

Daf Hashvuah Gemara and Tosfos Beitza Daf 15
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Daf 15a

Rather, we're referring to harder cloth, which is permitted by Shatnez. As R' Huna b. R' Yehoshua says that harden felt of the city of Denrash is permitted. R' Pappa permitted soul inserts of Shatnez.

Tosfos says: from here it seems that hard Shatnez is permitted. We see the same in Yuma, that the Kohanim were allowed to fold their Bigdei Kehuna underneath their heads (to sleep on). The Gemara asks: aren't they having pleasure from Shatnez? The Gemara there parallels our Sugya until the Gemara concludes with R' Ashi's words: Bigdei Kehuna is different since they're hard.

Tosfos asks from a Gemara in Erichin. The Mishna says that everyone is obligated in Tzitzis, Kohanim, Leviyim and Yisraelim. The Gemara asks that this is simple. After all, why should someone be exempt from Tzitzis because he's a Kohain? The Gemara answers: I might have thought, since the Pasuk says "don't wear Shatnez, you should wear Tzitzis," that only those who are commanded not to wear Shatnez are obligated in Tzitzis. However, those Kohanim who are permitted to wear Shatnez (by their Bigdei Kehuna) don't have to wear Tzitzis. So, we're taught otherwise, that they're obligated. Tosfos concludes his question: didn't we just say in Yuma that Bigdei Kehuna is different, since it's not Shatnez because it's hard?

Tosfos brings from Rashi to answer: we only allow to lay upon hard Shatnez, since it's only a rabbinical prohibition by soft Shatnez, so they didn't forbid it by hard Shatnez. The Gemara compares this to permitting the hard felt of the city of Denrash, that you're allowed to lay on it, but you can't wear, as the Gemara there says that felt is forbidden because they're carded together.

However, Tosfos disagrees, since he holds the connotation of "permitting this hard felt," means that it's completely permitted, i.e. to wear.

So, we can answer the above question: really, you're allowed to wear the hard felt. Although we compare the hard felt to laying on the hard Bigdei Kehuna that we don't allow wearing it, that's because Bigdei Kohanim have all the necessary qualities to be Shatnez from the Torah. It's carded, spun and twisted. Since it's Shatnez from the Torah, we forbid wearing them or to put them upon you, (i.e., all the ways the Torah forbids Shatnez). However, the hard felt (that is only carded) doesn't have all the necessary qualities to be Shatnez from the Torah, which needs it to be carded, spun and twisted. When the Gemara said that felt is forbidden, it only means rabbinically. Since even soft felt is only rabbinically forbidden, we even allow wearing it when it's hard.

Tosfos concludes: (those linen clothing that sometimes have wool stuffing), we wear them (although the wool is sewn in the linen) since you can remove the wool with a small cut in the fabric. Once you start pulling out the wool, all the other wool clings to it, and eventually gets pulled out completely. (Since it's so easy to remove the wool) it's permitted. However, if it was stuffed with wool cloth, (which can't be removed by a small cut), it would be forbidden.

Rava said: you're allowed to wear money pouches of Shatnez. Since the money makes the material hard, it doesn't supply warmth. However, if filled with seeds, since it doesn't make the pouch hard, it's forbidden to wear. However, R' Ashi permits either way, since it's not the regular way to warm yourself (by girding a pouch on your side).

New Sugya

The Mishna says not to send spiked sandals on Yom Tov. The Gemara asks: why can't you wear them? The Gemara answers: because of the tragedy that happened with them. (See Mesechtas Shabbos 60a that describes; during a government decree against the Jews, there were rebels hiding in a cave, where people were not allowed to leave during the day, perhaps the enemy will spot them. Someone came in with his spiked sandal on backwards and people who saw his tracks in the sand thought that he left and was spotted by the enemy. This started a stampede to leave the cave and killed many. Since this happened on Shabbos, they made a commemorative enactment to forbid wearing these sandals on Shabbos and Yom Tov.)

