

ביצה טו

Things not used for body warmth, such as a wallet or rag, may be made from כלאים. A blanket may not be made from כלאים.

תפילין may be sent as a gift on יום טוב because although the recipient has no use for it on that day, he has שמחה because of the gift, and it may be used as soon as it is חול, i.e, it is ready for immediate use. תבואה, however, may not be given, because even though it might provide the recipient with שמחה, it is still not ready for use until it has been ground, thus the recipient feels a lesser degree of שמחה (as he knows it still requires work before it will be ready).

If when שבת comes in a person realizes that he is wearing תפילין, then he should cover them with his hand (so people do not realize), and wear them home (as it is not carrying since תפילין are a מלבוש).

תפילין found in a place that could end up degraded may be worn to a house (it would seem that only a man could wear them, but for a woman it would be אסור because it is not a מלבוש for women). If there are too many to be worn, and it is dangerous to leave them until שבת is over, one may carry the תפילין by either walking less than four אמות at a time, or to hand it to a person, who hands it back to you, or another person, who hands it back etc. until it reaches its destination (we are lenient by תפילין is because of its קדושה).

פרק ביצה שנולדה End of

It is **אסור** to cook on **יום טוב** for **שבת** (although the **גמרא** in **פסחים** mentions **רב חסדא** who says **מעיקר הדין** it is **מותר**, in any case everyone agrees that **מדרבנן** it is **אסור**). It is **מותר**, however, on **יום טוב** to cook more than will be needed and use the left over for **שבת**. The **טור** writes that even if the person cooking openly said the food will be used for the next day, it is **מותר**, as cooking a large amount improves the taste. The **רוקח**, however, writes that this would be **אסור**, as **חז"ל** only allowed adding extra food to a pot, is if the **עיקר כונה** is for that day (the only way improper **כונה** would hurt in this case is if the person cooking spoke it out, not if it was merely thought), while the **ערך השולחן** explains the **טור** as saying that in this case, **כונה** does not matter (or, the **טור** could be learned as saying that **הואיל ואי מקלעי ליה אורחים** is a fact, regardless of whether the guests come or not, or what the owner's intention was). The **טור** brings down **בשם העיטור**, that if the person adds food after they have eaten, this is considered **ערמה** and is **אסור** (the **ערמה** that is not obvious would be **מותר** according to the **טור**, for example, cooking more than is needed, however, open trickery is **אסור**). If an **עירוב תבשילין** made, this enables one to cook on **יום טוב** for **שבת** directly. The **משנה ברורה** writes that even according to those that say that **הכנה דרבה** is an **הואיל**, cooking with an **עירוב** is still **מותר** due to **הואיל** (although according to this **שיטה**, the cooking must be finished while there is still time for the **אורחים** to eat, meaning there must be time left over before **שקיעה**; for this reason, the **מגן אברהם** recommends making early **שבת** when **יום**

(שבת טוב comes into טוב).

An עירוב תבשילין is made by taking פת and one תבשיל that were made before יום טוב. If there is only a תבשיל than בדיעבד, this is sufficient.

If the עירוב is eaten before שבת, then one cannot cook on יום טוב for שבת. The minimal amount that must be left from the עירוב before the commencement of שבת is a כזית.

The משנה ברורה writes that the פת used in the עירוב should be used as לחם משנה for the three סעודות of שבת, and eaten by סעודת שלישית (as since one מצוה was done with one, others should be as well--בדא ליתעביד בו מצוה--), though it may be eaten at the first סעודה of שבת.

There is a מצוה upon every person to make an עירוב (the כף החיים writes that even a person who does not need to cook on יום טוב for שבת--for example, someone who is invited out for the meals of שבת--should still make an עירוב as this shows חשיבות for the רבן). If a person forgot, he may rely on the רב of the community who makes an עירוב תבשילין for the community (this is done by having a member of the community come to the רב and lift up the עירוב, and be מזכה the rest of the community). However, a person may not לכתחילה rely on the רב and one who does so is called a פושע and may not rely on the עירוב, as לכתחילה, the תקנה of עירוב תבשילין was made in order that each person make an עירוב in order for there to be a היכר in his cooking on יום טוב when it is done for שבת (and, of course, to make sure there is good food for שבת).

יום טוב should be divided between eating and drinking, and learning תורה, and should be מכבד just like שבת.