

14 Nissan 5774
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Beitzah Daf 15

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One can sit on the hard felt of Narosh because it does not warm the person. Material made from goat leather that is worn under ones shoes is not subject to the laws of kelayim because they are hard. Rava maintains that bags used to hold coins and that have a mixture of wool and linen are also not subject to the laws of kelayim because the hardness of the coins causes that that the bag does not provide warmth. Bags that are used to hold seeds, however, are subject to the laws of kelayim because they do warm the person and one is prohibited from placing them on his lap. Rav Ashi maintains that both the coin bag and the seed bag are not subject to the laws of kelayim because this is not the usual manner that one warms himself. (15a)
2. One cannot send his friend a sandal with spikes on Yom Tov, because there was an incident that occurred on Shabbos where people were killed by the sharp spikes that were worn on their shoes. Although one cannot wear a spiked sandal on Shabbos or Yom Tov, one can handle it because it is not muktzeh. If one was prohibited from handling a spiked sandal on Shabbos or Yom
- Tov, the Mishnah would not have to teach that one cannot send a spiked sandal as a present, because if one is prohibited from handling it, certainly he is prohibited from sending it to someone. (15a)
3. Rav Sheishes allowed the Rabbis to send Tefillin on Yom Tov. Although we learned in our Mishnah (14b) that one can only send items that can be used on Yom Tov, the Gemara qualifies this to mean that any item that is usable during the week can be sent on Yom Tov. Thus, although one is not required or is even prohibited from wearing Tefillin on Yom Tov, he can send them to his friend as a present because sending someone a finished product on Yom Tov is a cause for joy which is deemed to be a Yom Tov need. (15a)
4. Abaye ruled that if one was traveling on the road on Friday and he was wearing Tefillin and the sun set, he places his hand over the Tefillin so people should not see him wearing Tefillin until he reaches his house. If he was in the study hall and was wearing Tefillin and Shabbos commenced, he should place his hand over the Tefillin until he reaches his house. A Baraisa taught that in

both situations he should place his hand over the Tefillin until he arrives at a house that is closest to the city wall. The Gemara resolves this contradiction by stating that the Baraisa refers to a case where the closest house is guarded and Abaye refers to a case where the closest house is unguarded. If the closest house is guarded, Abaye agrees that he should place the Tefillin there. If the closest house is unguarded, the Baraisa would agree that he should take the Tefillin to his house. The Gemara challenges this answer from the Mishnah that states that if one finds several pairs of Tefillin in the field on Shabbos, he brings them into the city one pair at a time. Thus, Abaye did not have to state that one who was wearing Tefillin should bring them to his house, if the Halacha is that one does so even if he finds the Tefillin in a field. The Gemara therefore concludes that the Baraisa that states that he should place the Tefillin in the house closest to the city refers to a house that is guarded from bandits and dogs, whereas Abaye who rules that one should bring the Tefillin to his house refers to a case where the closest house is only guarded from dogs but not from bandits. Although one would think that since most thieves in the area are Jews, they would not desecrate Tefillin, Abaye teaches us that one cannot rely on this assumption and one

must bring the Tefillin to his own house. (15a)

5. When Yom Tov occurs on Friday, one cannot cook on Yom Tov primarily for Shabbos. Rather, he can cook for Yom Tov and if there is food remaining, he can use it for Shabbos. One can prepare a cooked food prior to Yom Tov and use this food for the purpose of cooking for Shabbos. Bais Shammai maintains that the eruvei tavshilin must be two cooked foods, whereas Bais Hillel maintains that one only requires one cooked food. Bais Shammai and Bais Hillel agree that fish that was broiled with egg is deemed to be two dishes. If one ate the eruvei tavshilin or if it was lost prior to the completion of preparing the Shabbos food, he cannot cook on Yom Tov primarily for Shabbos. If any of the eruvei tavshilin remains, however, then he can rely on the eruv to cook on Yom Tov for Shabbos. (15b)
6. The Chachamim found support for instituting eruvei tavshilin, a device that allows one to cook on Yom Tov for Shabbos, from the verse that states *remember the Shabbos day to sanctify it*. We learn from this that when Yom Tov occurs immediately prior to Shabbos, people may come to eat so much food on Yom Tov that they will not leave anything over for Shabbos. The Chachamim therefore instituted that one should make an eruvei tavshilin so that Shabbos will not be forgotten. Rava

maintains that eruvei tavshilin was instituted so that one will set aside a nice portion of food for Shabbos and for Yom Tov. Rav Ashi maintains that eruvei tavshilin was instituted so that people should say, "if we cannot bake on Yom Tov for Shabbos unless we began preparations prior to Yom Tov, then certainly we are not permitted to bake at all on Yom Tov in preparation for the weekday." According to Rav Ashi, we understand the statement in our Mishnah that one makes an eruvei tavshilin prior to Yom Tov and relies on it for Shabbos, because Rav Ashi maintains that eruvei tavshilin was instituted so that people will say that they can only bake on Yom Tov for Shabbos if they had prepared prior to Yom Tov. Thus, the eruvei tavshilin must be made prior to Yom Tov and then one can cook and bake on Yom Tov, but if the eruvei tavshilin was not made prior to Yom Tov, then the eruv will not be valid. According to Rava, however, who maintains that the eruvei tavshilin was instituted so that one will set aside a nice portion of food for Shabbos and for Yom Tov, one could really make the eruvei tavshilin on Yom Tov prior to the meal, but because there was a concern that one may forget to make the eruvei tavshilin, the Chachamim instituted that the eruvei tavshilin be made prior to Yom Tov. (15b)

