

OVERVIEW of the Daf

1) Sending shaatnez garment (cont.)

The Gemara explains that the shaatnez garments that may be sent on Yom Tov are ones that are stiff and may be used for sitting.

Two related rulings/incidents are recorded.

Rava and R' Ashi dispute whether bags used for seeds present a shaatnez concern.

2) Clarifying the Mishnah

The Gemara explains why spiked sandals may not be sent on Yom Tov.

Abaye notes that the restriction is only to wear the spiked shoes but they are not considered muktzah.

The novelty of the Mishnah's restriction against sending unsewn shoes is explained.

A Baraisa records a dispute whether it is permitted to send a "black shoe."

The Gemara explains that the two opinions do not conflict; rather each ruling reflects the custom of shoe making in his place.

3) Tefillin

R' Sheishes permitted the Rabbis to send tefillin on Yom Tov.

Abaye unsuccessfully challenged this ruling from our Mishnah.

Abaye presents guidelines for removing one's tefillin when Shabbos begins.

R' Huna the son of R' Ika unsuccessfully challenges this ruling.

הדרן עלך ביצה

4) MISHNAH: The Mishnah introduces the concept of eruv tavshilin and presents the dispute between Beis Shammai and Beis Hillel regarding the quantity of food necessary for the eruv to be effective. Additionally, the Mishnah discusses the consequence of eating the eruv before the correct time.

5) Eruv tavshilin

Shmuel presents a source that serves as an asmachta for the concept of eruv tavshilin.

Rava and R' Ashi present different reasons as to why Chazal created the requirement for an eruv tavshilin.

Rava's explanation is unsuccessfully challenged.

A Tanna cites an alternative source for the concept of eruv tavshilin.

6) The Yom Tov meals

A Baraisa relates R' Eliezer's criticism of those who left his lecture to eat their Yom Tov meals.

The Gemara explains that R' Eliezer was critical because he is of the opinion that the Yom Tov meals are optional and

(Continued on page 2)

Distinctive INSIGHT

The celebration of Atzeres

עצרת לה' אלקיך...עצרת תהיה לכם

Although each of the festivals possess a facet of עצרת when we refrain from any מלאכה, it is the holiday of Shavu'os which is specifically referred to by the name עצרת. What is the significance of our calling the name of this holiday Chag HaAtzeres? The verse in Shir Hashirim (8:4) calls out to the Jewish people not to provoke or to disturb love until the time is right. There is a classic comment of Ramban on this verse in which he explains that there is a situation of Hashem's love for us being desirable, and there is also the possibility that the moment may not linger. Accordingly, when a person feels a certain moment of inspiration or if he feels particularly excited in terms of his love or fear of Hashem, he should immediately do some mitzvah to actualize that accomplishment. He could give some tzedaka, or sit down for a moment and learn some words of Torah. This charge which the person feels is known as "neshama", and it is a spark of godliness sent from the heavens to be utilized in the person's service of Hashem. Therefore, it is incumbent upon the person to envelop that spirit with a physical and concrete manifestation (in this case, some mitzvah activity) so that it can be strengthened and reinforced.

Kedushas Levi explains at the moment of the giving of the Torah, there was a tremendous influx of spiritual energy provided for Klal Yisrael, but they did not have the mitzvos available to contain these forces. The only instructions they were given at that time were to cordon off the mountain, not to touch the mountain and not to advance beyond specified boundaries. Therefore, upon experiencing the uplifting op-

(Continued on page 2)

REVIEW and Remember

1. What was the incident that led to the restriction against wearing spiked sandals on Shabbos and Yom Tov?

2. What type of thief will not desecrate tefillin?

3. What are the two reasons for enacting the requirement for an eruv tavshilin?

4. What are the two opinions regarding the obligation to eat a Yom Tov meal?

HALACHAH Highlight

Is forgetting considered negligence?

גזרה שמא יפגע

The reason Chazal mandate that the eruv be made before Yom Tov rather than on Yom Tov is a] decree that one may be negligent [and forget to make the eruv because of his involvement with celebrating Yom Tov.]

