Intro

Today we will learn the topics of the 7th chapter of Beitzah.

The topics we will learn about today include:

The laws of Eruv as well as details as to how to perform this Mitzva properly.

Several statements of Chazal as to the great Kedusha and uniqueness of the Mitzva of Shabbas for Klal Yisrael.

The laws of Eruv and what is included in this.

A discussion regarding preparing Eruv Chashmiyot and Eruv Teshuvi on Yom Tov that falls out on Shabbos.

Some of the key topics and concepts that we will learn about include:

Eruv Chashmiyot was instituted by the Chachamim, to permit one to cook on Yom Tov for Shabbos, when Yom Tov falls out on a Friday. Normally, the Torah forbids one to cook on Yom Tov except for the chag itself, and not for the next day, even if the next day is Shabbos. However, by preparing the Eruv Chashmiyot, it is as if we already began cooking for Shabbos from before Yom Tov, and thus we may continue the process of cooking, which we had already begun previously on Erev Yom Tov.

A person on Shabbos is only allowed to walk a distance of 2000 Amos, (which is between 960 and 1,152 meters or 3147 and 3774 feet), depending upon the differing Halachic opinions outside the city limits, or from his encampment - if he is not in a city. If one wants to walk beyond that distance on Shabbos, they must make an Eruv Teshuvi, by placing two meals worth of food comprised of at least a ½ of a Kav, inside a common courtyard on Shabbos.

Even though according to the Torah, several private houses opening up into a common courtyard, may carry from one to another through the common courtyard, a decree was instituted that forbids this, unless an Eruv Teshuvi is prepared. The Eruv Teshuvi is performed by having all of the dwellers participate in the purchase of a loaf of bread, which is then kept in one of the houses. This allows all residents who share this courtyard to then carry from one house to another on Shabbos.
So let’s review…

When Rabbi Abahu states that he trusts Hashem to send a person his daily sustenance - by using the word אכל, he is referring to parnasa and sustenance.

Two different approaches as to how a person should prepare his food for Shabbos:

1. Bais Shamai and one from the Bais Hillel.
2. Rabbi Abahu quotes the Pasuk: קophobic שכר הסכסה ליום תמוז Which is the Yom Tov that falls out on Rosh Chodesh, when the moon is invisible?

The gemara then begins to discuss two different approaches as to how a person should prepare his food for Shabbos, one by the Bais Shamai and one from the Bais Hillel. Bais Shamai would throughout the week be looking for choice objects to use for Shabbos meals. If he found a quality piece of meat, he would set it aside for Shabbos. If he later found an even nicer portion, he would eat the first one, and save the nicer one for Shabbos. By doing so, he was in essence, always eating for Shabbos, as by eating the first piece of meat, he was freeing up the second piece for Shabbos.

Bais Hillel however only uses objects he would use on any holiday, and does not use up any object for Shabbos.

Hillel HaZaken had a different approach, as he would say: ברוך ה' כיון שבת He had faith in Hashem that He sends exactly what we need for each day.

The gemara cites two possible reasons for the Eruv:

1. It is sufficient for the person to walk an additional 2000 amos past the outer limits of the walled city.
2. The Eruv requires a food item that one can consider a gift given to them by Hashem.

The Eruv requires a food item that one can consider a gift given to them by Hashem.
The gemara continues:

Rebbe Chama bar Chanina teaches that if one gives a gift to a friend, the giver is not obligated to inform the recipient of the gift.

To which the gemara asks:

We have learned in a Braisa:

The possik states:

HaShem told Moshe Rabbeinu that He has a special gift called Shabbos, which he wishes to give to Klal Yisrael, and then instructs Moshe Rabbeinu to inform Bnai Yisrael about this special gift.

We see from here that one is supposed to inform a recipient of a gift.

The gemara answers:

A gift that will become known anyway, one if not obligated to inform the recipient. However, if the recipient will not find out about this gift on their own, one is obligated to inform them.

And while Shabbos will become known to Klal Yisrael - however

The great reward of Shabbos and the incredible Kedusha of Shabbos, will not necessarily become known. For this reason HaShem instructed Moshe Rabbeinu to give over this knowledge to Klal Yisrael, so that they should be aware of this special gift given to them by HaShem.

The gemara continues:

Rebbe Yochanan teaches in the name of Rebbe Shimon Bar Yochai, that all Mitzvos that HaShem gave to Bnai Yisrael, he did so in public, with the exception of Shabbos, which was given to Bnai Yisrael in private. As it says:

And as the MaHarSha Z"l explains - the word is spelled in the Torah, בפנים, without a ח, as if to say הבפנים, ליעלם, which infers that it was hidden.
Another teaching about Shabbos in the name of Hillel had complete faith in Hashem that He sends a person who is prepared. The cooked item should not be a common food, as then the neshama irire is permitted to eat it. For the Eruv Tavshilin, one must use a cooked item, but not bread. The cooked item should not be a common food, as then the neshama irire will not be enough of a sacrifice to remind a person to cook specially for Shabbos.

