

HALAKHA

Hard felt – נִמְטָא גְמָדָא: One may sit on hard felt and other hard garments made of wool and linen. However, one may not wear these clothes, in accordance with the opinion of Rav Huna (*Shulḥan Arukh, Yoreh De'a* 301:2).

A garment that is not for warming – בְּגָד שְׂאִינוּ – לְחִימוֹת: Garments of diverse kinds that do not provide warmth, e.g., small pouches for storing money, are not prohibited even if they come into contact with one's skin, in accordance with the opinion of Rav Ashi (*Shulḥan Arukh, Yoreh De'a* 301:14).

Spiked sandal – סַנְדָּל הַמְסוּמָר: One may not wear any sandal strengthened by nails on Shabbat, as the Sages prohibited them due to a tragic event that involved spiked sandals (*Rambam Sefer Zemanim, Hilkhot Shabbat* 19:2).

BACKGROUND

Hard felt – נִמְטָא גְמָדָא: Felt is made from various fibers, e.g., wool or cotton. When treated with heat, moisture, and mechanical force, i.e., striking them, these fibers intertwine into a single, unified block, despite the fact that they have not been woven together. Woolen fibers are particularly suitable for producing felt, as one can mix other materials with them, like linen, which creates the prohibited mixture. Felt is occasionally shrunk to make it harder and more resistant. This is probably what is meant by hard felt.

Neresh – נֶרֶשׁ: Neresh was a town in Babylonia, south of Sura, which served as an important center of commerce and industry. It bordered on the desert, and its many farmers, who grew dates and produced beer, contributed to its reputation of an uncultured community. Nevertheless, several scholars from Neresh are mentioned in the Talmud. The *amora* Rav Pappa lived in Neresh and was active there at around the middle of the fourth century CE, when he served as head of its yeshiva.

LANGUAGE

Felt [*namta*] – נִמְטָא: Probably from the Middle Iranian *namat*, related to Middle Persian *namad*. The meaning of this word is felt or bed covering.

Felt socks [*ardalayin*] – עֲרָדְלִין: Probably from the Greek ἀρτάρια, *artaria*, meaning a felt shoe.

אֵלָא בְּקָשִׁין, וְכִי הָא דְאָמַר רַב הוּנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ: הָאִי נִמְטָא גְמָדָא דְנֶרֶשׁ שְׂרִיא.

אָמַר רַב פַּפָּא: עֲרָדְלִין אֵין בְּהֵן מְשׁוּם בְּלֵאִים, אָמַר רַבָּא, הֵנִי עָרְרִי דְפִשְׁטִי אֵין בְּהֵן מְשׁוּם בְּלֵאִים, דְּבִרְנִי – יֵשׁ בְּהֵן מְשׁוּם בְּלֵאִים. רַב אֲשִׁי אָמַר: אָחַד זֶה וְאָחַד זֶה אֵין בְּהֵן מְשׁוּם בְּלֵאִים, לְפִי שְׂאִין דְּרַךְ הַמוּם בְּכֶךְ.

“אָבָל לֹא סַנְדָּל הַמְסוּמָר.” סַנְדָּל הַמְסוּמָר מֵאֵי טַעְמָא לָא? מְשׁוּם מַעֲשֵׂה שְׁהִיָּה.

אָמַר אַבְיִי: סַנְדָּל הַמְסוּמָר אָסוּר לְנַעֲלוֹ, וּמוֹתֵר לְטַלְטְלוֹ. אָסוּר לְנַעֲלוֹ מְשׁוּם מַעֲשֵׂה שְׁהִיָּה, וּמוֹתֵר לְטַלְטְלוֹ – מִדְּקַתֵּי אֵין מְשַׁלְחִין. דְּאֵי סַלְקָא דַּעֲתָךְ אָסוּר לְטַלְטְלוֹ – הִשְׁתָּא לְטַלְטְלוֹי אָסוּר, מְשַׁלְחִין מִבְּעֵיָא?

Rather, it is referring to hard clothes, upon which it is permitted to sit even if they are a mixture of wool and linen. And this is in accordance with the opinion that Rav Huna, son of Rav Yehoshua, said: With regard to this hard felt [*namta*]^{HBL} material produced in the town of Neresh,^B it is permitted to sit or recline on it, and one need not be concerned about the fact that it is a mixture of wool and linen.

Rav Pappa said: With regard to felt socks [*ardalayin*],^{NL} there is no prohibition of diverse kinds regarding them, as they are hard. Rava said: These bundles for coins, comprised of hard fabric or felt, there is no prohibition of diverse kinds with regard to them. However, with regard to pouches for holding seeds, there is a prohibition of diverse kinds with regard to them, as they are larger and softer than both felt socks and hard bundles for coins. Rav Ashi said: Both this and that have no prohibition of diverse kinds with regard to them because using these items is not the usual manner of keeping warm.^H Even if these objects are placed close to one's skin, this is not the usual way of wearing clothes and warming oneself, and therefore they are permitted.^N

S The mishna taught: However, one may not send a spiked sandal^{NH} on a Festival. The Gemara asks: A spiked sandal, what is the reason that it may not be worn? The Gemara answers: It is due to an incident that occurred.^N A great tragedy resulted when people wore spiked sandals on Shabbat, which led the Sages to decree that these sandals may not be worn on a Shabbat or Festival.

Abaye said: With regard to a spiked sandal, it is prohibited to wear it on Shabbat, but it is permitted to move it. He clarifies: It is prohibited to wear a spiked sandal, due to the incident that occurred. And it is permitted to move it, from the fact that the mishna teaches: One may not send. For if it enters your mind that it is prohibited even to move a spiked sandal, now consider: If it were prohibited to move it, is the mishna required to state that one may send it? Rather, it must certainly be permitted to move a spiked sandal inside the house, despite the fact that one may not wear it.

NOTES

Felt socks [*ardalayin*] – עֲרָדְלִין: Based on the description of the *ge'onim*, *ardalayin* refers to a type of felt socks. Some commentaries say that they were made without fabric in the heels, and accordingly they are not considered a properly worn item of clothing. Others claim that these socks are merely considered insoles, as the foot treads on them without actually donning them. Yet others explain that they may be worn because the skin on the sole of the foot is hard, and therefore one does not benefit from the prohibited mixture in a normal manner of dress (*Rosh*).

