



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Beitzah Daf Tes Zayin

- **R' Tachlifa**, the brother of **Rabinoi Choza'ah** taught, a person's income for the year is decided between Rosh Hashana and Yom Kippur, except for the amount spent on Shabbos and Yom Tov, and the amount spent to teach his children Torah. If he spends more on these items, he receives more income. If he spends less, he receives less.
  - **R' Avahu** learns from pesukim that a person's income is decided on Rosh Hashanah.
  - A Braisa says, it was said about **Shammai Hazaken** that every day his meals were l'kavod Shabbos, because every day he would buy the best he could find for Shabbos, and when he would find better the next day he would eat the previous day's purchase and replace it with the new one. **Hillel Hazaken** had a different approach. He bought what he needed every day for that day. He had faith that he would find exactly what he needed.
  - **R' Chama bar Chanina** said, one need not tell his friend when he gives him a present, as we see that Hashem didn't tell Moshe when He gave him the "Karan ohr panav" (a special shine).
    - **Q:** A Braisa says that Hashem told Moshe to tell the Yidden that He was giving them the special treasure of Shabbos!? **A:** One need not inform only when the recipient is sure to find out about it anyway (like the shine on Moshe's face).
      - **Q:** Shabbos is something that would have become known anyway, so why did Hashem want Moshe to tell the Yidden about it? **A:** The reward for Shabbos would not have been known.
      - **Q:** The Braisa says, that based on this **R' Shimon ben Gamliel** said that one must let a parent know when he gives a child a piece of bread. How can he let the parents know? **A:** He puts oil on him and makeup on his eyes.
        - **R' Pappa** said, now that people would be afraid that such a thing was done for purposes of kishuf, he should rub the food that he gave him on the child's face, which will make the parent realize.
  - **R' Yochanan in the name of R' Shimon ben Yochai** said, Hashem gave all mitzvos in public, except for Shabbos ("beini u'vein bnei Yisrael").
    - **Q:** If so, the goyim should not be punished for not having accepted this mitzvah!? **A:** Hashem made them aware of the mitzvah, but not of the reward. **A2:** He made them aware of the reward, but not of the neshama yiseirah. As **Reish Lakish** teaches that a neshama yiseirah is given from the start to the end of Shabbos.

OSEH ADAM TAVSHIL MEI'EREV YOM TOV

- **Abaye** said, the Mishna teaches that only a cooked dish may be used, not bread.
  - **Q:** Why may bread not be used? Don't say it is because something that accompanies bread must be used (such an item is more clearly made for Shabbos), because we find that crushed grains may be used!? **A:** An uncommon food must be used for the eiruv. Crushed grains are considered uncommon, whereas bread is not.
  - Another version of this last Gemara says that crushed grain may not be used. The Gemara explains, that only items that *accompany* bread may be used, and crushed grain does not accompany bread, it is bread itself.
- **R' Chiya** taught, the lentils on bottom of the pot may be used for the eiruv.