Rebbe Chiyah teaches that even lentils that were left over in a pot, may be used for the Eruv Tavshilin, provided that they comprise a shiur of at least a citzit. One may even scrape off cooked fat from a knife, and rely on that to use for his Eruv Tavshilin, again, if there is at least a citzit of the item.
The gemara continues:

עירווב תבשילין

Small salty fish, do not have a status of is being made, if they were cooked by a non-Jew, and may be eaten by a Jew, since they can be eaten raw due to their saltiness, the cooking of the non-Jew does not cause the fish to be forbidden.

אמר ר' חייא עדשים שבשולי קדרה סומך עליהן משום עירווב תבשילין

And if a non Jew roasted the small salty fish it may even be used for the עירווב תבשילין

The gemara teaches further:

אמר ר' חייא עדשים שבשולי קדרה סומך עליהן משום עירווב תבשילין

Rebbe Abba reiterates that the cooked item in the אמי אמי רבי אבי

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After the gemora attempts to refute the idea that the minimum shiur is a ר' חייא עדשים שבשולי קדרה סומך עליהן

כזית

- the gemara teaches further that even through ר' חייא עדשים שבשולי קדרה סומך עליהן

עיורוב תבשילין

that the עירווב תבשילין

ש全國 requires the ר' חייא עדשים שבשולי קדרה סומך עליהן

that does not however require the ר' חייא עדשים שבשולי קדרה סומך עליהן

that of the one who makes it - it does not however require the ר' חייא עדשים שבשולי קדרה סומך עליהן

 ואתה מתנה לברכה

is being made.

As the gemara relates

אמר ר' חייא עדשים שבשולי קדרה סומך עליהן

רבי עקיבא אומר שהברך על מבשלי

and that

רבי עקיבא אומר שהברך על מבשלי

ראובן שטמאין מופרבד אוכלים הדרדרא

and that

ראובן שטמאין מופרבד אוכלים הדרדרא

עירווב תבשילין

that they were covering them in their עירווב תבשילין

Rebbe Abba reiterates that the cooked item in the עירווב תבשילין

 Een few days into the Shabbos of Yom Tov,

The gemara then clarifies this further and states that one may cover another person with their עירווב תבשילין within the entire city limits.

If they were covering them in their עירווב תבשילין

An average of 2000 אמי אמי רבי אבי

ערבי תבשילין

even though most likely they did not inform each individual person in the city that they were covering them in their עירווב תבשילין.

עירווב תבשילין

...but only within the entire city limits, עד חומות שבת

The great reward of Shabbos and the incredible קדושה of דינה דינה דינה

ברוך ה' יום יום

so let us review…..

בע"ה

Intro

בais Shamai

The gemara now discusses the laws of making an עירוב תבשילין

The Halacha is like Rebbe as Rebbe Elazar clarified - and both

The laws of בע"ה

Several statements of Chazal as to the great קדושה and בע"ה

Some of the key topics and concepts that we will learn

לפיｂ"ד

Today we will learn

בע"ה

The chachamim were גזירה

גוזר

The Laws of עירוב תבשילין

The Laws of בע"ה

A gift that will become known anyway, one if not obligated to

אחרינא לא עבידא לאגלויי

A gift.

The gemara answers:

אמר ר' חייא עדשים שבשולי קדרה סומך עליהן

A gift.

with a "

לפיｂ"ד

ברוך ה' יום יום

to remind a person to cook specially

היכר

for whom the עירוב תבשילין

This would be Rosh HaShana.

赣州 קדושה ממל 형태

היתר צרכי אוכל נפש

The great reward of Shabbos and the incredible קדושה of בע"ה

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Beitzah 16 - 5
The gemara now discusses the laws of making an Eruv Tavshilin on Yom Tov which falls out on Erev Shabbos. The Chachamim instituted the Eruv Tavshilin for Shabbos, whereas the Chazal did so in public, with the exception of Shabbos, which was instituted by the Chachamim, to permit one to carry from one to another through the common courtyard, a city limit beyond where the city lines are and that would be allowed to carry from one house to another on Shabbos. If Yom Tov falls out on Friday, it is forbidden to prepare both an Eruv Tavshilin, to permit a person to go beyond the 2,000 amah limit, and an Eruv Tavshilin, which would permit one to carry within a private courtyard on Shabbos.

Rebbe agrees that one may not perform an Eruv Tavshilin on Yom Tov that falls on Erev Shabbos, but disagrees regarding an Eruv Tavshilin, claiming that since carrying on Yom Tov itself is permitted, one should be allowed to prepare an Eruv Tavshilin on Yom Tov to permit carrying on Shabbos.

However, Rebbe Elazar reports that the opinions in this machlokes are in fact reversed. Rebbe Elazar is the one who forbids the preparation of both Eruv Tavshilin, whereas the opinion in this machlokes permit it.

Rav Huna sums up the discussion:

The Halacha is like Rebbe as Rebbe Elazar clarified - and both Eruv Tavshilin are forbidden to be prepared on Yom Tov which fall on Erev Shabbos, as they both are considered an Eruv Hatorah, which is forbidden on Yom Tov.