Diverse kinds with regard to clothes and felt material – בְּלֵאִי – בְּגָדִים וְלִבְד: The prohibition against wearing clothes of diverse kinds applies to garments made of mixtures of wool and linen, as derived from the verses: “Neither shall there come upon you a garment of diverse kinds” (*Leviticus* 19:19) and “You shall not wear diverse kinds, wool and linen together” (*Deuteronomy* 22:11). This *halakha* includes many detailed specifications pertaining to how the wool and linen are mixed and the prohibited manner of wearing it. Everyone agrees that there is no prohibition against benefiting from a mixture of wool and linen. However, the authorities debate with regard to whether the prohibition applies not only to clothes that are worn in the normal manner, but also to items that do not provide warmth, which is the primary function of garments.

There are many divergent opinions amongst the halakhic authorities with regard to which types of mixtures of wool and linen are prohibited by Torah law and which are prohibited by rabbinic law. The status of felt is a case in point. Some authorities contend that in order for a garment to be prohibited by Torah law as a mixture of wool and linen, it must be made out of cloth produced by weaving threads. According to this opinion, felt garments that contain a mixture of wool and linen are prohibited by rabbinic law, since felt is produced by pressing fibers together without spinning them into thread and then weaving them. Others argue that since

pressing together fibers is the normal way of making felt, felt that contains a prohibited mixture is prohibited by Torah law.

Sending a spiked sandal – שְׁלוּחַ סַנְדָּל הַמְסוּמָר: In light of the principle stated in the mishna that any article that can be used on a weekday may be sent on a Festival, the early authorities ask: Why is it prohibited to send a sandal of this kind? Some explain that in this case, the Sages instituted a special decree against sending these sandals, as this might lead one to wear them (see *Rid*). The Rambam, however, does not mention this prohibition against sending a spiked sandal on a Festival. Early and later authorities discuss what the Rambam's opinion is on this point. Some argue that the Rambam thought that sending a spiked sandal is prohibited, and he omitted it because he already had prohibited the wearing of spiked sandals on Shabbat, and he presumed that the reader would understand that that ruling extends also to wearing or sending such sandals as gift on Festivals. Others contend that the Rambam rejects the ruling that sending spiked sandals is prohibited, as it contradicts the general principle that any article that can be used on a weekday may be sent on a Festival.

Due to an incident that occurred – מְשׁוּם מַעֲשֵׂה שְׁהִיָּה: The Sages instituted various decrees as a result of a single accident or mishap. Despite the rarity of the event, they decreed that the cause of certain tragedies should be prohibited, as a memorial for later generations. The incident involving the sandal mentioned here is referring to an occasion when Jews were hiding from their enemies in a cave on Shabbat. One of them made a tapping sound with his spiked shoe, which caused them to think that the enemy had arrived. In the ensuing panic, many were trampled to death. Consequently, the Sages decreed that these sandals may not be worn on Shabbat or a Festival.

משלוח כליים ביום – ביום – Sending clothes on a Festival – טוב: It is permitted to send clothing as gifts on a Festival so long as the garment is fit to be used, even if it is not properly sewn. Likewise, one may send clothing made of stiff fabric that contains diverse kinds. One may send phylacteries, as they are worn on a weekday, in accordance with the opinion of Rav Sheshet (*Shulḥan Arukh, Orah Ḥayyim 516:3*).

Phylacteries on his head and the day was sanctified – תפלין בראשו וקדש עליו היום – If one is donning phylacteries while walking along the road or sitting in a study hall outside the city after Shabbat commenced, he places his hand on them and walks until he reaches his house. If there is a house near the city wall where the phylacteries can be safeguarded, he should place them there, in accordance with the opinion of Abaye (*Shulḥan Arukh, Orah Ḥayyim 266:10*).

BACKGROUND

The study hall – בית המדרש – Many sources indicate that synagogues and study halls used to be located a considerable distance away from towns, and therefore people were sometimes afraid to visit these places alone at night. It is possible that this was done so that the costs of its construction would be shared between several neighboring towns or to make it easier for all the residents of local villages to come to the synagogue.

“ולא מנעל שאינו תפור” פשיטא. לא נצרכא דאף על גב דנקיט בסיכי.

The mishna further teaches: **Nor** may one send an unsewn shoe on a Festival. The Gemara asks: This is obvious, as these shoes are unfit for wearing. The Gemara answers: This statement was necessary only to teach that although the shoe is attached with pins and can be worn, it may not be sent on a Festival. Since it not properly sewn, it is not usually worn.

“רבי יהודה אומר אף לא מנעל לבן” תנא, רבי יהודה מתיר בשחור ואוסר בלבן, מפני שצריך ביצת הגיר. רבי יוסי אוסר בשחור, מפני שצריך לצחצחו.

The mishna teaches that **Rabbi Yehuda says: One may not even send a white shoe. It is taught in a baraita: Rabbi Yehuda permits the sending of a black shoe but prohibits the sending of a white one because a white one requires a lump of chalk^N to color it properly. Rabbi Yosei prohibits the sending of a black shoe because one needs to polish it.**

ולא פליגי, מר כי אתריה ומר כי אתריה. באתריה דמר בשרא לתחת, באתריה דמר בשרא לעיל.

The Gemara comments: **And they do not disagree with regard to the halakha**, as this Sage ruled in accordance with the custom of his locale, and this Sage ruled differently, in accordance with the custom of his locale. In the place of this Sage, Rabbi Yehuda, the leather was made so that the side of the hide facing the flesh is on the underneath, facing the inside of the shoe, and therefore it does not require polishing; whereas in the place of that Sage, Rabbi Yosei, the leather was made so that side of the hide facing the flesh is above, facing the outside of the shoe. That side is often cracked and uneven and requires smoothing and polishing.

“זה הכלל כל שנאותין בו ביום טוב” רב ששת שרא להו לרבנן לשידורי תפלין ביוםמא טבא. אמר ליה אביי: והא אנן תנן: כל שנאותין בו ביום טוב משלחין אותו. הכי קאמר: כל שנאותין בו בחול משלחין אותו ביום טוב.

S The mishna taught that **this is the general principle: With regard to any article that one may use on a Festival, one may send it.** The Gemara relates: **Rav Sheshet permitted the Sages to send phylacteries on a Festival. Abaye said to him: But didn’t we learn in the mishna: With regard to any article that one may use on a Festival, one may send it? Phylacteries are not worn on Festivals.** The Gemara answers: **This is what the mishna is saying: With regard to any article that one may use on a weekday,^N one may send it on a Festival.^H**

אמר אביי: תפלין, הואיל ואתו לידן נמא בהו מילתא: היה בא בדרך ותפלין בראשו, ושקעה עליו חמה – מניח ידו עליהם עד שמגיע לביתו. היה יושב בבית המדרש ותפלין בראשו, וקדש עליו היום – מניח ידו עליהן עד שמגיע לביתו.