Abaya says: you can't wear the sandals on Yom Tov, but you can move them (they're not Muktzah). You can't wear them because of the above tragedy. You can move them, as the Mishna says you can't send them. If it would be forbidden to move, of course you can't send it, (so the Mishna doesn't need to tell us not to send. The fact the Mishna needs to teach that you can't send them infers that you may move it.)

New Sugya

The Mishna says not to send unsewn shoes. The Gemara asks: this is simple (since it has no use, why would I think you can send it?) The Gemara answers: we need to teach us this in a case where you fastened the shoe to its heel with pegs (or very little stitches on each of its sides).

The Mishna also says that R' Yehuda said not to send white shoes, since you need to dye it black. In a Braisa, R' Yossi adds that you can't even send black shoes, since they still need to be sanded down. The Gemara says that there is no Halachic argument between them. Rather, they gave the Halacha according to the way their town made shoes. The town of R' Yehuda made shoes with the side of the leather that faced the meat (the inside of the animal) was on the inside of the shoe. (Therefore, the outside of the shoe was smooth, so it didn't need any other process.) However, the town of R' Yossi made the shoes with the side of the leather that faced the meat was on the outside of the shoe. (Since that side was full of folds, it needed to be sanded, and it wasn't wearable until after it was sanded.)

New Sugya

R' Sheishes allowed sending T'filin to a friend on Yom Tov. Abaya asked him: didn't we learn in the Mishna you can only send things that you can wear on Yom Tov? R' Sheishes answers: we mean to say "whatever you can wear during the week, you can send on Yom Tov."

Tosfos is bothered by the question: if so, why can't you send a spiked sandal?

Tosfos answers: this rule only comes to permit T'filin, since there is no prohibition to wear them, (although people don't wear them on Yom Tov). This doesn't include spiked sandals which is forbidden to wear on Yom Tov, and we must worry if we allow sending it, the recipient may put

them on. However, there is no prohibition to wear T'filin on Yom Tov.

Abaya said: once we talked about T'filin, I'll tell you another thing. If someone's on his way wearing T'filin and then the sun set (**Rashi-on Shabbos**), he places his hand on his T'filin (so people shouldn't see him wearing them) until he reaches his house. If he's sitting in the Beis Medrish with his T'filin and the day became holy (it became Shabbos) he puts his hand on his T'filin until he gets to his house.

Tosfos quotes Rashi that the case of him walking on the way also refers to Erev Shabbos, since Shabbos is not the time to wear T'filin. The reason we allow him to bring it to his house (though he brings it through a R'shus Harabim) since it's a backwards way to carry it (and you're only obligated if you carry an object in the regular way to carry it).

Tosfos asks: why does the Gemara changes terms, that when he's on his way, the sun sets, and when he's in the Beis Medrish "the day became holy."

Rather, Tosfos explains: the first case is during the week, and you'll need to remove it by sunset, and it teaches us that nighttime is not the time for T'filin.

Tosfos asks: if we refer to a case that happens during the weekday, why can't he remove his T'filin and carry them with his hands?

Tosfos answers: we're afraid it may fall from his hands.

Tosfos concludes: the case of sitting in the Beis Medrish refers to Shabbos, and teaches us that Shabbos is not the time for T'filin. (See Chachmas Menoach who asks, we know he must remove it then anyhow, since he needs to remove it by nightfall. One of his answers is, here he'll need to take it off early, since he must add a little time from Friday onto Shabbos.)

R' Huna b. R' Ika asks: didn't a Braisa say, if you're on the way, you put your hand on it until you get to the house nearest to the wall of the city. If he's in a Beis Medrish, you put your hand on it and bring it to the nearest house to the Beis Medrish.

The Gemara answers: that only refers to a case where it's safe to leave it there, we refer to a case where it's not safe to leave it there.

