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Beitzah Daf 16

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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. A person's income is fixed from Rosh HaShanah until Yom Kippur, except for expenses related to Shabbos, Yom Tov, and teaching a child Torah. If one spends less on these expenses, he will receive less, and if he spends more on these expenses, he will receive more. The source for this teaching is because it is said blow a shofar at the moon's renewal, at the time appointed for our festive day. The word for appointed is bakeseh, which can also be interpreted to mean covered. Thus, the verse is teaching us that the holiday when the moon is covered is Rosh HaShanah, because only on Rosh Hashanah, which occurs on the first day of the lunar month of Tishrei, is the moon not visible throughout the world. It is written further because it is a decree for Israel, a judgment unto the G-d of Yaakov. The word for decree is chok, which can also mean sustenance, as it is said they ate their fixed rations (chukam) that Pharaoh had given them. Alternatively, it is said feed me my ration (chuki) of bread. (16a)
2. It was said about Shammai the Elder that every day he would eat in honor of Shabbos. If he found a nice animal during the week he would say, "this is for Shabbos." If he later found a nicer animal, he would set aside the second one for Shabbos and he would eat the first animal during the week. Hillel the Elder, however, had a different approach. All of Hillel's actions were for the sake of Heaven, as he was certain that he would find a nice animal for Shabbos. Hillel based his conduct on the verse that states blessed be my G-d day by day. (16a)
3. One opinion maintains that one who bestows upon his friend a present does not have to inform his friend that he gave him the present. Proof of this is from Moshe whose face was shining after being on Mount Sinai. Yet, a Baraisa states that Hashem informed Moshe, "I have a beautiful present in My treasure house which is called Shabbos. I wish to give Shabbos to the Jewish People, so go and inform them." From here we learn that one

who gives bread to a child should inform his mother, and he does so by making a mark on the child so the mother will query the child where the mark came from and the child will respond and add that the person who made the mark also gave him the bread. The Gemara resolves the contradiction, because one does not have to inform the person receiving the gift if the gift will become known to everybody. Regarding Shabbos, however, although the gift of Shabbos itself would become known, the reward one receives for observing Shabbos is not written in the Torah. Rather, the Oral Law teaches us that one who observes the Shabbos will receive a heritage without parameters. (16a)

4. HaShem gave all the mitzvos to the Jewish People in public, except for the mitzvah of Shabbos that He gave in private, as it is said between Me and the Children of Israel, it is a sign forever. Nonetheless, the gentiles will be punished for not accepting the mitzvah of Shabbos, because although HaShem did not inform the gentiles of the reward for observing Shabbos, He did inform them of the mitzvah. Alternatively, HaShem informed the gentiles of the reward for observing

Shabbos, but He did not inform the gentiles that on Shabbos one receives an extra soul. A Jew receives an extra soul on Erev Shabbos and this soul departs when Shabbos ends. This idea is derived from the verse that states on the seventh day, HaShem ceased and rested. Once one has finished Shabbos, woe, for his soul has departed from him. (16a)

5. We learned in the Mishnah that one makes the eruvei tavshilin prior to Yom Tov with a cooked food. The Gemara qualifies this ruling to mean that one can only use a cooked dish and not bread. One reason that bread is not valid is because for an eruv we must use something that is eaten with bread, and bread is not an accompaniment to bread. Rather, bread is the main food. This reasoning is rejected because daisa, pounded grains, is not eaten with bread, yet one can make an eruv with daisa. The Gemara then states that one must use something for the eruv that is not ordinarily eaten during the weekday. Bread is ordinarily eaten during the week, whereas daisa is not ordinarily eaten during the week. Alternatively, one cannot use bread or daisa for the eruv, and the reason is because we require that one use something that is

eaten with bread, and bread is the food itself. Daisa also is not eaten with bread, as Rabbi Zeira said that the Babylonians are foolish because they eat bread together with bread, i.e. daisa. (16a)

6. One can use lentils that are at the bottom of the pot for eruvei tavshilin, and we do not say that they are negligible. Nonetheless, there must be a kezayis of lentils to render the eruv valid. One can use the fat that is on a knife for eruvei tavshilin, but one must have a kezayis of the fat for the eruv to be valid. Small salted fish are not subject to the prohibition of food cooked by a gentile. Only food that is cooked was prohibited because cooked food will lead a Jew to socialize and subsequently marry a gentile. Foods that can be eaten raw are not prohibited and thus, salted fish are also not prohibited. Nonetheless, if a gentile roasted the salted fish, one can use them for eruvei tavshilin, because regarding the eruv, the cooking is deemed to be significant in that the fish are considered cooked. If the gentile fried the fish with fish fat and flour, however, the fish cannot be eaten. One may have thought that the fish fat is the essential ingredient and the flour is secondary, so the Gemara

teaches us that the flour is the essential ingredient and since flour is cooked, one is prohibited to eat the fish if it was cooked by a gentile. (16a-16b)

7. It is sufficient to have a kezayis for the eruvei tavshilin and this kezayis is effective for one person or for one hundred people who wish to rely on the eruvei tavshilin. We learned in our Mishnah that if one ate the eruv or if it was lost, one cannot rely on it to cook primarily for Shabbos, but if any amount remained from the eruv, he can rely on it to cook for Shabbos. The Gemara assumed that “any amount” means that the eruv is valid even if there is less than a kezayis, and this would contradict the previous ruling. The Gemara answers that the Mishnah means that the size of a kezayis remains, and the Mishnah refers to what remains as “any amount” in relation to a whole food. A Baraisa states that the cooked food used for the eruvei tavshilin can be roasted, pickled, cooked very much or cooked normally, or one can use Spanish mackerel that had hot water poured on it prior to Yom Tov. There is no required measurement for the eruv when the food was prepared nor is there a required measurement for the

eruv if it was eaten or lost. This implies that an eruvei tavshilin has no required measurement, and this would contradict the previous ruling. The Gemara answers that there is no maximum measurement for the eruv but the eruv is required to be a minimum of a kezayis in order to be valid. (6b)

8. The one who makes the eruvei tavshilin must certainly have intention that the eruv should be effective for those people relying on the eruv. Regarding the people who the eruv was made on their behalf, the Gemara cites three instances where the Sages made an eruv on behalf of the townspeople, thus indicating that one can make an eruv on behalf of someone else without that person being aware that the eruv was made for him. Anyone residing within the Shabbos techum, which is two thousand amos from his place of residence, can rely on the eruv. One residing outside the techum cannot rely on the eruv because the one who made the eruv did not have in mind that those residing outside the techum should be included. (16b)
9. A blind man who knew Mishnayos by heart was once sad on Yom Tov. Shmuel queried as to why the man was

dejected, and the man responded that he had not made an eruvei tavshilin and therefore he could not prepare from Yom Tov to Shabbos. Shmuel told the man that he could rely on his eruv that he had made for the entire city. The next year Shmuel met the man again on Yom Tov and saw that he was sad. When the man told Shmuel that he had again forgotten to make an eruvei tavshilin, Shmuel told him that he was negligent, and everyone in the city could rely on the eruv that Shmuel had made but this man could not rely on the eruv. The reason for this ruling was because Shmuel did not intend that his eruv should be effective for people who were lax in following rabbinic decrees. (16b)