Abaye said: With regard to phylacteries, since this topic has come before us in the previous discussion, let us say a novel matter about it: If someone was coming on the road on the eve of a Shabbat or Festival, and he had phylacteries on his head, as the practice then was to don phylacteries the entire day, but not at night, and the sun set before he arrived at his destination,^N signaling the beginning of the Shabbat or Festival, when phylacteries may not be worn or even moved, he places his hand upon them^N to cover them so that people will not see them until he reaches his house, at which point he removes them. If he was sitting in the study hall^B with phylacteries on his head, and the day of Shabbat or the Festival was sanctified,^H for which he was unprepared, he places his hand upon them until he reaches his house.

NOTES

מפני שצריך ביצת הגיר – Because it requires a lump of chalk – The commentaries disagree with regard to the nature of this lump of chalk. Rashi and many others maintain that it refers to a black substance used to dye shoes in that color. However, the *geonim* and the Rambam, in his Commentary on the Mishna, explain that it means a piece of chalk or white lime for whitening shoes. This opinion generated much discussion as to whether it was a Jewish custom to wear white shoes, at least in certain places (see *Shitta Mekubbetzet*), or if Jews would invariably wear black shoes with white straps (*Sefer HaYashar*).

כל שנאותים בו בחול – Any article that one may use on a weekday – According to the conclusion of the Gemara, the mishna should be understood as follows: Any article that one may use, on a Festival one may send it. With regard to the term weekday, some commentaries explain that it is referring to the intermediate days of a Festival (*Hagahot Ashrei*). According to this reading, the permission to send gifts is a function of the gift serving some purpose during the Festival. In the Jerusalem Talmud, it is discussed whether various types of jewelry may be sent on a Festival.

שקעה עליו – The sun set before he arrived at his destination – **החמה** – Rashi and many other commentaries explain that this *halakha* is referring to Shabbat, and that is why the traveler must

remove his phylacteries as soon as possible. One explanation of the difference in language between the traveler, upon whom the sun set, and the student in the study hall, upon whom the day became sanctified, is that someone walking outside can see the sunset, whereas one who is sitting in a study hall might not notice the setting sun, and only at nightfall would he realize that the day has been sanctified (Rabbeinu Peretz). *Tosafot* dispute Rashi’s explanation and maintain that the issue with the traveler is not the onset of Shabbat but simply nightfall, and he must cover his phylacteries until he can safely remove them, since they may not be worn at night. The *halakha* in this case is similar to that of the beginning of a Shabbat or a Festival.

מניח ידו עליהם – Places his hand upon them – Rashi explains that one does so to hide the phylacteries from public view. The commentaries discuss whether this contradicts the general principle that something prohibited due to appearances may not be performed even in private. Some say that placing one’s hand on the phylacteries serves to indicate that he does not maintain that phylacteries may be worn at night or on Shabbat; rather, he is doing so only out of necessity (see *Meiri*). Others explain that it is a reminder to oneself to remove the phylacteries as soon as he reaches a place where they will be safeguarded (Rashba).

One who finds phylacteries on Shabbat – המוצא תפלין – בַּשַּׁבָּת: With regard to one who finds phylacteries on Shabbat lying in a spot where they are not safeguarded, if it is a place where it would be dangerous for him to don them for fear of an antisemitic response, he may cover them and leave them there until after Shabbat. If donning the phylacteries poses no danger, he should don them in pairs and transport them to a location where they will be safeguarded. If there are too many of them to move in this manner, he should guard them until the conclusion of Shabbat. If he is unable to do this, he should carry them in stages of less than four cubits at a time, or in some other manner by which he does not transgress the Torah prohibition against carrying out (*Shulhan Arukh, Orah Hayyim 301:42*).

LANGUAGE

Thieves [*listim*] – לִיסְטִים: From the Greek ληστής, *lestēs*, meaning a thief or bandit.

מְתִיב רַב הוֹנָא בְּרִיהַ דְּרַב אִיקָא:
הָיָה בָּא בְּדַרְכָּךְ וְתַפְלִין בְּרֹאשׁוֹ
וְקִדְשׁ עָלָיו הַיּוֹם – מִנִּיחַ יָדוֹ עֲלֵיהֶן
עַד שְׂמֹנְיַע לְבַיִת הַסְּמוּךְ לְחוּמָה,
הָיָה יוֹשֵׁב בְּבֵית הַמְּדֻרָשׁ וְקִדְשׁ עָלָיו
הַיּוֹם – מִנִּיחַ יָדוֹ עֲלֵיהֶן עַד שְׂמֹנְיַע
לְבַיִת הַסְּמוּךְ לְבֵית הַמְּדֻרָשׁ.

לָא קִשְׁיָא: הָא – דְּמִנְטָרָא. הָא –
דְּלָא מִנְטָרָא.

אִי דְּלָא מִנְטָרָא, מֵאִי אִירֵיָא בְּרֹאשׁוֹ?
אִפִּילוּ מִחֲתַן בְּאַרְעָא נְמִי. דְּהָא תַּנּוּ:
הַמוֹצֵא תַּפְלִין מִכְּנִסָּן זֶוּג זֶוּג.

לָא קִשְׁיָא: הָא – דְּמִנְטָרָא מִחֲמַת
גְּנָבִי וּמִחֲמַת כְּלָבִי, הָא דְּמִנְטָרָא
מִחֲמַת כְּלָבִי, וְלֹא מִנְטָרָא מִחֲמַת
גְּנָבִי.

מַהוּ דְּתִימָא: רֹב לִיסְטִים יִשְׂרָאֵל
נִינְהוּ, וְלֹא מְזִלְזִלִי בְּהוּ, קָא מְשַׁמַּע
לִי.

הדרן עלך ביצה

Rav Huna, son of Rav Ika, raised an objection from the following teaching: If one was coming on the road with phylacteries on his head, and the day was sanctified before he arrived at his destination, he places his hand upon them until he reaches the house nearest the wall, where he removes them and leaves them there. If he was sitting in the study hall, outside the city, and the day was sanctified, for which he was unprepared, he places his hand upon them until he reaches a house that is near the study hall, where there are people who can guard the phylacteries. This shows that one may not bring phylacteries all the way to his house, but only to the nearest place within the city boundary.

