Today we will learn about some of the laws related to Yom Tov. Our daf concludes the first Perek of Mesecht Beitzah and begins the second Perek, which will discuss the laws of Yom Tov itself, and not for the next day.

Some of the topics we will learn about include:

1. Which gifts may be sent on Yom Tov
2. Whether we wear Tefillin on Shabbos and Yom Tov
3. What to do if one finds Tefillin in the field on Shabbos
4. An introduction to the laws of Eruv Tavshilin, which permits a person to cook on Yom Tov for Shabbos, when Yom Tov falls out on a Friday.
5. An overview of the mitsva of Simchas Yom Tov - and a machlokes between Rebbe Eliezer and Rebbe Yehoshua on how to divide one's time on Yom Tov between Oneg Yom Tov and Torah Study and Service of HaShem.

Some of the key topics and concepts that we will learn about include:

- **The first Mishnah of the Perek introduces us to the principle based on the Gemara that something that is eaten or lost before one finishes his Shabbos meals is permitted for Yom Tov.**
- **The Posuk teaches that all foods that are on Shabbos are permitted for Yom Tov.**
- **The Posuk makes an exception for work done - for the purpose of eating on Shabbos.**
- **However, the principle applies only to food prepared for Yom Tov itself, and not for the next day.**
Therefore, the Gemara there asks: איזא לאפיא דמייס סוכס שיתב - Based on what do we cook and bake for Friday when Yom Tov falls on Friday?

After all, which is a mitzvah,nekha drabai awei: עירוב תבשילין, cannot be an איסור דאורייתא.

There are two answers: תקנת חכמים which employs the principle of איסור דרבנן - He is neither a weekday nor a Shabbos.

Since, if many guests would arrive unexpectedly on Friday, he would need the food for Friday, we view this baking as being done for Friday. However, it remains a weekday because, right now, he does not yet have guests, and his intention was for after Friday. Therefore, the Chachamim instituted עירוב תבשילין to remove the איסור דאורייתא.

Bottom Line – according to both Rabbah and Rav Chisda, there is no איסור דאורייתא צרכי שבת נעשין ביום טוב, merely an איסור דרבנן, which is rectified by ב'Ezras HaShem.

By preparing the עירוב תבשילין, it is as if we already began cooking for Shabbos from before Yom Tov, and thus we may continue the process of cooking, which we had already begun previously on Erev Yom Tov.

There is a special mitzva of Simcha on Yom Tov as the pasuk says: שמחת יומ טוב.
So let's review.....

The Gemara continues explaining the Mishnah of the previous Daf, which detailed which gifts may be sent on Yom Tov:

One may not send a sandal made with nails protruding from them.
The Gemara explains that it may not be sent, because it may not be worn - מטוטס מפשעה שיחיה
Because of an incident related in in Msasheh Sheviit.

The Mishnah continues:

One may not send a shoe that's not sewn, even if partially attached, because it cannot be used this way.
One may also not send an undyed shoe, or even if dyed, but not smoothed.
The Mishna concludes:

As a general rule, whatever can be used on Yom Tov may be sent on Yom Tov.

The gemara relates that Rav Sheses permitted the sending of Tefillin on Yom Tov.
Abaye asked: But Tefillin are not worn on Yom Tov?
To which Rav Sheses answered, that the Mishna actually means to say: כל שנהין וביתול יעשין והן בושם. Anything that is in its complete form and can be used on a weekday as is may be sent on Yom Tov itself, whether or not we use it on Yom Tov.

Rashi explains that Abaye understood the words כי טוב to be part of the beginning of the statement, as follows: כי טוב כל שנהין וביתול והן בושם. Rav Sheses answered that the words are part of the end of the statement, as follows: כי טוב כל שנהין וביתול והן בושם.

Therefore if one prepared a little amount of food only for Yom Tov, it is permitted to use it for Shabbos as well. However, if there is even a small amount remaining from his Yom Tov food, and he wishes to use it for Shabbos, he needs to prepare a special portion for Shabbos, as well as a portion for Yom Tov. As Rashi explains, the Posuk just quoted – ארák אפיין יישם – teaches that all that is on Yom Tov, and that are on Shabbos, are-amoros that are different in their various opinions on Yom Tov as well. The Posuk: ארék אפיין יישם he teaches that all of the food that are on Shabbos, are-amoros that are different in their various opinions on Yom Tov. Therefore he made an exception, that work done - for the purpose of eating on Yom Tov, makes an exception. However, this person who wishes to use the food on Shabbos, should prepare a special portion for Shabbos, as well as a portion for Yom Tov. As Rashi explains, the Posuk just quoted – ארék אפיין יישם – teaches that all that is on Yom Tov, and that are on Shabbos, are-amoros that are different in their various opinions on Yom Tov. Therefore he made an exception, that work done - for the purpose of eating on Yom Tov, makes an exception. However, this person who wishes to use the food on Shabbos, should prepare a special portion for Shabbos, as well as a portion for Yom Tov.
There are two answers:

- **Bais Shamai** holds that two cooked items are required for the Eruv Tavshilin, while **Bais Hillel** holds that one cooked item is sufficient.