The Gemara asks: if we refer to a case where it's not safe, even if you're not wearing it, you may put it on to bring it to a safe place. As a Mishna says, if someone finds T'filin on Shabbos, he's allowed to put on two pairs at a time and bring it to a safe place. (So, why does Abaya insist that we only permit when he's already wearing it?)

The Gemara answers: the Mishna's case refers to where it's in a place that's not safe from robbers or dogs. (Therefore, we allow to even put it on, since the dogs may disgrace it.) Here, we refer to a place safe from dogs, but not from robbers. (Since most robbers are Jewish, we don't worry too much that they'll disgrace it.) Abaya teaches us a Chidush, since I might think, since most robbers are Jewish and probably won't disgrace the T'filin, we wouldn't permit him to keep on wearing it to bring it to a safer place, so Abaya teaches us otherwise.

End of Perek

Daf 15b

Yom Tov that falls out Erev Shabbos, you can't start cooking on Yom Tov for Shabbos. However, you can cook for Yom Tov, and if there are any leftovers, you can save it for Shabbos. If you cook something Erev Yom Tov, you can rely on it (for an Eiruv Tavshilin) to cook on Yom Tov for Shabbos. Beis Shammai says that you must make at least two cooked dishes. Beis Hillel only requires one. Beis Shammai admits that if you baste roasting fish with egg, the egg counts as a second dish. If the Eiruv was eaten or lost, you can't cook from scratch anymore for Shabbos. However, if even the slightest amount remains, you can rely on it to cook for Shabbos.

The Gemara asks: where do we know you need an Eiruv Tavshilin? Shmuel brought the Pasuk "remember the day of Shabbos." You need to remember the day of Shabbos when it will be forgotten (like if Erev Shabbos is Yom Tov, when everyone's busy making food for Yom Tov, you'll forget to leave something nice for Shabbos. So, you need to make something special for Shabbos beforehand to remind you to leave a lot for Shabbos.

The Gemara asks: what's the reason for Eiruv Tavshilin? (After all, the above Pasuk is only an Asmachta, and the whole Eiruv Tavshilin is only a rabbinical enactment.)

Rava says to remind you to leave a nice portion for Shabbos (and not eat all the food on Yom Tov). R' Ashi says: to teach us; if you can't cook from Yom Tov for Shabbos (without starting before Yom Tov with the Eiruv as the beginning of your cooking, and you're just finishing off cooking on Yom Tov), of course it's forbidden to cook on Yom Tov for the weekdays.

The Gemara asks: the Mishna says that you make the Eiruv Erev Yom Tov. I understand this according to R' Ashi (so you should start the cooking for Shabbos before Yom Tov). However, according to Rava, why would you need to make it Eiruv Yom Tov? After all, he could also separate a nice portion on Yom Tov (before eating).

The Gemara answers: we worry (since he's so busy with the Yom Tov preparations), he'll forget to take it off then.

We have a Braisa who brings the source for Eiruv Tavshilin from the Pasuk "whatever you bake you should bake, and what you should cook, you should cook." (Since it could have written simply you should bake and cook, it hints that there are some Fridays when you can't cook, when it falls on Yom Tov.) From here, R' Eliezer said that you can only cook if you already have a cooked item (from Thursday) and you can't bake unless you have a baked item. From this Pasuk, the rabbis made an Asmachta for Eiruv Tavshilin.