Rav Ephraim Katz of Vilna¹, the author of Teshuvos Shaar Ephraim, writes based on our Gemara that a person is considered negligent if he bears an obligation and when the time came to fulfill that obligation he forgot. The Shvus Yaakov² challenges this assertion from the Gemara Shabbos. The Gemara there discusses many instances of a person who forgot that it was Shabbos and performed a melacha during that period of forgetfulness. This person is treated as one who is a שוגג—an inadvertent violator, rather than a פושע—one who is negligent. Therefore, Shvus Yaakov writes that in our Gemara the one who forgets is considered negligent only because he forgot due to laziness. If, however, the person forgot under normal conditions he is not considered negligent.

Shulchan Aruch³ writes that if a person missed davening because he thought he had more time to finish his current

(Insight...Continued from page 1)

portunity of Sinai, the Jews directed their efforts to fulfill that mitzvah itself, the mitzvah of “staying away - atzeres.” This mitzvah helped the nation solidify their gains and actualize the benefits they had been offered. We celebrate this moment as we fondly refer to one of the names of this holiday as Chag Ha'Atzeres. In this way, we commemorate the gesture of our ancestors to capture the opportunity of spirituality which existed by directing it to the mitzvah at hand. ■

activity and it turned out that he miscalculated, he is considered a שוגג and can make up the missing prayer.

The Chasam Sofer⁴ also examined this issue and created the following guidelines. If a person has a responsibility to perform a mitzvah and he lazily assumes that he has more time and in the end runs out of time he is considered lazy and would not, for example, be permitted to make a missed tefila. On the other hand, if the person forgets something other than a mitzvah obligation, e.g. a person placed a rock in his lap and forgot about its presence and when he stood up it fell and damaged someone else's property, he is exempt because it is considered an אונס. ■

1. שו"ת שער אפרים סי' כ"ח
2. שו"ת שבות יעקב ח"ב סי' קמ"ח
3. שו"ע אור"ח סי' ק"ח סע' ח'
4. שו"ת חת"ם סופר חו"מ סי' מ"ב ■

STORIES Off the Daf

"Borrow on my Account, and I will repay"

מאי כי חדות ה' היא מעוזכם? אמר להם הקב"ה לישראל בני לוו עלי וקדשו קדושת היום והאמינו בי ואני פורע

On today's daf, we find the principle that one may rely on Hashem to cover the debts incurred by performing the mitzvah of simchas Yom Tov. As Hashem reassures us through the words of the novi Nechemiah (8:10): “Rejoicing in G-d is your stronghold”—“Borrow on My account, believe in Me, and I will repay.” We are guaranteed that bitachon will prove a stronghold of spiritual and financial security.

One of the major avodos of Rav Yosef Yoizel Horowitz, zt”l, the Alter of Novaradok, was bitachon. When asked about how he had managed to build and

maintain seventy yeshivos in early communist Russia against such terrible odds, he would say, “Everything I achieved was only in the merit of bitachon.” On many occasions, the yeshiva lacked even the most basic necessities. It was precisely at such times that the bitachon of the Alter saw them through.

One year, there was no money at all before Pesach for the holiday expenses. Two days before Yom Tov there was literally not a penny to cover any of the many debts. New suits had been sewn by tailors, but were waiting in the shops until they were paid for. Orders for matzos, wine, and all of the food needed for the festival were being held in abeyance until a donor could be found. Everyone was worried about the mounting costs and the total lack of funds...except for the Alter.

On that second-to-last day, in deference to his yearly custom, a wealthy donor sent exquisite candles by messenger

to the Alter's house to be used at the seder table. When the Rebbetzin saw the expensive candles arrive at a time when there weren't even matzos to be had, she burst into tears. Rav Yosef Yoizel seemed completely undisturbed, however, and went off to the yeshiva for his usual sederim. The following day, on Erev Pesach itself, an unsolicited donation arrived by wire. And it covered all of the yeshiva's expenses! ■

(Overview...Continued from page 1)

cites a Baraisa that presents the two opinions on this matter.

R' Yochanan demonstrates how both opinions derived their position from the same pasuk.

The Gemara explains two phrases from the pasuk in Nechemiah cited earlier by R' Eliezer.

Another teaching from R' Yochanan in the name of R' Elazar ben Shimon is cited. ■