The Gemara answers: This is **not difficult**. This *baraita*, which teaches that one places the phylacteries in the house nearest the wall, is referring to a case **where** the phylacteries can be **safeguarded** there, whereas **that** *baraita*, which states that he may bring them all the way to his house, deals with a situation **where they are not safeguarded** in the nearest house.

The Gemara challenges this: If the *baraita* is dealing with a case **where** the phylacteries are **not safeguarded**, why discuss **specifically** the case of phylacteries that were **on his head**? Even if one was not donning them but found them **placed on the ground**, he should **also** be required to don them and bring them to the house, **for didn't we learn** in a mishna (*Eiruvin 95a*): **One who finds phylacteries^h lying in a field outside of the city on Shabbat should don them and bring them into the city one pair at a time?**

The Gemara answers: This is **not difficult**. This *baraita*, where it was taught that one need not don the phylacteries if they were not already on his head, is referring to a situation **where they are safeguarded from thieves and also from dogs**. That mishna, which stated that even if one found them on the ground, he must put them on and bring them into the city, is referring to a case **where they are safeguarded from dogs but are not safeguarded from thieves**.

The Gemara clarifies the novel element of the mishna's ruling. **Lest you say: Since most thieves [*listim*]^l are Jews, who would not treat phylacteries with contempt**, one should not be allowed to carry them because there is no danger that they will be desecrated if they are left in their place, the mishna **teaches us** that the *halakha* takes the minority of cases into account. It is therefore appropriate to don the phylacteries and bring them into the city.

מתני' יום טוב שחל להיות ערב שבת לא יבשל בתחלה מיום טוב לשבת, אבל מבשל הוא ליום טוב, ואם הותר – הותר לשבת. ועושה תבשיל מערב יום טוב וסומך עליו לשבת.

בית שמאי אומרים: שני תבשילין, ובית הלל אומרים: תבשיל אחד. ושזין בדג וביצה שעליו שהן שני תבשילין.

אכלו או שאבד – לא יבשל עליו בתחלה, ואם שייר ממנו כל שהוא – סומך עליו לשבת.

גמ' מנא הני מילי? אמר שמואל: דאמר קרא "זכור את יום השבת לקדשו" – זכרהו מאחר שבא להשכיחו.

MISHNA With regard to a Festival that occurs on Shabbat eve, one may not cook on the Festival with the initial intent to cook for Shabbat. However, he may cook on that day for the Festival itself, and if he left over any food, he left it over for Shabbat. The early Sages also instituted an ordinance: The joining of cooked foods [*eiruv tavshilin*],^{HN} which the mishna explains. One may prepare a cooked dish designated for Shabbat on a Festival eve and rely on it to cook on the Festival for Shabbat.

The *tanna'im* disagreed with regard to the details of this ordinance: **Beit Shammai say:** For the purpose of the joining of cooked foods one must prepare **two cooked dishes,^N and Beit Hillel say: One dish is sufficient. And they both agree with regard to a fish and the egg that is fried on it^N that these are considered two dishes for this purpose.^H**

If one ate the food prepared before the Festival as an *eiruv* and none of it remained for Shabbat, or if it was lost,^H he may not rely on it and cook with the initial intent to cook for Shabbat. If he left any part of the *eiruv*, he may rely on it to cook for Shabbat.

GEMARA The Gemara asks: **From where are these matters derived?**^N What is the source of the *halakha* of the joining of cooked foods and of the *halakha* that one who failed to prepare such an *eiruv* may not cook on a Festival for Shabbat? **Shmuel said** that the source is as the verse states: **"Remember the Shabbat day, to keep it holy"** (Exodus 20:8); from which he infers: **Remember it and safeguard it from another day that comes to make it forgotten.^N** When a Festival occurs on Friday, preoccupation with the Festival and the preparation and enjoyment of its meals could lead one to overlook Shabbat. Therefore, the Sages instituted an ordinance to ensure that Shabbat will be remembered even then.

HALAKHA

עירוב תבשילין – Eiruv tavshilin: When a Festival, including the second Festival day of the Diaspora, occurs on Shabbat eve, it is prohibited to cook in a separate pot on that day with the initial intent of cooking for Shabbat. However, one may cook for the Festival and then eat anything left over on Shabbat. If one prepares an *eiruv tavshilin*, he may cook food even with the initial intent of cooking for Shabbat. This *eiruv* may be prepared even if it is unclear whether the Festival has begun (*Rema*). Some say that an *eiruv* may be prepared until the community begins the evening prayers of the Festival (*Taz*), and some say that one should also not recite the blessing over the *eiruv tavshilin* later than this (*Magen Avraham*), even if he prays individually and not in the synagogue (*Shulhan Arukh HaRav*).

It is preferable to use the *eiruv* only in order to cook early in the day, so that it is possible that guests might eat the dish on the Festival itself (*Magen Avraham*), and one should be stringent in this regard *ab initio* (*Mishna Berura; Shulhan Arukh, Orah Hayyim 527:1*).

במה עושים – With what may one make an eiruv tavshilin: The *halakha* is in accordance with the opinion of Beit Hillel that one dish is sufficient. The prevailing custom, however, is to use bread and a cooked food, thereby fulfilling Rabbi Eliezer's requirements. After the fact, one may rely on a single cooked dish (*Taz*), but bread alone is not enough (*Magen Avraham*). The custom is to use a significant portion *ab initio* in order to honor the mitzva (*Shenei Luhot HaBerit; Shulhan Arukh, Orah Hayyim 527:2*).

אכלו או שאבד – If one ate it or if it was lost: If the *eiruv*, i.e., the cooked dish for Shabbat (*Magen Avraham*), was eaten or lost before one cooked for Shabbat on the Festival, he may cook only if what remains is equal to at least an olive-bulk in volume. If only the bread remains, some prohibit one to rely upon it while others permit it (see *Biur Halakha on Mishna Berura; Shulhan Arukh, Orah Hayyim 527:15*).