- The Gemara says, this is only if there is a kezayis.
- **R' Yitzchak the son of R' Yehuda** said, one may scrape the fat off a knife and use it for the eiruv, provided there is a kezayis.
- **R' Assi in the name of Rav** said, small, salted fish are not subject to the issur of bishul akum.
  - **R' Yosef** said, if a goy roasted them, they may be used for the eiruv (since it was edible before the roasting, it is not assur as bishul akum). However, if a goy made fish fried in fats and flour, it may not be used for the eiruv (since it may not be eaten).
    - **Q:** This would seem obvious (since flour cannot be eaten raw, it becomes assur when cooked by a goy)!? **A:** We would think to say that the fats is the main ingredient, and since that is not subject to bishul akum it should be allowed for the eiruv. **R' Yosef** teaches that the flour is the main ingredient, and therefore it is subject to bishul akum and assur to use for the eiruv.
- **R' Abba** said, the food used for eiruv tavshilin must be at least a kezayis.
  - **Q:** Is one kezayis enough for all people relying on this eiruv or is a separate kezayis needed for each person? **A: R' Abba in the name of Rav** said, one kezayis is enough, whether it is for one person or one hundred people.
  - **Q:** Our Mishna says that if any tiny amount is left over, the eiruv may be relied upon. We see that even less than a kezayis is sufficient!? **A:** The Mishna means that at least a kezayis must remain.
  - **Q:** A Braisa says that an eiruv tavshilin has no required size!? **A:** It means it has no maximum size, but there is definitely a minimum size of a kezayis.
- **R' Huna in the name of Rav** said, an eiruv tavshilin needs knowledge.
  - **Q:** Clearly it needs knowledge of the person making it. Does it also require knowledge of the person it is made for? **A:** We have learned that **Shmuel's** father would make an eiruv tavshilin for all of Neharda'ah, **R' Ami** and **R' Assi** would make for all of Teverya, and **R' Yaakov bar Idi** would announce that whoever had not made one can rely on his. We see that no knowledge is needed by the one it is made for.
    - **Q:** Up to how far away can one be and still be included in an eiruv tavshilin? **A: R' Nechumei bar Zecharya in the name of Abaye** said, up to the distance of the techum for Shabbos.
  - **Shmuel** allowed a person who forgot to make an eiruv tavshilin to rely on **Shmuel's** eiruv, only the first time he forgot. After that, he told him you are negligent and may not rely on my eiruv.
- A Braisa says, when Yom Tov falls on Friday, one may not make an eiruv techumin or an eiruv chatzeiros on that Friday. **Rebbi** says one may not make an eiruvei techumin on that day (since one is restricted by techum on Yom Tov like on Shabbos he cannot do something on Yom Tov to allow it on Shabbos), but he may make on eiruvei chatzeiros (since one may carry in the chatzer on Yom Tov, he may do something then to allow it on Shabbos as well).
  - **Rav** paskened like the **T"K** and **Shmuel** paskened like **Rebbi**.
    - **Q:** The Gemara says that there was a version of the Braisa where **Rebbi** was the machmir and the **T"K** was meikel. Therefore, the Gemara asks whether **Shmuel** paskened like **Rebbi** as a meikel or as a machmir? **A: Rav** once said that **R' Tachlifa bar Avdimi** was "harmful" in the way that he paskened like **Shmuel**. This must mean that **Shmuel** paskened l'kula, because there would be no harm done if he paskened l'chumra!
      - It may be that **Shmuel** paskened l'chumra. The "harm" may be that because of the psak people would not make an eiruv chatzeiros, and will end up carrying without one.
    - **Rava in the name of R' Chisda in the name of R' Huna** paskened like **Rebbi** according to the version that he was machmir.
- A Braisa says, when Yom Tov falls on a Shabbos, **B"S** say a "shmonah esrei" of 8 brachos is said, which includes the usual first 3 and last 3 brachos, and a separate bracha for Shabbos and another for Yom Tov. **B"H** say there are only 7 brachos said: the first 3, the last 3, and the middle bracha begins and ends with reference to Shabbos, but makes mention of Yom Tov in the

middle. **Rebbi** says, the middle bracha should end with mention of Yom Tov along with Shabbos, by saying “mekadesh haShabbos Yisrael v’hazmanim”.

- Someone taught **Ravina** another version of the Braisa, in which **Rebbi** said the ending should be “mekadesh Yisrael v’haShabbos v’hazmanim”. **Ravina** said, this version is incorrect, because the Yidden are not mekadesh as to when the Shabbos is (it occurs every 7<sup>th</sup> day no matter what, as opposed to Yom Tov which is decided based on Rosh Chodesh, which is established by the Yidden). Rather, **Rebbi** must have said “mekadesh haShabbos Yisrael v’hazmanim”.
- **R’ Yosef** paskened like **Rebbi** according to the way **Ravina** said it must be.