

This month's Daf Digest is dedicated
l'ilui nishmas Yisrael Tzvi ben Zev, Mr. Israel Gotlib of Antwerp and Petach Tikva, 24 Av.
Yosef ben Chaim haKohen Weiss, Mr. Joseph Weiss 8 Elul &
Rivke Yenta bas Asher Anshel, Mrs Yenta Weiss 13 Elul
By the Weiss family, London, England

OVERVIEW of the Daf

1) Clarifying the first dispute of the Mishnah (cont.)

Abaye concludes his unsuccessful attempt to challenge R' Yosef's explanation.

R' Yitzchak explains that the decree is based on the similarity to juice that flowed from a fruit on Yom Tov.

2) Analyzing the four explanations of the Mishnah

The Gemara explains why each of the four explanations was not acceptable to the others.

The Gemara infers that R' Yochanan agrees with R' Yitzchak's explanation from the fact that he posed as a contradiction two rulings of R' Yehudah, one related to an egg and the other related to juice that flowed from a fruit on Yom Tov.

On a side note, the Gemara cites Ravina and Ravina the son of Ulla who reconcile the contradiction between the two rulings of R' Yehudah differently.

A Baraisa is cited that prohibits the use of an egg that may have been laid on Yom Tov (ספק). This is difficult to explain according to those who maintain the restriction mentioned in the Mishnah is Rabbinic since cases of doubt should yield a lenient ruling.

The Gemara explains that the questionable ruling of the Baraisa refers to a case of doubtful treifah.

This explanation is challenged, because the Baraisa proceeds to indicate that such an egg could not become nullified and a treifah egg should be able to become nullified.

The explanation presented is that the Tanna of the Baraisa follows the opinion who maintains that items that are sold, even sometimes, by individual unit cannot be nullified. ■

Distinctive INSIGHT

The parameters of permitted food preparations on Yom Tov

גזירה משום פירות הנושרין—גזירה שמא יעלה ויתלוש

Rav Yosef explains that Beis Hillel agrees that an egg which is laid is technically allowed מדאורייתא but a rabbinic enactment was issued to prohibit it. The rabbis felt that this case was too similar to פירות שנשרו—fruits which fell from a tree on Yom Tov. If such fruits were permitted, we are afraid that people would then go and cut fruit from a tree itself. Tosafos (end of גזירה שמא ר"ן and (ד"ה גזירה שמא ר"ן (beginning of 3rd פרק) note that we must understand why there is, in fact, a concern about cutting fruits on Yom Tov. We know that the Torah allows actions necessary for food preparation, picking fruit should be allowed, and there certainly should not be any גזירה needed to avoid such actions.

Based upon the Yerushalmi, Tosafos sets forth a classic rule. The verse which teaches that food preparation is allowed on Yom Tov (Shemos 12:16) states "Only that which is eaten by all souls," and the subsequent verse (v. 17) tells us "You must guard the matzos." We learn from the juxtaposition

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REVIEW and Remember

1. Why, according to R' Yitzchak, does the decree against using eggs laid on Shabbos not violate the restriction against Chazal issuing secondary decrees (גזירה לגזירה)?
2. Explain אוכלא דאפרת הוא.
3. Are the two days of Rosh HaShanah one period of kedusha or two periods of kedusha?
4. What is a דבר שיש לו מתירין?

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HALACHAH Highlight

Are eggs food or a liquid?

ביצה אוכלא ופירות אוכלא לאפוקי משקיין דלאו אוכלא

An egg is food and fruits are food as opposed to juice, which is not a food.

There exists a degree of uncertainty how to define a food and how to define a liquid. For example, are yogurts, jellos and puddings a liquid or a food? What about ice cream or ices? Rav Schneur Zalman of Liadi, author of Shulchan Aruch HaRav¹ writes that a food that has dissolved to the point that one can drink it is no longer considered a food. Similarly, a liquid that has congealed or frozen to the point where one would eat it is no longer considered a liquid. Rav Yitzchak Yaakov Weiss², Teshuvos Minchas Yitzchak, further explains that anything that requires chewing or sucking is considered a food and anything that does not require chewing or sucking is considered a liquid. This issue is critical in determining when a bracha achrona should be recited on the earlier mentioned foods. If they are considered food, the volume of an olive must be consumed to require a bracha achrona but as a liquid the quantity that necessitates a bracha achrona would be the volume of a revi'is.

According to the above guidelines, it would seem that a raw egg should certainly be considered a liquid since it is neither chewed nor sucked. Nonetheless, there are a number of Poskim³ who maintain that a raw egg is considered a food rather than a liquid. One proof is our Gemara, which equates a raw egg and a fruit as a food rather than a liquid. Rav Betzalel

(Insight...Continued from page 1)

tion of the verses that the only actions which are permitted on Yom Tov are those “from kneading and on.” All food preparation actions which are earlier in the food preparation process than kneading (such as harvesting, threshing, winnowing, sifting, etc.) are not permitted on Yom Tov. This is why collecting fruit off a tree is a violation of Yom Tov.

Shulchan Aruch (O.C. 495:2) rules according to the Yerushalmi, that the actions “from kneading and on” are the only ones permitted. However, the מחבר adds that the distinction we make to prohibit the earlier מלאכות is only rabbinic (אסרום חכמים). Mishna Berura (#13) adds that many Rishonim learn that this is a Torah level distinction, and that these actions are disallowed, as indicated in the Yerushalmi. ■

Stern⁴, Teshuvos B'tzeil Hachochmah, discusses an interesting application of this issue where he writes that if one considered eggs to be food rather than a liquid there would not be any restrictions against freezing whipped egg whites to make ice cream on Shabbos. The reason is that the concern about freezing liquids is one of nolad creating a new entity, i.e. a liquid into a solid⁵. If, however, raw eggs are considered food rather than liquids the question of nolad does not arise because it begins as a food and ends as a food. ■

1. סדר ברכת הנהנין פ"ח טע"ח
2. שו"ת מנחת יצחק ח"ב סי' ק"י
3. חת"ס יו"ד סי' י"ט ד"ה ואין להשיבו חזו"א טבו"י סי' ד' ססק"י אור שמח הל' טומאת אוכלים פ"ח הל' י"ג ועוד
4. שו"ת בצל החכמה ח"ב סי' כ"ו אות ה' וע"ש
5. ע' שו"ת דובב מישרים ח"א סי' נ"ה וע"ע בשש"כ פ"י הע' י"ד שהאריך הגרש"ז אויערבאך להתייר ■

STORIES Off the Daf

One part in a thousand

וכל דבר שיש לו מתירין אפילו באלף לא בטיל

Today's daf includes a discussion about situations of doubt. One of the conclusions made is that anything forbidden for a specific period of time only, like an egg that was laid on Yom Tov, cannot be nullified even when intermingled with any amount, no matter how large. Since one can wait until the factor which will permit it comes into effect (like the cessation of Yom Tov), the ratio in which the forbidden item exists in relation to the permitted is irrelevant.

The Mekor Chaim, zt"l, explains this concept metaphorically: Even if a person

knows a great deal and has “a thousand” students who are hanging on his every word, the character defects that render him “impure” are not nullified. If the teacher is disconnected from Torah and holiness, “Even if it is only one impure part subsumed in a thousand, it is not nullified.”

Rav Simcha Wasserman, zt"l, once told a story about the head of a university history department who came into a yeshiva one day to say kaddish. After the davening, the professor approached the Rosh Yeshiva in a melancholy mood.

“Rabbi, at this point in my life I find myself a very lonely man,” sighed the professor.

The Rosh Yeshiva expressed some surprise. “How could it be that you feel so alone? You taught in the university for

over fifty years. Over the course of your career, how many students did you have?”

The two men made a quick calculation and figured that the professor had taught over 30,000 students.

The Rosh Yeshiva then asked, “Out of those 30,000, have any ever invited you to their wedding?”

Dejected, the professor shook his head. “Not a single one.”

The Rosh Yeshiva was astounded. What talmid would ever consider making a wedding without inviting his rebbi? Impossible! It is obvious that when the Torah is transmitted with love, by a person connected to holiness, the teacher becomes bonded with his “thousand”—and his own character defects are also mitigated. ■