NOTES

Eiruv tavshilin – עירוב תבשילין: The meaning of the concept *eiruv tavshilin* is a matter of dispute. The Rambam explains that the word *eiruv* should not be taken literally; rather, its usual meaning of joining has been broadened to include the notion of correction or modification, similar to the *eiruv* of a courtyard and the like. The Ra'avad states, as do Rid the Elder, Rid the Younger, and others, that it is called an *eiruv tavshilin* because it serves to join the dish prepared on a Festival with the one that was prepared the day before for the sake of Shabbat. Others suggest that it joins together the *halakhot* of the Festival and Shabbat with regard to cooking (*Shitta Mekubbetzet*).

Two cooked dishes – שני תבשילין: Since one is preparing a symbolic meal in honor of Shabbat, it should have more than one dish, as is fitting for a festive meal (*Meiri*).

Fish and the egg that is fried on it – דג וביצה שעליו: Some explain that this is not referring to a fish fried with an egg, but to the eggs of the fish itself. In other words, a fish and its eggs, if the latter are removed and prepared separately, are considered two dishes (Rid).

From where are these matters derived – מנא הני מילי: What purpose is served by inquiring into the biblical source of the joining of cooked foods, when all agree that it is of rabbinic origin? One suggestion is that since it is permitted to prepare food on a Festival, one might think that he is allowed to cook as much as he wishes. Consequently, they sought an allusion that an *eiruv* is nevertheless required. The subsequent question: What is the reason, should also be understood along these lines; since the verse is merely a support for a rabbinic ordinance, what is in fact the reason that the Sages instituted this *halakha*?

From another that comes to make it forgotten – מאחר שבא להשכיחו: Rashi holds that this phrase is in accordance with Rava's explanation that one must prepare a choice portion for Shabbat. Others explain more simply that if one does not concern himself with this matter, he will have no food left for Shabbat, as it is prohibited to cook on a Festival for a different day. Therefore, it is necessary to keep Shabbat in mind (Ran; Rabbi Aharon HaLevi).

מאי טעמא? אמר רבא: כדי שיברור
מנה יפה לשבת, ומנה יפה ליום טוב.

The Gemara asks: **What is the reason** that the Sages instituted this ordinance in particular to ensure that Shabbat would not be overlooked? **Rava said:** The Sages did so in deference to Shabbat, and they instituted an *eiruv* so that one will select a choice portion for Shabbat and a choice portion for the Festival. If one fails to prepare a dish specifically for Shabbat before the Festival, it could lead to failure to show the appropriate deference to Shabbat.

רב אשי אמר: כדי שיאמרו: אין אופין
מיום טוב לשבת, קל וחומר מיום טוב
לחול.

Rav Ashi stated a different reason: The Sages did so in deference to the Festival, so that people will say: **One may not bake on a Festival for Shabbat unless he began to bake the day before; all the more so, one may not bake on a Festival for a weekday.**^N

תנן: עושה תבשיל מערב יום טוב
וסומך עליו לשבת. בשלמא לרב
אשי, דאמר: כדי שיאמרו אין אופין
מיום טוב לשבת – היינו דמערב יום
טוב – אין, ביום טוב – לא. אלא לרבא,
מאי איריא מערב יום טוב? אפילו ביום
טוב נמי!

We learned in the mishna: **One may prepare a cooked dish on a Festival eve and rely on it to cook for Shabbat. Granted, according to Rav Ashi, who said that the reason for an *eiruv* is so that people will say: One may not bake on a Festival for Shabbat; that is why on a Festival eve, yes, one may prepare the *eiruv*, but on the Festival itself, no, one may not do so, as it is a reminder that in principle one may not cook on a Festival for Shabbat. However, according to Rava, who stated that the reason for the *eiruv* is to ensure that one selects choice portions for both the Festival and Shabbat, why does the mishna discuss specifically preparation on a Festival eve? Even were one to prepare a dish for Shabbat on the Festival as well, it would guarantee that he accord the appropriate deference to Shabbat.**

אין הכי נמי, אלא גזרה שפא יפשע.

The Gemara answers: **Yes, it is indeed so;** that objective could have been achieved even on the Festival. **However,** the Sages issued a decree that the *eiruv* must be prepared on the Festival eve lest one be negligent and fail to prepare one entirely.

ותנא מייתי לה מהכא "את אשר תאפו
אפו ואת אשר תבשלו בשלו" – מכאן
אמר רבי אליעזר: אין אופין אלא
על האפוי, ואין מבשלין אלא על
המבושיל. מכאן סמכו חכמים לערובי
תבשילין מן התורה.

The Gemara comments: **And a *tanna* cites the proof for *eiruv tavshilin* from here,** the following verse: "Tomorrow is a day of rest, a holy Shabbat to the Lord. Bake that which you will bake^N and cook that which you will cook, and all that remains put aside to be kept for you until the morning" (Exodus 16:23). **From here Rabbi Eliezer said: One may bake on a Festival for Shabbat only by relying on that which was already baked for Shabbat the day before, and adding to it; and one may cook only by relying on that which was already cooked. From this verse the Sages established an allusion to the joining of cooked foods from the Torah.**^N

NOTES

שיטות רבא ורב אשי – The opinions of Rava and Rav Ashi – Early authorities discuss the practical difference between the approaches of Rava and Rav Ashi. Some explain that according to Rava the *eiruv* must be prepared on the eve of the Festival, whereas Rav Ashi holds that it may be prepared even a few days earlier.

Some ask why, according to Rava, one may not prepare the *eiruv* on the Festival itself, or similarly, why Rava does not allow one to specify previously cooked food as the *eiruv* on Shabbat itself if he forgot to do so beforehand or if his *eiruv* was lost. The Rashba says that the Sages decreed against one who was negligent with regard to an *eiruv*, although this would affect his enjoyment of one Shabbat, so that he would learn from this with regard to future *Shabbatot*. Some early Ashkenazic authorities indeed rule in accordance with Rava and allow one to prepare an *eiruv* on the Festival itself, at least after the fact (see *Meiri* and the *Responsa* of the Maharam of Rothenberg).

את אשר תאפו אפו – Bake that which you will bake, etc. – רבבין טאמ אפוי: Rabbeinu Tam explains that the proof is derived from

the first part of the verse: "Tomorrow is a day of rest, a holy Shabbat to the Lord. Bake that which you will bake, etc." The verse is interpreted as follows: If there is a day of rest, i.e., a Festival, before the holy Shabbat, then one should act as follows: Bake that which you will bake, etc. (*Sefer HaYashar*).

