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Beitzah Daf 12

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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. One Baraisa states that Rabbi Shimon ben Elazar maintains that Bais Shammai and Bais Hillel agree that one can remove shutters on Yom Tov. Their dispute is regarding replacing the shutters, as Bais Shammai maintains that one cannot replace the shutters and Bais Hillel maintains that one can replace the shutters. This dispute was only said regarding shutters that are attached with hinges, but everyone agrees that it is permitted to replace shutters that do not have hinges. Another Baraisa states that the dispute is only said regarding shutters that do not have hinges, but everyone agrees that it is prohibited to replace shutters that have hinges. The Gemara resolves the contradiction in Baraisos by stating that there are three categories of shutters. Everyone agrees that it is prohibited to replace shutters that have hinges at each end, because even Bais Hillel agrees that one cannot replace a shutter that is akin to those that are used in buildings. Bais

Shammai and Bais Hillel agree that one can replace shutters that do not have any hinges. Their dispute is regarding shutters that have a hinge in the middle. Bais Shammai maintains that one cannot replace shutters with a hinge in the middle on account of a shutter that has hinges at each end, whereas Bais Hillel maintains that we do not issue such a decree. Thus, both Baraisos are referring to shutters with a middle hinge, and the first Baraisa refers to such shutters as a shutter with hinges, whereas the second Baraisa refers to a shutter with a middle hinge as a shutter without a hinge. (11b-12a)

2. Bais Shammai maintains that one cannot take out a child, a lulav, or a Torah scroll from a private domain to a public domain on Yom Tov, whereas Bais Hillel maintains that it is permitted. Bais Shammai prohibits this because such carrying is not related to the preparation of food, whereas Bais Hillel maintains that although such carrying is not related to the

preparation of food, one can still carry on Yom Tov. (12a)

3. One who slaughters a donated olah offering on Yom is liable lashes for having violated the prohibition of performing labor on Yom Tov. The Gemara initially assumes that this ruling is in accordance with Bais Shammai who maintains that we do not say that since carrying was permitted for the necessity of something related to food, it should be permitted when the act is not related to food. If the ruling would follow the opinion of Bais Hillel, they maintain that carrying is permitted for food-related and for non-food-related purposes, and Bais Hillel would also say that since we allow slaughtering for a food-related purpose, we will also permit slaughtering regarding a donated olah. Thus, one who slaughters a donated olah on Yom Tov should not be liable lashes. The Gemara questions this approach, as perhaps Bais Shammai and Bais Hillel disagree whether the laws of eruv and transferring apply to Shabbos and Yom Tov or perhaps they only apply to Shabbos and not Yom Tov. Thus, even Bais Hillel would not allow one to slaughter a donated olah on Yom Tov, as Bais Hillel only permits carrying

because it is not deemed to be a melacha on Yom Tov. (12a)

4. One who cooks a *gid hanasheh*, the sciatic nerve, with milk on Yom Tov, and eats it, will be liable five sets of lashes. One set of lashes is because he cooked on Yom Tov for a purpose that is not related to food. Another set of lashes is for eating the *gid hanasheh*, a third set of lashes is for cooking meat in milk, a fourth set of lashes is for eating meat that was cooked with milk, and he also receives lashes for lighting a fire to cook the meat in milk. Rabbi Yochanan stated that one does not receive lashes for lighting and cooking, as these acts are permitted for food-related purposes, and although the *gid hanasheh* cannot be eaten, one does not violate a biblical prohibition when lighting a fire or cooking on Shabbos. (12a-12b)
5. Bais Shammai maintains that one cannot bring challah and the Matnos Kehunah, the Priestly gifts of meat, to a Kohen on Yom Tov. There is no distinction whether the challah and gifts were separated prior to Yom Tov or if they were separated on Yom Tov. Despite the fact that the Chachamim permitted one to separate challah and the Priestly gifts on Yom Tov, they did not allow one to deliver them to the

