

OVERVIEW of the Daf

1) Yom Tov that falls on Erev Shabbos (cont.)

Rava in the name of others rules like the strict version of Rabbi's position.

2) Yom Tov that coincides with Shabbos

A Baraisa presents a dispute between Beis Shammai and Beis Hillel concerning the number of brachos recited in Tefila when Yom Tov and Shabbos coincide. Rabbi adds a detail regarding the correct way to conclude the bracha.

A Baraisa is cited that had a slightly different version of Rabbi's conclusion to the bracha, but R' Yosef rules in accordance with the original Baraisa's version.

3) Shmoneh Esrei

A Baraisa records different opinions regarding the correct way to mention Rosh Chodesh or Chol HaMoed when they coincide with Shabbos.

R' Huna rules like the opinions who maintain that *יעלה ויבא* is mentioned in the bracha of avodah

4) One who forgot to make an eruv

R' Chiya bar Ashi in the name of Rav ruled that if one forgot to make an eruv techumin he can make a conditional one on the first day of Yom Tov.

Rava ruled that if one forgot to make an eruv tavshilin he can make a conditional one on the first day of Yom Tov.

The Gemara explains that Rav would certainly agree with Rava but Rava would not agree with Rav.

5) Preparing food on one day for the next

A Baraisa teaches that although it is prohibited to cook food on one day of Yom Tov for another, one is permitted to cook extra on one day for the next. R' Shimon ben Elazar rules that one may fill the entire oven with dough even if he only needs one loaf. Rava rules like R' Shimon ben Elazar.

6) One who forgot to make an eruv (cont.)

It is questioned whether the food cooked by one who forgot to make an eruv tavshilin becomes prohibited for use. The significance is relevant as to whether he must transfer ownership of his food to others or not.

The Gemara demonstrates that the food becomes prohibited, and he must transfer ownership of his food if it is to be cooked.

It is asked whether the food would be prohibited if a person cooked on Friday for Shabbos without making an eruv.

After numerous failed attempts to resolve this question, it remains unresolved.

7) The dispute between Beis Shammai and Beis Hillel

A Baraisa presents an alternative version of the dispute

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Distinctive INSIGHT

Adding more than needed to a pot being cooked on Shabbos and Yom Tov

באמת אמרו ממלאה אשה כל הקדרה בשר אף על פי שאינה צריכה אלא לחתיכה אחת

The Rishonim learn that the dispensation to "increase the amounts/ריבוי בשיעורין" is only valid on Yom Tov. On Shabbos, however, in a case where it is allowed to cook a pot of food for the sake of someone who is ill, one may not add more pieces of raw food in the pot.

The source for this is a Gemara (Menachos 64a). An ill person needs two figs on Shabbos. We have two individual figs, each on its own branch, and we have one branch with three figs on it. Rava advances the query whether it is better to snap off the two branches, each with one fig apiece, or if it is better to cut off only one branch, although it has three figs on it, one more than we actually need. The Gemara concludes that it is better to cut once, although it gathers more than needed, rather than to cut twice. This leads us to conclude that it is only in this case that we may cut a branch with more on it than we actually need. But if we had two branches, one with two figs and the other with three figs, it would certainly be prohibited to cut the branch with three figs, even though the effort is exactly the same as the branch with two figs.

Tosafos and Rashba understand that the prohibition of *ריבוי בשיעורין* is only rabbinic. On Shabbos it remains prohibited, but on Yom Tov it is allowed due to *שמחת יום טוב*. *ר"ן* argues and he holds that it is a Torah prohibition. Nevertheless, it is permitted on Yom Tov because the basic

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REVIEW and Remember

1. Why is Yisroel mentioned in reference to Yom Tov but not in reference to Shabbos?
2. What is a permitted method to cook on one day of Yom Tov for another?
3. Is the food cooked on Yom Tov for Shabbos without making an eruv tavshilin prohibited?
4. What is the source for a person to immerse in a mikveh before Yom Tov?

HALACHAH Highlight

Cooking on the first day of Yom Tov for Shabbos

תנו רבנן אין אופין מיום טוב לחברו

The Rabbis taught: One is not permitted to bake from one day of Yom Tov for another.

Although the Gemara discusses the question of cooking on one day of Yom Tov for another, Rishonim question whether it is permitted for a person who made an eruv tavshilin to cook on Thursday for Shabbos. The Rosh¹ writes that when Yom Tov falls on Thursday and Friday it is not permitted to slaughter (or cook) on Thursday for Shabbos, even if one made an eruv tavshilin. Since Thursday is actually Yom Tov and Friday is observed as Yom Tov because of the tradition of our ancestors², why should a person slaughter on Thursday, which is actually Yom Tov, when he could slaughter on Friday?