טעמי עירוב תבשילין – The early authorities ask: According to Rabba, and some say with the almost unanimous agreement of the Sages, it is prohibited to prepare on a Festival for the following days. Why, then, is it necessary to provide an additional reason? Furthermore, if this prohibition is indeed by Torah law, as claimed by Rabba, how does an *eiruv tavshilin* circumvent it? It seems that one must differentiate between two types of preparation. Rabba's type of preparation happens on its own, without human intervention, like the manna that the Jews ate in the wilderness; that which is prepared in this manner is prohibited, as opposed to that which is prepared through a human action performed on a Festival (*Ritva*; *Meiri*; Rav Yitzhak Abuhav).

LANGUAGE

Extremely large jugs [pittasin] – פִּטָּסִין: From the Greek *πίθος*, *pitthos*, a large earthenware vessel used for storing wine and other beverages.

Jars [laginin] – לָגִינִין: From the Greek *λάγυνος*, *lagounos*, meaning bottle or earthenware jug.

BACKGROUND

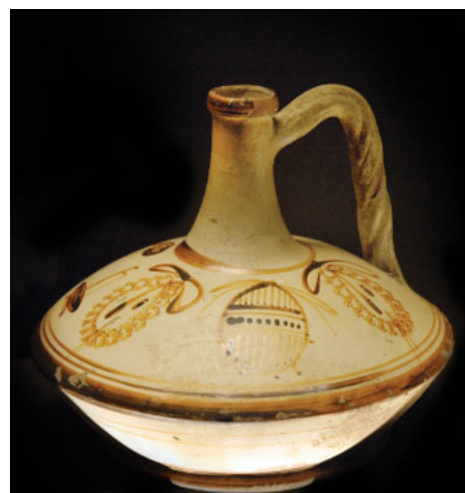
Pittasin, barrels, etc. – פִּטָּסִין, הַבָּיִת וכו' – *Pittasin* were very large earthenware vessels. The largest were as big as a person and had a capacity of hundreds of liters of fluid.



Pittas

Jugs – כִּדְיִן: The precise form of these jugs is unknown. Based on statements in the Talmud, it appears that they were shaped much like barrels. The main difference between the two was that the jug had a wider mouth and was cruder and simpler in shape.

Jars [laginin] – לָגִינִין: These jars were usually made of earthenware. Like modern bottles, they were used as beverage containers on the dining table. Such jars could hold 2–3 ℓ at most.



Lagin

Cups – כּוֹסוֹת: These cups were made from various metallic substances, including silver and gold, as well as from glass and earthenware. The smallest of the beverage vessels, a cup held about a quarter-*log*, or approximately one-eighth of a liter.

תָּנוּ רַבָּנָן: מֵעֲשֶׂה בְּרַבִּי אֱלִיעֶזֶר שֶׁהָיָה יוֹשֵׁב וְדוֹרֵשׁ כָּל הַיּוֹם כּוֹלּוֹ בְּהַלְכוֹת יוֹם טוֹב. יָצְתָה כֶּת רֵאשׁוֹנָה, אָמַר: הֲלָלוּ בְּעֵלֵי פִטָּסִין. כֶּת שְׁנִיָּה, אָמַר: הֲלָלוּ בְּעֵלֵי חַבִּיּוֹת. כֶּת שְׁלִישִׁית, אָמַר: הֲלָלוּ בְּעֵלֵי כִדְיִין.

§ The Sages taught in a *baraita*: There was an incident involving Rabbi Eliezer,^p who was sitting and lecturing about the *halakhot* of the Festival throughout the entire Festival day. When the first group left in the middle of his lecture, he said: These must be owners of extremely large jugs [*pittasin*],^l who apparently have huge containers of wine awaiting them as well as a comparable amount of food, and they have left the house of study out of a craving for their food. After a while a second group departed. He said: These are owners of barrels,^b which are smaller than *pittasin*. Later a third group took its leave, and he said: These are owners of jugs,^b even smaller than barrels.

כֶּת רְבִיעִית, אָמַר: הֲלָלוּ בְּעֵלֵי לָגִינִין. כֶּת חֲמִישִׁית, אָמַר: הֲלָלוּ בְּעֵלֵי כּוֹסוֹת. הִתְחִילוּ כֶּת שְׁשִׁית לִצְאוֹת, אָמַר: הֲלָלוּ בְּעֵלֵי מַאֲרָה.

A fourth group left, and he said: These are owners of jars [*laginin*],^{lb} which are smaller than jugs. Upon the departure of a fifth group, he said: These are owners of cups,^b which are smaller still. When a sixth group began to leave, he became upset that the house of study was being left almost completely empty and said: These are owners of a curse;ⁿ i.e., they obviously do not have anything at home, so why are they leaving?

נָתַן עֵינָיו בְּתַלְמִידֵיהֶם, הִתְחִילוּ פְּנֵיהֶם מִשְׁתַּנְּנִין. אָמַר לָהֶם: בְּנֵי, לֹא לָכֶם אֲנִי אוֹמֵר אֶלָּא לְהִלְלוֹ שִׁינְאוֹ, שְׂמִמְנִיחִים חַיֵּי עוֹלָם וְעוֹסְקִים בְּחַיֵּי שָׂעָה.

He cast his eyes upon the students remaining in the house of study. Immediately, their faces began to changeⁿ color out of shame, as they feared he was referring to them and that perhaps they should have departed along with the others instead of staying. He said to them: My sons, I did not say that about you but about those who left, because they abandon the eternal life of Torah and engage in the temporary life of eating.

בְּשַׁעַת פְּטוּרְתָן אָמַר לָהֶם: "לְכוּ אֲכֹלוּ מִשְׂמֵנִים וּשְׂתוּ מִמַּתְקִים וּשְׁלַחוּ מְנוֹת לְאֵין נֶכּוֹן לוֹ כִּי קֹדֶשׁ הַיּוֹם לְאַדְיָנִינוּ וְאֵל תִּעַצְבוּ כִּי חֲדוֹת ה' הִיא מְעוֹנְכֶם."

At the time of the remaining students' departure at the conclusion of Rabbi Eliezer's lecture, he said to them the verse: "Go your way, eat the fat and drink the sweet, and send portions to him for whom nothing is prepared, for this day is holy to our Lord; and do not be grieved, for the joy of the Lord is your strength" (Nehemiah 8:10).

PERSONALITIES

Rabbi Eliezer – רַבִּי אֱלִיעֶזֶר: When the name Rabbi Eliezer appears in the Talmud without a patronymic, it refers to Rabbi Eliezer ben Hyrcanus, also known as Rabbi Eliezer the Great, who was one of the leading Sages in the period after the destruction of the Second Temple.