There was a story that R' Eliezer was Darshining on Hilchos Yom Tov the whole day of Yom Tov. Some of the students started leaving (to eat their Yom Tov meals). R' Eliezer commented on the first group that left that they must have large barrels of wine (that they need so much time to drink them). He commented on the second group that must have barrels. He commented on the third group that they have jugs. He commented on the fourth group that they must have small jugs. He commented on the fifth group that they must only have cups of wine. When the sixth group got up to leave he said they are cursed (**Rashi- he was bothered with the emptying of the Beis Medrish, therefore, it provoked him to give such a response**) He looked at his remaining students, and their faces turned another color (since they thought he was upset at that group for leaving too late and not spending enough time on Simchas

Yom Tov, and of course, this would apply to them who stayed even longer.) He said (don't worry) I'm not saying this on you, but on those who left who stopped working to gain for the next world in order to work on enjoying this world. When they finally parted, R' Eliezer told his students, quoting the Pasuk, "go and eat your fatty foods and drink your sweet drinks and send portions (of food) to those who don't have, since this day is holy to our Master. The enjoyment you do for Hashem will help you."

The Gemara asks: why is R' Eliezer calling "going home to eat" as enjoying this world? Isn't Simchas Yom Tov a Mitzvah? The Gemara answers: R' Eliezer's opinion that it's voluntary, and not a Mitzvah. As we see the Braisa says; R' Eliezer says; a person has a choice whether to eat and drink the whole day or to sit and learn. R' Yehoshua says that he should dedicate half the day for Hashem and the other half for his own enjoyment. R' Yochanan says; they both learn their opinions from the same P'sukim. One Pasuk says that Yom Tov is for Hashem and another says it's for you. R' Eliezer reconciles it as a choice whether you'll dedicate it completely for yourself or for Hashem. R' Yehoshua reconciles it that you split Yom Tov, half is dedicated to Hashem and half is dedicated to Hashem.

Tosfos is bothered by the question: earlier, R' Eliezer instructed them to eat fatty foods and drink sweet drinks. Why should they? After all, he doesn't hold of the concept of Simchas Yom Tov as a Mitzvah.

Tosfos answers: that refers after the Drasha, when they anyhow eat their meal, even in the weekdays. Therefore, once they're eating, they should eat good food for Simchas Yom Tov. (I.e., he agrees of the concept of Simchas Yom Tov as long as it's not in conflict with their learning schedule.)

The Gemara asks: what does the Pasuk (quoted by R' Eliezer) mean "to those who don't have?" R' Chisda answers: to those who didn't make Eiruv Tavshilin (and can't cook for Shabbos on their own). A different version of R' Chisda's answer: to those who didn't have the opportunity to put out an Eiruv Tavshilin. However, those who could have put an Eiruv, but didn't, are negligible (and you don't need to provide for them).

The Gemara asks: what does that Pasuk mean "the enjoyment you do for Hashem will help you?" R' Yochanan quotes R' Shimon b. Elazar: Hashem says to His people: borrow (on behalf of making good food on Yom Tov), have faith in me and I'll make sure it gets paid.

Tosfos is bothered by the question: doesn't the Gemara says (if you don't have enough money to make special food for Shabbos), you should make your Shabbos like weekday (without any special food) than to come on to receiving Tzedaka. Why isn't he required to borrow to make the special food?

Tosfos answers: it refers to a case where you don't have what to pay (*Rashal: unless you take from Tzedaka. However, our Gemara refers to a case where you have collaterals that you can leave by the lender as payment, although you don't have money. The Gra's text to Tosfos' answers: the other Gemara refers to a case you can't find anyone to lend to you.*)

R' Yochanan quotes R' Shimon b. Elazar: whoever wants to make his estate stay in his possession, plant an Adir (explained later). As it says "Adir (strength and steadfast) in the heaven, is Hashem." (So, it's called Adir because of the strength and steadfast it gives to your estate.) Or, we see it hinted in its name, as people say it's called 'Adir' because it stays in your possession for generations ("L'dori Dori").

We have a similar Braisa that a field that has an Adir planted in it doesn't get stolen and its fruit are safe. **(Rashi explains an Adir is a big tree, which people would associate with your field. So, if you temporarily leave town, and someone wants to take it over, everyone will remember that you're its original owner, and it branches makes a fence if planted around the field, and will protect the fruit. Alternatively, it's a grass that kills insects, so they won't infest the fruit.)**