’ Tachlifa**, the brother of **Rabinoi Choza’ah** taught, a person’s income for the year is decided between Rosh Hashana and Yom Kippur, except for the amount spent on Shabbos and Yom Tov, and the amount spent to teach his children Torah. If he spends more on these items, he receives more income. If he spends less, he receives less.
  - **R’ Avahu** learns from pesukim that a person’s income is decided on Rosh Hashanah.
  - A Braisa says, it was said about **Shammai Hazaken** that every day his meals were l’kavod Shabbos, because every day he would buy the best he could find for Shabbos, and when he would find better the next day he would eat the previous day’s purchase and replace it with the new one. **Hillel Hazaken** had a different approach. He bought what he needed every day for that day. He had faith that he would find exactly what he needed.
  - **R’ Chama bar Chanina** said, one need not tell his friend when he gives him a present, as we see that Hashem didn’t tell Moshe when He gave him the “Karan ohr panav” (a special shine).
    - **Q:** A Braisa says that Hashem told Moshe to tell the Yidden that He was giving them the special treasure of Shabbos!? **A:** One need not inform only when the recipient is sure to find out about it anyway (like the shine on Moshe’s face).
      - **Q:** Shabbos is something that would have become known anyway, so why did Hashem want Moshe to tell the Yidden about it? **A:** The reward for Shabbos would not have been known.
      - **Q:** The Braisa says, that based on this **R’ Shimon ben Gamliel** said that one must let a parent know when he gives a child a piece of bread. How can he let the parents know? **A:** He puts oil on him and makeup on his eyes.
        - **R’ Pappa** said, now that people would be afraid that such a thing was done for purposes of kishuf, he should rub the food that he gave him on the child’s face, which will make the parent realize.
  - **R’ Yochanan in the name of R’ Shimon ben Yochai** said, Hashem gave all mitzvos in public, except for Shabbos (“beini u’vein bnei Yisrael”).
    - **Q:** If so, the goyim should not be punished for not having accepted this mitzvah!? **A:** Hashem made them aware of the mitzvah, but not of the reward. **A2:** He made them aware of the reward, but not of the neshama yiseirah. As **Reish Lakish** teaches that a neshama yiseirah is given from the start to the end of Shabbos.

### OSEH ADAM TAVSHIL MEI’EREV YOM TOV

- **Abaye** said, the Mishna teaches that only a cooked dish may be used, not bread.
  - **Q:** Why may bread not be used? Don’t say it is because something that accompanies bread must be used (such an item is more clearly made for Shabbos), because we find that crushed grains may be used!? **A:** An uncommon food must be used for the eiruv. Crushed grains are considered uncommon, whereas bread is not.
  - Another version of this last Gemara says that crushed grain may not be used. The Gemara explains, that only items that *accompany* bread may be used, and crushed grain does not accompany bread, it is bread itself.
- **R’ Chiya** taught, the lentils on bottom of the pot may be used for the eiruv.