- **Bais Shamai** employs the principle of איסור דאורייתא - הנשון בבחינה: מיומי יום טוב.

Since, if many guests would arrive unexpectedly on יומ טוב he would need the food for יומ טוב, we view this cooking as being done for יומ טוב. However, it remains permissible because, right now, he does not yet have guests, and his intention was for after יומ טוב. Therefore, the Chachamim instituted the principle that will discuss the laws of איסור דרבנן - כדיاشות יומ טוב.

People might erroneously think that one may bake on יומ טוב even for the weekdays.

- **The requirement of יומ טוב reminds people that only מצות יומ טוב is a mitzva that comes to be for the Yom Tov day itself, and not for the next day.**

Therefore, Zugt the Mishna:

וְיָכוֹל וְיִשָּׁהוּ אֶת הַדְּרוֹזֶה אֵין אָכַל בְּעֵרֶב יּוֹמָה

If Yom Tov falls on a Friday, it is forbidden to cook on Yom Tov for Shabbos,

אבל מבשל הוא ליום טוב מגעיו של יום טוב

But, one may cook for Yom Tov, and use the leftovers for Shabbos. Furthermore,

ועשה בישול אחד מערב יום טוב נותרו עלים

One may prepare a cooked item from before Yom Tov, and rely on this item to continue cooking on Yom Tov for Shabbos, as if he had already begun cooking for Shabbos from before Yom Tov.

This is the concept of Eruv Tavshilin.

בַּעֲלוֹת אֲדֹנִי הָאָרֶץ שְׁאַר יִשְׂרָאֵל

Bais Shamai holds that two cooked items are required for the Eruv Tavshilin, while Bais Hillel holds that one cooked item is sufficient.

אכלה אカラー אカラー בְּכָל שָׁנָה

If the food was eaten or lost before one finished his cooking for Shabbos, he may no longer continue cooking for Shabbos on Yom Tov.

אכלה אカラー אカラー בְּכָל שָׁנָה

However, if there is even a small amount remaining from his cooking, he may rely on it to continue cooking for Shabbos on Yom Tov.

Remember the Shabbos, even from a situation that would cause us to already begin preparing for Shabbos of Yom Tov, unless we have already begun cooking מְדָאֹרִיתא. We have ב"ה completed the first Perek of Maseches Beitzah, which is a reminder כבוד שבת to institute Eruv Tavshilin. This is the source in the Torah on which the Chachamim relied לה"ט from which we learn:

ורא עטרה ה' אלהיך וְכָל כֹּל הָאָרֶץ יִרְשְׁדוּ הָאָדָם

The last group he even referred to as מנה יפה ליום טוב. One by one, groups of Talmidim slipped out, as they each were then afraid to leave, until רבי אליעזר even referred to them as מנה יפה ליום טוב.

Rebbe Eliezer sent them home with the following words from Sefer Nechmya:

לכו אכלו משמנים ושתו ממתקים

Therefore, Zugt the Mishna:

ומיקלעי ליה אורחים

The Gemara asks: Why does the Torah make an exception, that work done לְכָל מְלָאכָה דְּאָסְרוּ לְאֶזְרָא דְּאָסְרוּ לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָаָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה לְכָל מְלָאכָה

The Gemara cites 2 opinions:

- **Bais Shamai** holds that two cooked items are required for the Eruv Tavshilin.

- **Bais Hillel** holds that one cooked item is sufficient.

Based on what do we cook and bake שמות יומ טוב and rely on it to continue cooking for Shabbos on Yom Tov.
The Gemara asks:

What is the source for חינוכ תבשילין? From which we learn:

Remember the Shabbos, even from a situation that would cause one to forget, meaning on Yom Tov, when one is involved with all the needs of Yom Tov.

The Gemara asks further:

What is the reason that the mitzvos were חינוכ תבשילין? Why did they forbid cooking on Yom Tov for Shabbos without it?