7. Rabbi Eliezer was once sitting and teaching the laws of Yom Tov the entire Yom Tov day. In middle of the lecture, one group of students left, and Rabbi Eliezer commented that those students are owners of barrels, i.e. they are more interested in their wine than in Torah study. A second group left and Rabbi Eliezer commented that they are the owners of kegs, which are smaller than barrels. A third group left and Rabbi Eliezer commented that they are jug owners. A fourth group left and Rabbi Eliezer commented that they own flasks. When the fifth group left, Rabbi Eliezer commented that they are owners of cups. When the sixth group prepared to leave, Rabbi Eliezer commented that they are desolate people. The remaining students then feared that Rabbi Eliezer was angry with them also, so Rabbi Eliezer told them that he was only upset at those who had left because they are leaving Torah study which is eternal life and they are involving themselves in physical pleasures which is only temporary life. Upon ending his lecture, Rabbi Eliezer quoted the verse that states *go, eat fatty foods, and drink sweet drinks, and send food portions to those who have not prepared, for this day is holy to our lord; and do not be sad, for the joy of HaShem is your strength.* (15b)
8. Rabbi Eliezer maintains that one can either study Torah the entire Yom Tov day or one

can eat and drink all day, whereas Rabbi Yehoshua maintains that one should divide the day, and half of it should be in the service of HaShem by studying Torah and half the day should be devoted to eating and drinking. (15b)

9. The verse that states *for the joy of HaShem is your strength* means that HaShem says to the Jewish People: “My sons, borrow on my account, and sanctify the holiness of the day, and trust in Me and I will repay your debts.” This teaches us that if one cannot afford to pay for his Shabbos and Yom Tov expenses, he should borrow and trust that HaShem will provide for him to repay what he has borrowed. (15b)
10. One who wishes to have his fields protected should plant an *eder* tree, which denotes strength. The reason for this is because the *eder* tree is a very precious tree and when word gets out that the person owns this tree, everyone will become aware of the tree’s owner and it will be difficult for someone to steal the field, as everyone knows who the real owner is. Alternatively, the tree is referred to as *idra* in Aramaic which means something that endures for many generations. A Baraisa states that a field that contains an *eder* tree will not be stolen nor taken by force, and its fruits are protected. (15b)

INSIGHTS TO THE DAF

To Study Torah or to Eat and Drink?

The Gemara states that Rabbi Eliezer was once sitting and teaching the laws of Yom Tov the entire Yom Tov day. In middle of the lecture, one group of students left, and Rabbi Eliezer commented that those students are owners of barrels, i.e. they are more interested in their wine than in Torah study. A second group left and Rabbi Eliezer commented that they are the owners of kegs, which are smaller than barrels. A third group left and Rabbi Eliezer commented that they are jug owners. A fourth group left and Rabbi Eliezer commented that they own flasks. When the fifth group left, Rabbi Eliezer commented that they are owners of cups. When the sixth group prepared to leave, Rabbi Eliezer commented that they are desolate people. The remaining students then feared that Rabbi Eliezer was angry with them also, so Rabbi Eliezer told them that he was only upset at those who had left because they are leaving Torah study which is eternal life and they are involving themselves in physical pleasures which is only temporary life.

The Gemara questions why Rabbi Eliezer was critical of the students who left if they were leaving to provide for their physical needs which is a mitzvah of being joyous on Yom Tov. The Gemara answers that Rabbi Eliezer maintains that rejoicing on Yom Tov is merely optional. The

Gemara cites a Baraisa where Rabbi Yehoshua rules that one should divide his time on Yom Tov. For half the day one should rejoice with food and drink while the remaining half of the day one should be involved in spiritual activities such as studying Torah and engaging in prayer. Rabbi Eliezer maintains that one can either spend the entire day of Yom Tov rejoicing with food and drink or he can engage in Torah study.

The Bircas Avraham wonders how Rabbi Eliezer declared that eating and drinking on Yom Tov is deemed to be a temporary need when Rabbi Eliezer himself agrees that if one wishes to eat and drink, he is fulfilling a mitzvah. The Bircas Avraham answers that the mitzvah of eating on Yom Tov pales in comparison to the mitzvah of studying Torah on Yom Tov. Eating is considered provisional in contrast to the mitzvah of studying Torah.

Rav Meir Bergman in Shaarei Orah (Parshas Mishpatim) adds that although the students were feeling famished during the lecture, they were deserving of Rabbi Eliezer's curse because they left the Bais Medrash and gave the Bais Medrash the appearance of being empty. This teaches us how careful one must be before making the decision to close a sefer that he is studying or before leaving the Bais Medrash.

DAILY MASHAL

Escorting the Shabbos

The Gemara states that HaShem said to the Jewish People, "My sons, borrow on My account, and sanctify the holiness of the day, and trust in Me and I will repay your loans." We find that following Shabbos, it is important for one to partake in a festive meal that is referred to as *melaveh malka*, the escorting of the Queen. The word for escorting is *levayah*, which is the same word that is used in the Gemara for borrowing. Essentially, HaShem is telling us, "cleave to Me and I will provide you with your needs." When one observes Shabbos and takes the Shabbos with him into the week, he can be assured that HaShem will always provide for him.