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- The Gemara says, this is only if there is a kezayis.
- **R' Yitzchak the son of R' Yehuda** said, one may scrape the fat off a knife and use it for the eiruv, provided there is a kezayis.
- **R' Assi in the name of Rav** said, small, salted fish are not subject to the issur of bishul akum.
  - **R' Yosef** said, if a goy roasted them, they may be used for the eiruv (since it was edible before the roasting, it is not assur as bishul akum). However, if a goy made fish fried in fats and flour, it may not be used for the eiruv (since it may not be eaten).
    - **Q:** This would seem obvious (since flour cannot be eaten raw, it becomes assur when cooked by a goy)!? **A:** We would think to say that the fats is the main ingredient, and since that is not subject to bishul akum it should be allowed for the eiruv. **R' Yosef** teaches that the flour is the main ingredient, and therefore it is subject to bishul akum and assur to use for the eiruv.
- **R' Abba** said, the food used for eiruv tavshilin must be at least a kezayis.
  - **Q:** Is one kezayis enough for all people relying on this eiruv or is a separate kezayis needed for each person? **A: R' Abba in the name of Rav** said, one kezayis is enough, whether it is for one person or one hundred people.
  - **Q:** Our Mishna says that if any tiny amount is left over, the eiruv may be relied upon. We see that even less than a kezayis is sufficient!? **A:** The Mishna means that at least a kezayis must remain.
  - **Q:** A Braisa says that an eiruv tavshilin has no required size!? **A:** It means it has no maximum size, but there is definitely a minimum size of a kezayis.
- **R' Huna in the name of Rav** said, an eiruv tavshilin needs knowledge.
  - **Q:** Clearly it needs knowledge of the person making it. Does it also require knowledge of the person it is made for? **A:** We have learned that **Shmuel's** father would make an eiruv tavshilin for all of Neharda'ah, **R' Ami** and **R' Assi** would make for all of Teverya, and **R' Yaakov bar Idi** would announce that whoever had not made one can rely on his. We see that no knowledge is needed by the one it is made for.
    - **Q:** Up to how far away can one be and still be included in an eiruv tavshilin? **A: R' Nechumei bar Zecharya in the name of Abaye** said, up to the distance of the techum for Shabbos.
  - **Shmuel** allowed a person who forgot to make an eiruv tavshilin to rely on **Shmuel's** eiruv, only the first time he forgot. After that, he told him you are negligent and may not rely on my eiruv.
- A Braisa says, when Yom Tov falls on Friday, one may not make an eiruv techumin or an eiruv chatzeiros on that Friday. **Rebbi** says one may not make an eiruvei techumin on that day (since one is restricted by techum on Yom Tov like on Shabbos he cannot do something on Yom Tov to allow it on Shabbos), but he may make an eiruvei chatzeiros (since one may carry in the chatzer on Yom Tov, he may do something then to allow it on Shabbos as well).
  - **Rav** paskened like the **T"K** and **Shmuel** paskened like **Rebbi**.
    - **Q:** The Gemara says that there was a version of the Braisa where **Rebbi** was the machmir and the **T"K** was meikel. Therefore, the Gemara asks whether **Shmuel** paskened like **Rebbi** as a meikel or as a machmir? **A: Rav** once said that **R' Tachlifa bar Avdimi** was "harmful" in the way that he paskened like **Shmuel**. This must mean that **Shmuel** paskened l'kula, because there would be no harm done if he paskened l'chumra!
      - It may be that **Shmuel** paskened l'chumra. The "harm" may be that because of the psak people would not make an eiruv chatzeiros, and will end up carrying without one.
    - **Rava in the name of R' Chisda in the name of R' Huna** paskened like **Rebbi** according to the version that he was machmir.
- A Braisa says, when Yom Tov falls on a Shabbos, **B"S** say a "shmoneh esrei" of 8 brachos is said, which includes the usual first 3 and last 3 brachos, and a separate bracha for Shabbos and another for Yom Tov. **B"H** say there are only 7 brachos said: the first 3, the last 3, and the middle bracha begins and ends with reference to Shabbos, but makes mention of Yom Tov in the middle. **Rebbi** says, the middle bracha should end with mention of Yom Tov along with Shabbos, by saying "mekadesh haShabbos Yisrael v'hazmanim".
  - Someone taught **Ravina** another version of the Braisa, in which **Rebbi** said the ending should be "mekadesh Yisrael v'haShabbos v'hazmanim". **Ravina** said, this version is incorrect, because the Yidden

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are not mekadesh as to when the Shabbos is (it occurs every 7<sup>th</sup> day no matter what, as opposed to Yom Tov which is decided based on Rosh Chodesh, which is established by the Yidden). Rather, **Rebbi** must have said “mekadesh haShabbos Yisrael v’hazmanim”.

- **R’ Yosef** paskened like **Rebbi** according to the way **Ravina** said it must be.

### -----Daf ט׳---17-----

- 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 tavshiin 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’shogege, 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.

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- **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.