As Rashi explains, the Posuk just quoted – זрю את ימים שבת לבראש

is merely an אסורה דאורייתא, as the entire concept of חינוכ תבשילין is only a תקנת חכמים.  

The Gemara cites 2 opinions:

אמר רב פפא

כי שברור מנא יי משמיח

ומנה יפה ליום טוב

Rava explains that the reason for חינוכ תבשילין is that a person should prepare a special portion for Shabbos, as well as a special portion for Yom Tov. If we would not require the person to take special action for Shabbos from before Yom Tov, he might use up all the food on Yom Tov, leaving nothing for the Shabbos meals.

But Rav Ashi answers:

כי שברור

אין מבשלין אלא על המבושל

Whereas Rav Ashi explains that the Chachamim were 유ימוס תבשילין is a reminder that if we may not cook or bake on Yom Tov for Shabbos without an אסורה דאורייתא, we certainly we may not cook or bake on Yom Tov for a weekday.

Rashi adds that Rava's reason is out of concern for בכור, and Rav Ashi's reason is for בכור 진 תוב.
Rebbe Elazar cites another source for The following Pasuk was told to Bnei Yisroel on Erev Shabbos:

This is an allusion to that we may not cook or bake on Erev Shabbos of Yom Tov, unless we have already begun cooking and baking from before. This is the source in the Torah on which the Chachamim relied to institute Eruv Tavshilin.

The Gemara relates a story regarding Simchas Yom Tov.

The Gemara explains that it may not be sent, because it may not

The few remaining תלמידים were then afraid to leave, until Rebbe Elazar sent them home with the following words from Sefer Nechemya:

The first Mishnah of the Perek introduces us to the עירוב תבשילין of the statement, as follows:

We view this cooking as being

No one may cook on Yom Tov for Shabbos, are

There are two answers:

The requirement of

Therefore, Zugt the Mishna:


Dedicated By: ____________________
As we learned in a Braisa:

Rebbe Eliezer holds that work done on Yom Tov is optional. A person may spend the entire day either eating and drinking, or learning the entire day.

Whereas Rebbe Yehoshua holds that all mitzvos are on Yom Tov.

One should divide the day of Yom Tov - half Avodas HaShem of Torah and Tefillah, and half Oneg Yom Tov by eating and drinking in the special Seudos HaChag.

The Gemara explains that Rebbe Eliezer holds that the statement is optional. A person may spend the entire day either eating and drinking, or learning the entire day.

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One should divide the day of Yom Tov - half Avodas HaShem of Torah and Tefillah, and half Oneg Yom Tov by eating and drinking in the special Seudos HaChag.

They both derive their respective opinions from the same Pasuk:

ויבא אוכל ושותה

One pasuk states that Yom Tov should be for HaShem, while the second pasuk states that it should be for you, the Yidden.

If this is the case - How do we resolve this apparent discrepancy?

In order to understand this pasuk, two possibilities were suggested.

In the first possibility, Rebbe Eliezer says that in the special portion for Yom Tov, we view this cooking as being for HaShem, whereas for the weekdays, we view this cooking as being for you, the Yidden.

In the second possibility, Rebbe Eliezer says that in the special portion for Yom Tov, we view this cooking as being for HaShem, whereas for the weekdays, we view this cooking as being for HaShem, whereas for the weekdays, we view this cooking as being for you, the Yidden.

The Gemara explains that Rebbe Eliezer holds that the statement is optional. A person may spend the entire day either eating and drinking, or learning the entire day.

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In the second possibility, Rebbe Eliezer says that in the special portion for Yom Tov, we view this cooking as being for HaShem, whereas for the weekdays, we view this cooking as being for you, the Yidden.
The Gemara now examines the pasuk in Nechemya, quoted by Rebbe Eliezer:

The Gemara cites 2 opinions:

The Gemara explains that Rebbe Eliezer holds:

The Gemara asks:

They both derive their respective opinions from the same pasuk:

The Gemara explains that Rebbe Eliezer holds:

This faith in HaShem is what gives us strength, and this is what is meant by the pasuk:

One should not be concerned about Yom Tov expenses, as HaShem commits in this pasuk to repay all expenditures of a person:

This is an allusion to the禁止 of to allow it because, right now, he

However, it remains that only a person:

As Rashi there explains:

This faith in HaShem is what gives us strength, and this is what is meant by the pasuk:

Therefore, the Chachamim instituted:

And we begin the second Perek, based on the

The Gemara explains that it may not be sent, because it may not be worn -

The Gemara cites 2 opinions:

The Gemara explains that Rebbe Eliezer holds:

As Rashi there explains;