Rabbi Eliezer was born to a wealthy family of Levites who traced their lineage back to Moses. Although he began studying Torah late in life, he quickly became an outstanding disciple of Rabban Yohanan ben Zakkai. Indeed, Rabban Yohanan remarked: If all the Sages were on one side of a scale and Eliezer ben Hyrcanus were on the other, he would outweigh them all.

Rabbi Eliezer was blessed with a remarkable memory. All his life he attempted, in his Torah study and his halakhic rulings, to follow the traditions of his teachers without adding to them. Nevertheless, although he was the primary student of Rabban

Yohanan ben Zakkai, who was a follower of Beit Hillel, he himself tended toward the views of Beit Shammai. Rabbi Eliezer's close friend, Rabbi Yehoshua ben Hananya, followed the views of Beit Hillel consistently, and many fundamental halakhic disputes between these Sages are recorded in the Mishna.

Because of his staunch and unflinching adherence to tradition, Rabbi Eliezer was unwilling to accede to the majority view when his own views were based on tradition. Indeed, Rabbi Eliezer's conduct generated so much tension among the Sages that Rabban Gamliel, who was the brother of his wife, Imma Shalom, excommunicated him to prevent controversy from proliferating. This ban was lifted only after Rabbi Eliezer's death. All of the Sages of the next generation were Rabbi Eliezer's students, most prominent among them Rabbi Akiva. Rabbi Eliezer's son, Hyrcanus, was also one of the Sages.

NOTES

These are owners of a curse – הֲלָלוּ בְּעֵלֵי מַאֲרָה: Many explanations have been offered for Rabbi Eliezer's harsh comments. Some say that those who stayed this long in the house of study but eventually left to eat failed to properly devote the day either to God or to themselves, and therefore he states that they are merely left with a curse (*Petaḥ Einayim*, citing Rabbeinu Hananel; see the *Arukh*). This understanding fits well with the alternate reading: Until when will they sit, in that Rabbi Eliezer grew angry with them, as they should have already left if they wanted to eat (Rabbi Aharon HaLevi; Ritva).

The *Meiri*, however, explains that people who waited so long certainly could not have left for the sake of food; rather, they

must be cursed people, without much food at home, who left only because they spurned Torah study.

Their faces began to change – הִתְחִילוּ פְּנֵיהֶם מִשְׁתַּנְּנִין: The students were concerned that he might be thinking that they, too, should have gone to eat, and that he was only angry with each previous group because its members left all at the same time rather than individually (Rav Yitzḥak Abuhav). Some explain that since it was Rabbi Eliezer's custom not to be the first to leave the house of study, his students thought that perhaps he wanted them to depart first so that he could leave afterward, in accordance with his standard custom (*Iyyun Ya'akov*).

NOTES

חֲצִי לַה' וְחֲצִי – Half to God and half to yourselves – חֲצִי לַה' וְחֲצִי לְכֶם: Some explain this as meaning that each person's choice among the options depends upon his own natural tendencies. Those who enjoy food should celebrate the Festival entirely for themselves, i.e., in a physical manner, whereas those who take pleasure in Torah study should dedicate the Festival entirely to God (Rav Yitzhak Abuhav).

לְוִי עָלַי... – Borrow on My account... and I will repay – חֲצִי לַה' וְחֲצִי לְכֶם: The author of the Magen Avraham cites the statement in the Jerusalem Talmud that it is permissible even to borrow with interest for the sake of Shabbat and the Festivals. Some suggest that the verse: "The joy of the Lord is your strength," alludes to this, as it is as though God is saying: This is My joy, and therefore you may borrow on My account (Meiri).

יִשַׁע בְּהֶן – Should plant an eder tree among them – חֲצִי לַה' וְחֲצִי לְכֶם: Some explain this statement as a metaphor. Rabbi Hananel explains that it means that one should give charity; with regard to this mitzva the verse states: "The Lord on high is mighty," and it is the merit of such an act that lasts for generations. In the Meiri this is interpreted as a directive to deal faithfully in business. However, all agree that the statement is also meant to be understood literally, as meaning that an eder tree will sustain one's property, since it constitutes a distinguishing mark. The ge'onim explain that the protection from strong winds provided by the many boughs of the eder serves to preserve one's property.

HALAKHA

חֲצִי לַה' וְחֲצִי – Half to God and half to yourselves – חֲצִי לַה' וְחֲצִי לְכֶם: The halakha is in accordance with the opinion of Rabbi Yehoshua that the Festival should be divided, half for Torah study and prayer (Mishna Berura) and half for eating and drinking. Therefore, one should not prolong the prayers (Mishna Berura), especially not with excessive singing (Yam Shel Shlomo; Shulhan Arukh, Orah Hayyim 529:1).

עַל – Who must prepare a joining of cooked foods – חֲצִי לַה' וְחֲצִי לְכֶם: Everyone is obligated to prepare a joining of cooked foods. The ideal procedure is for the head of the town to make an eiruv on behalf of all the members of the town; nowadays, the custom is for everyone to make it on behalf of the entire town. One who lost his eiruv or does not know what happened to it may rely on the eiruv of the head of the town. However, one who deliberately relies on this eiruv is called negligent and does not fulfill his obligation (Shulhan Arukh, Orah Hayyim 527:7).

LANGUAGE

אָדָר – Eder: According to some opinions this is derived from the Greek κέδρος, kedros, meaning cedar tree, with the first letter omitted. Others claim that it is from δρῦς, drus, meaning oak tree, with the addition of e at the beginning. Yet others are of the opinion that idra and adir, mighty, are Hebrew terms for the cedar tree.

The size and splendor of this tree makes it a prominent part of any field, while its sap wards off several different types of harmful insects.

אָמַר מַר: "שְׂמֵיחִין חַיִּי עוֹלָם וְעוֹסְקִין בְּחַיֵּי שָׁעָה", וְהָא שְׂמֵיחַת יוֹם טוֹב מִצְוָה הִיא. רַבִּי אֱלִיעֶזֶר לְטַעֲמֵיהָ, דְּאָמַר: שְׂמֵיחַת יוֹם טוֹב רְשׁוּת.

דְּתַנָּא. רַבִּי אֱלִיעֶזֶר אָמַר: אִין לֹא לְאָדָם בְּיוֹם טוֹב אָלָא: אִו אֹכֵל וְשׂוֹתָהּ אִו יוֹשֵׁב וְשׂוֹנָה. רַבִּי יְהוֹשֻׁעַ אָמַר: חֲלָקָהּ – חֲצִי לַה' וְחֲצִי לְכֶם.