Kohen on Yom Tov. Bais Hillel, however, maintains that one can deliver the challah and Priestly gifts to the Kohen on Yom Tov. Bais Shammai bases his reasoning on a gezeirah shavah, in this case a comparison of rabbinic decrees. Challah and the Priestly gifts are a present for the Kohen, and terumah is a present for the Kohen. Just like one cannot give terumah to a Kohen on Yom Tov, we also cannot give challah or the Priestly gifts to a Kohen on Yom Tov. Bais Hillel counters that terumah is different because one cannot separate terumah on Yom Tov, whereas one can separate challah and the Priestly gifts on Yom Tov. (12b)

6. The Gemara concludes that the halacha follows the opinion of Rabbi Yose who maintains that the halacha is in accordance with Bais Hillel that one can even bring terumah to a Kohen on Yom Tov, and one can certainly bring challah and the Priestly gifts to a Kohen on Yom Tov. Rav Tovi the son of Rav Nechemiah asked Rav Yosef if he could bring a bottle of wine that was terumah to a Kohen on Yom Tov. Rav Yosef told Rav Tovi that since the halacha is in accordance with Rabbi Yose, it is permitted. (12b)

INSIGHTS TO THE DAF

Yahrtzeit Candles on Yom Tov

The Mishnah cites a dispute between Beis Shammai and Beis Hillel regarding transferring objects that are not food related from one domain to another on Yom Tov. Bais Shammai maintains that one cannot carry a child, a lulav, or a Sefer Torah into a public domain and Bais Hillel permits it. Rav Yitzchok bar Avdimi explains that Bais Hillel is of the opinion that since one can carry from one domain to another for the purpose of food related items, one is also permitted to carry items that are not food-related. Bais Shammai, however, does not agree with this concept. Rashi explains that according to Bais Hillel, it is even biblically permitted to carry items that have no purpose at all. The Chachamim, however, prohibited one from carrying stones or objects which serve no purpose on Yom Tov.

Tosfos disagrees with Rashi and Tosfos maintains that Bais Hillel only permits one to perform melachos that will either enhance one's enjoyment on Yom Tov or that will aid him in performing a mitzvah. According to Tosfos, it must be understood why Bais Hillel maintains that one who slaughters a donated olah on Yom Tov is not liable for the act of slaughtering. It would seem that there is no purpose in slaughtering a donated olah on Yom Tov

because it is completely burned on the mizbeiach. Tosfos writes based on a Gemara later on Daf 20b that states that one cannot bear to see his own table full and the table of his master empty. If one is not able to offer a sacrifice to Hashem on Yom Tov, his own joy will be diminished.

The Teshuvos Ksav Sofer (65) rules that one is permitted to light a yahrtzeit candle on Yom Tov although the light does not serve a purpose for Yom Tov. If one would be prohibited from kindling this light, he would be grieved that he cannot honor his departed loved ones. This grief would significantly detract from his joy on Yom Tov and for this reason he is permitted to light the yahrtzeit candle.

The Biur Halacha (514:5) rules that it is preferable that one light the yahrtzeit candle prior to Yom Tov. If one was not able to light the candle prior to Yom Tov, he should light the candle in a room where he will be eating so that he will benefit from the light. The preferred approach is that one light a candle in the synagogue. The Biur Halacha concludes based on the Ksav Sofer that if one does not have available any of the aforementioned options, he is still be permitted to light the yahrtzeit candle because lighting a yahrtzeit candles has a semblance of a mitzvah as one is honoring his departed parent.

DAILY MASHAL

Observing Shabbos

The Gemara quotes a verse in Yirmiyah that states *and do not carry out a burden from your homes on the Shabbos day*. The Gemara states that Rabbi Yochanan maintains that Bais Shammai and Bais Hillel disagree as to whether we say that since carrying was permitted for a food-related purpose, it was also permitted when there is no food-related purpose. Rashi writes that both Bais Shammai and Bais Hillel agree that one is prohibited from carrying on Yom Tov. The reason that Yirmiyah warned the Jewish People not to carry on Shabbos is not because carrying is permitted on Yom Tov. Rather, Yirmiyah exhorted the people regarding the Shabbos prohibition which is more severe than the Yom Tov prohibition, and Yirmiyah hoped that at least people would not carry on Shabbos. It is astounding to read that even in the times of the prophets there were people who were observant Jews, yet they still violated basic Shabbos prohibitions. We should take this to heart and study the laws of Shabbos and observe them.