The Rivash³ also prohibits cooking on Thursday for Shabbos and adds an alternative explanation. He cites a Yerushalmi⁴ that indicates that the mechanism of the eruv tavshilin only permits immediate needs (e.g. cooking on Friday for Shabbos) but not distant needs (e.g. cooking on Thursday for Shabbos). This ruling is recorded in Shulchan Aruch⁵.

The Radvaz⁶ cites the ruling of Rosh but then notes that some meats and fowl taste better if they are cooked the day after they are slaughtered rather than the day they are slaugh-

between Beis Shammai and Beis Hillel.

Rava rules like our Mishnah's version of Beis Hillel's position i.e., only one cooked food is needed.

Abaye cites a tradition that once a person begins to prepare his bread for Shabbos he may finish his preparations even if the eruv is eaten.

8) MISHNAH: Beis Shammai and Beis Hillel dispute the preparations that may be performed on Shabbos for Yom Tov that falls on Sunday. ■

tered. Therefore, if slaughtering on the first day will yield better tasting meat or fowl, it is permitted to slaughter on Thursday for Shabbos. Rav Ovadia Yosef⁷ challenges this ruling. According to Rosh, one could entertain this conclusion since in this circumstance there is an advantage to slaughtering on Thursday rather than on Friday, but according to Rivash slaughtering on Thursday was never included in the enactment of the eruv tavshilin⁸. For this and other reasons the ruling of Radvaz should not be followed. ■

1. שו"ת הרא"ש כלל כ"ג סי' ה'
2. ע' בשו"ת יחוה דעת שלקמן בהע' שם שהרא"ש כתב דיו"ט שני הוא משום גזרת השמד והקשה עליו הרדב"ז דלשון הגמ' (ביצה ד) היא 'הזהירו במנהג אבותיכם'
3. שו"ת הריב"ש סי' רנ"ד וע' שם סי' ט"ז
4. מובא הירושלמי בר"ן פרק ב' ד"ה מניח
5. שו"ע או"ח סי' תקכ"ז סע' י"ג
6. שו"ת הרדב"ז ח"ב סי' תקצ"ד ומובא דבריו בשערי תשובה סע' תקכ"ז סק"ה
7. שו"ת יחוה דעת ח"ו סע' ל"ב
8. ע' במג"א שם ס"ק י"ג והמפרשים שם שבאו לתרץ דבריו ■

STORIES Off the Daf

The sanctity of Shabbos

שבת מקדשא וקיימא

On today's daf we find that we do not interpose Shabbos between והזמנים and ישראל in the blessing in shemonah esrei. As the Gemara says, "The sanctity of Shabbos is simply a fact." It is embedded within the nature of the day itself by the Creator. Its extra level of sanctity is not something that we can cause—it is the work of Hashem alone. It is this integral sanctity that gives the Shabbos so much power in our lives.

When the Chofetz Chaim, zt"l, stayed in Riga during the winter of 5672 (1912 l'minyanam), he was appalled to find that many Jews there were desecrat-

ing the Shabbos publicly. Storekeepers would keep their businesses open into Shabbos, and this had been going on for years in the town. Riga's market was full of Jewish stores that were open for business as usual on Shabbos!

The Chofetz Chaim convened an emergency meeting of all the shomrei Shabbos of the city to come up with some plan of action to change the situation. After long and intense debate, the only practical solution that seemed viable was the gadol's suggestion: on that very Friday, the shomrei Shabbos were to form small groups and go to all of the Shabbos-desecrating stores near candle-lighting time. They were not, under any circumstances, to argue or debate or even to raise their voices. They were only told to gently remind the shopkeeper: "Now

is the time to close because it is Shabbos." After this, they were to move on to another store and repeat their reminder.

The Chofetz Chaim stressed that the only way they could be successful was through peaceful action. And the dividends of this simple suggestion were astronomical—almost every store closed. A city that had once been a den of chilul Shabbos was transformed through the simple advice of the gadol. The simple reminder of Shabbos מקדשא וקיימא. ■

(Insight...Continued from page 1)

of cooking is allowed on Yom Tov. On Shabbos however, the act of cooking is prohibited. Adding more food into a pot being prepared for a sick person is not allowed, because permission to cook for an ill person is only דחוייה on Shabbos, not הותרה. ■