אָמַר רַבִּי יוֹחָנָן: וְשִׁמְיָהּ מִקְרָא אָחַד דְּרִשׁוּ. כְּתוּב אָחַד אָמַר "עֲצַרְתָּ לַה' אֱלֹהֶיךָ" וְכְתוּב אָחַד אָמַר "עֲצַרְתָּ תְהִיָּה לְכֶם" הָא מִיָּצֵד? רַבִּי אֱלִיעֶזֶר סָבַר: אִו כּוֹלֵל לַה' אִו כּוֹלֵל לְכֶם, וְרַבִּי יְהוֹשֻׁעַ סָבַר: חֲלָקָהּ – חֲצִי לַה' וְחֲצִי לְכֶם.

מֵאִי "לְאִין נְבוֹן לִי"? אָמַר רַב חֲסֵדָא: לְמִי שְׂלָא הֵנִיחַ עִירוּבֵי תַבְשִׁילִין. אִיבָא דְאָמְרִי: מִי שְׂלָא הֵיךָ לֹא לְהֵנִיחַ עִירוּבֵי תַבְשִׁילִין, אֲבָל מִי שְׂהֵיךָ לֹא לְהֵנִיחַ עִירוּבֵי תַבְשִׁילִין וְלֹא הֵנִיחַ – פּוֹשֵׁעַ הוּא.

מֵאִי "כִּי חֲדוֹת ה' הִיא מְעוֹכֵם"? אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי אֱלִיעֶזֶר בְּרַבִּי שְׁמַעוֹן: אָמַר לָהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: בְּנֵי, לֹא עָלֶי וְקִדְשׁוֹ קְדוּשַׁת הַיּוֹם, וְהֶאֱמִינוּ בִּי וְאָנִי פּוֹרַע.

וְאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי אֱלִיעֶזֶר בְּרַבִּי שְׁמַעוֹן: הָרוּצָה שְׂוִיתְקִימוּ נְכֹסֵי יַטַע בְּהֶן אָדָר, שְׁנָאֵמַר "אָדָר בְּמָרוֹם ה'".

אִי נָמִי: אָדָרָא בְּשִׁמְיָהּ, כְּדָאֵמְרִי אִינְשֵׁי: מֵאִי אָדָרָא – דְּקִיָּמָא לְדָרֵי דְרִי. תַנָּא נָמִי הָכִי: שְׂדָה שְׂיֵשׁ בָּהּ אָדָר אִינָה נְגוּלָת, וְאִינָה נְחֻמָּסָת, וְפִירוּתֵיהָ מִשְׁתַּמְרִין.

תַנִּי רַב תַחְלִיפָא אַחוּהַ דְרַבְנַאי חוּצָא:

The Gemara clarifies this baraita. The Master said above: Because they abandon eternal life and engage in temporary life. The Gemara wonders at this: But isn't the joy of the Festival itself a mitzva and therefore part of eternal life? The Gemara answers: Rabbi Eliezer conforms to his standard line of reasoning, as he said: Physical joy on a Festival is merely optional.

As it is taught in a baraita that Rabbi Eliezer says: A person has no way of fulfilling the mitzva of a Festival correctly apart from either eating and drinking, thereby fulfilling the mitzva of joy in a completely physical manner, or sitting and studying Torah, thereby emphasizing only the spiritual; and those who did not engage in Torah study to the fullest extent acted inappropriately. Rabbi Yehoshua says: There is no need for such a dichotomy; rather, simply divide it: Half to God, Torah study, and half to yourselves,^{NH} engaging in eating, drinking, and other pleasurable activities.

Rabbi Yohanan said: And both of them derived their opinions from one verse, i.e., the two of them addressed the same apparent contradiction between two verses, resolving it in different ways. One verse states: "It shall be a solemn assembly for the Lord, your God" (Deuteronomy 16:8), indicating a Festival dedicated to the service of God, and one verse states: "It shall be a solemn assembly for you" (Numbers 29:35), indicating a celebratory assembly for the Jewish people. How is this to be reconciled? Rabbi Eliezer holds that the two verses should be understood as offering a choice: The day is to be either entirely for God, in accordance with the one verse, or entirely for you, as per the other verse; and Rabbi Yehoshua holds that it is possible to fulfill both verses: Split the day into two, half of it for God and half of it for you.

Since the baraita mentions the verse from Nehemiah, the Gemara poses the following question: What is the meaning of: "Send portions to him for whom nothing is prepared" (Nehemiah 8:10)? Rav H̄isda said: Send to one who does not have food of his own prepared for Shabbat that follows the Festival because he did not prepare a joining of cooked foods and must therefore rely on others. Some say that he said the following: It is necessary to provide food for one who did not have an opportunity to prepare a joining of cooked foods on the eve of the Festival; but one who had an opportunity to prepare a joining of cooked foods and did not prepare one is negligent, and there is no obligation to care for him.^H

The Gemara poses another question with regard to the same verse: What is the meaning of: "For the joy of the Lord is your strength"? Rabbi Yohanan said in the name of Rabbi Eliezer, son of Rabbi Shimon: The Holy One, Blessed be He, said to the Jewish people: My children, borrow on My account, and sanctify the sanctity of the day of Shabbat and the Festivals with wine, and trust in Me, and I will repay^N this debt.

Apropos the statement attributed to Rabbi Yohanan in the name of Rabbi Eliezer, son of Rabbi Shimon, the Gemara cites another statement that Rabbi Yohanan said in the name of Rabbi Eliezer, son of Rabbi Shimon: One who wants his properties to be preserved and protected from ruin should plant an eder^L tree among them,^N as it is stated: "The Lord on high is mighty [adir]" (Psalms 93:4). Due to the similarity of the words eder and adir, this is understood to mean that the eder tree bestows permanence.

Alternatively: The eder tree will preserve one's property, as implied by its name, as people say: What is alluded to in the name of the eder? Its name hints that it endures for many generations [darei]. This is also taught in a baraita: A field that contains an eder tree will be neither stolen nor forcibly removed from one's possession, as the eder serves as a clear indication of its owner, and its fruit is preserved, as the unique odor of the eder sap wards off insects.

The Gemara returns to the previous issue: Rav Tahlifa, brother of Ravnai H̄oza'a, taught: