



Volume 8. Issue 36

## Masechet Bei'ah

Towards the end of the week we started the new *masechet* called *Beitzah*. The name is taken from its opening words and uniquely does not appear to reflect the overall theme of the *masechet*, which deals with the general laws of the festivals. It is noteworthy that the *Geonim* and some *Rishonim* referred to this *masechet* as *masechet Yom Tov*. Our *masechet* is also however, referred to by another name. The *Tifferet Yisrael* in his introduction to the *masechet* notes that the *Achronim* opted to refer to the *masechet* as *Be'iah* (ביעא) the Aramaic equivalent of *Beitzah*. Why?

The *Magen Avraham* (OC 156:2) cites the *Yam Shel Shlomo* who explains that they wished to behave in accordance with the maxim that one should never allow foul language to leave their mouth. Presumably since *beitzim* can have an explicit meaning, they opted to use *bei'im*.

The *Tifferet Yisrael* is uncomfortable with this explanation. Firstly why is the word *beitzah*, which is written in the *Torah*, any worse than the Aramaic equivalent? Furthermore, the letter ז from *beitzah* hints to the *tzaddik* and we replace it with an ע which appears in the word *rasha*?<sup>1</sup>

The *Tifferet Yisrael* therefore suggests that the aversion to the term *beitzah* is based on the following incident. The *Beraita* (*Sanhedrin* 5b) teaches that *Rebbi* entered a town and found that people were incorrectly kneading their dough in *tameh* utensils. It

transpired that they had been taught that *mei betza'im* (marsh water) did not make food susceptible to *tumah*. They were incorrect. In fact that *talmid* taught them the *mei beitzim* (liquid of eggs) do not make food susceptible to *tumah*. The phonetic similarity of these two words and *talmid's* poor diction was the cause mistake.<sup>2</sup> After that incident, the *Tifferet Yisrael* explains, the *Chacham* struck *beitzah* from their lexicon replacing it with *bei'ah* so that no further mistakes would be made.

One could suggest another explanation. It may not be the reason for the change, but the association is nonetheless worth mentioning. On *Pesach* we place a *zeroah* (shank-bone) and egg on the *sefer* plate as a reminder of the *korban pesach* and *korban chagiga*. At first glance, the connection between an egg and remembering the *korban chagigah* might seem a bit tenuous. One of the reasons cited by the *Mishnah Berurah* (473:23) that it is chosen is because of the Aramaic word used for egg – *bei'ah* – that alludes to “*ba'ei rachmana le'mifrak yatana*” meaning “besech Hashem to redeem us”. We could therefore suggest that is precisely for this reason, as our exile lengthened, that it became the practice to replace the word *beitzah* with *bei'ah* in the name of the *masechet* – the *masechet* focused on *Yom Tov*. That even in the bliss of learning, at the forefront of our minds is “*ba'ei rachmana le'mifrak yatana*”.

*Yisrael Yitzchak Bankier*

<sup>1</sup> See the *Likutim* on the *Mishnah* that cites the *Baal Afikei Yehuda* and goes to great lengths bringing proofs that the word *beitzah* is not *lashon meguna*. He also writes that he asked the son of the *Gra* who explains that his father also did not accept this position and referred to the *masechet* as *masechet Beitzah*.

<sup>2</sup> The *Tosfot* (s.v. *inhu*) find it difficult how the residents could have confused the word *beitzim* with *betza'im*. The *Rabbeinu Tam* explains that they thought the *talmid* said “*bitzim*” instead of “*beitzim*”.

### Revision Questions

סוכה ד' ח' ה' ח'

- Why was it important for the *Mishnah* to teach the number of days of *Sukkot* that *Hallel* is recited? (ד' ח')
- What would they do once they had finished eating in the *sukkah* on the seventh day of *Sukkot*? (ד' ח')
- How big was the flask used for *nisuch hamayim*? (ד' ט')
- From where would they fill the flask with water? (ד' ט')
- Describe how the *mitzvah* of *nisuch hamayim* was performed in the *Beit Ha'Mikdash*? (ד' ט')
- Which of the two pipes was the water poured into and where was it located? (ד' ט')
- How would the *mitzvah* of *nisuch hamayim* differ on *Shabbat*? (ד' י')
- What was the *chalil*? (ה' א')
- Complete the following phrase: (ה' א')  
"\_\_\_\_\_ \_\_\_\_\_ השואבה"
- Where was the *Simchat Beit Ha'Shoevah* celebrated? (ה' ב')
- What was used as wicks for the lamps? (ה' ג')
- What were the following people doing at the *Simchat Beit Ha'Shoevah*? (ה' ד')
  - *Chasidim* and *Anshei Ma'aseh*?
  - *Levi'im*?
  - *Kohanim*?
- Where were the *Levi'im* standing at the *Simchat Beit Ha'Shoevah*? (ה' ד')
- What was the maximum and minimum number of *tekiyot* that were performed each day in the *Beit Ha'Mikdash*? (ה' ה')
- When was this maximum number achieved? (ה' ה')
- Describe how the *avodah* was divided between the twenty-four *mishmarot* during *Sukkot*. (ה' ו')
- When else did all the *mishmarot* work together in the *Beit Ha'Mikdash*? (ה' ו')
- When all the *mishmarot* worked together how did they decide who offered the *korbanot tamid*? (ה' ו')
- When else did the *mishmarot* each get a share in the *lechem ha'panim*? (ה' ז')
- How was the *lechem ha'panim* ordinarily divided? (ה' ח')
- Where would they divide up the allocated *lechem ha'panim* between the *kohanim*? (ה' ח')
- Which *mishmar* would always divide their share in the South of the *azarah*? (ה' ח')

ביצה א' א' ג'

- What two arguments between *Beit Shammai* and *Beit Hillel* open *Masechet Beitzah*? (א' א')
- Which opinion holds that one should ideally not slaughter a *chaya* or bird on *Yom Tov* and why? (א' ב')
- Explain the debate regarding what one must do *erev Yom Tov* in order to slaughter birds on *Yom Tov*. (א' ג')

### Local Shiurim

#### Melbourne, Australia

##### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

##### Friday & Shabbat

10 minutes before *Mincha*  
Beit Ha'Roeh  
Melbourne, Australia

#### Efrat, Israel

*Shiur in English*

##### Sunday -Thursday

Rabbi Mordechai Scharf  
9:00am  
Kollel Magen Avraham  
Reemon Neighbourhood

#### ONLINE SHIURIM

*Rabbi Chaim Brown*  
[www.shemayisrael.com/mishna/](http://www.shemayisrael.com/mishna/)

*Rav Meir Pogrow*  
[613.org/mishnah.html](http://613.org/mishnah.html)

*Rabbi E. Kornfeld*  
*Rabbi C. Brown*  
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

#### SHIUR ON KOL HALOSHON

*Rabbi Moshe Meir Weiss*  
In US dial: 718 906 6400  
Then select: 1 – 2 – 4

### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
29 <sup>th</sup> January ה' טבת	30 <sup>th</sup> January ו' שבט	31 <sup>st</sup> January ז' שבט	1 <sup>st</sup> February ח' שבט	2 <sup>nd</sup> February ט' שבט	3 <sup>rd</sup> February י' שבט	4 <sup>th</sup> January יא''
Beitzah 1:4-5	Beitzah 1:6-7	Beitzah 1:8-9	Beitzah 1:10-2:1	Beitzah 2:2-3	Beitzah 2:4-5	Beitzah 2:6-7

