



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

### Beitzah Daf Yud Daled

#### MISHNA

- **B" S** say, if one wants to crush spices on Yom Tov, it must be done with a wooden pestle, and the crushing of salt must be done in an earthenware keili or with a wooden mixing spoon. **B" H** say, spices may be crushed in a normal manner with a stone pestle, but salt must be crushed with a wooden pestle.

#### GEMARA

- **Q:** All in the Mishna agree that salt must be crushed differently than usual. Why is that so? **A:** **R' Huna** and **R' Chisda** each give a reason: one says that one knows that he will need salt on Yom Tov and should have prepared before Yom Tov (whereas other spices are not always needed), the other says that spices taste better when crushed fresh, whereas salt does not, and the salt should have therefore been crushed before Yom Tov.
  - **Q:** What is the difference between these reasons? **A:** When he knows before Yom Tov that he would need spices. **A2:** Saffron spice does not taste better when crushed fresh, and therefore could be done the day before.
- **R' Yehuda in the name of Shmuel** said, everything may be crushed in the normal manner, including salt.
  - **Q:** In our Mishna all agree that salt may not be crushed in the normal manner!? **A:** He will follow **R' Meir** in a Braisa, who said that **B" S** and **B" H** both agree that spices may be crushed in their normal manner, and even salt that is crushed along with the spices may be crushed in their normal manner. They only argue regarding crushing salt on its own: **B" S** say it may not be done normally and **B" H** say that it may.
- **R' Acha Bardela** told his son, when you crush salt, lean the keili on its side (so it is slightly different than usual).
  - **R' Sheishes** heard a pestle crushing something. He said, that is clearly not from my house (because he had told his family that it is not allowed to crush salt in the usual way).
    - **Q:** Maybe the keili was being leaned on its side!? **A:** Based on the sound he could tell that it wasn't.
    - **Q:** Maybe it was other spices he heard being crushed!? **A:** Crushing spices make a louder noise than he was hearing.
- A Braisa says, one may not make the "tisni" dish (made by crushing each kernel of wheat into four pieces) on Yom Tov, and one may not crush in a mortar on Yom Tov.
  - **Q:** The first Halacha of the Braisa seems to allow crushing in a mortar other than "tisni", but the second Halacha then says that it may not be done!? **A:** The Braisa is one Halacha, and means to say that one may not make tisni *because* one may not crush in a mortar on Yom Tov.
    - **Q:** If this is correct, the Braisa need only say that one may not crush in a mortar, and it would be obvious that tisni could not be made!? **A:** If it would just say that, we would think that only a large mortar may not be used, but a small one may be used for all crushing. The Braisa teaches that wheat may not be crushed in any size mortar.
    - **Q:** A Braisa says that a small mortar may be used!? **A:** **Abaye** said, even the Braisa only prohibits a large mortar, and it is only tisni that is not allowed in a

small mortar. **A: Rava** said, the first Braisa discusses the people of Eretz Yisrael, who may not even use a small mortar, because we don't trust their servants to only use a small mortar. The second Braisa discusses the people of Bavel (who didn't have servants), who were trusted to use a small mortar.

- **R' Pappa** was given crushed wheat in the house of **Shmuel**, and he did not eat it.
  - **Q:** Why wouldn't he eat it? Maybe it was done in a small mortar!? **A:** It was too fine to have been done in a small mortar.
  - **Q:** Maybe it was done before Yom Tov!? **A:** He could tell by their color that they were peeled that day.
  - **A:** We can also say that he didn't trust the servants of **Shmuel** to have done it in a small mortar.

#### MISHNA

- If one wants to separate kitniyos (from a mixture) on Yom Tov: **B" S** say he must separate it at the time he is ready to eat (and follow the other restrictions that would apply to this situation on Shabbos). **B" H** say he may separate as he does during the week, even using his lap to spread the items out, a funnel, or a plate. However, he may not use a board or any sifter. **R' Gamliel** says, he may even wash and skim off the top (to be explained in the Gemara).

#### GEMARA

- A Braisa says, **R' Gamliel** says, taking the food from the mixture is only allowed when the food is the majority. However, if the other items are the majority, one would not be allowed to take the food (because it exerts more effort).
  - **Q:** Noone would allow one to even move the food if it is not the majority!? **A:** He means that if the food is the majority, but it would take more effort to pick the food out of the mixture, it should not be done.

#### R' GAMLIEL OMER AHF MEIDI'ACH V'SHOLEH

- **R' Elazar the son of R' Tzadok** said, **R' Gamliel's** custom was to take a pail full of lentils, and fill it with water to above the level of the lentils. The result was that the lentils stayed on the bottom and the impurities (he wanted to separate) rose to the top.

#### MISHNA

- **B" S** say one may not send presents on Yom Tov, except for things that are ready to use and are not typically put away for the next day. **B" H** say, one may even send animals that are live or shechted, wine, oil, flour, and kitniyos, but not grain. **R' Shimon** says, one may even send grain.

#### GEMARA

- **R' Yechiel** taught a Braisa, one may send presents as long as he doesn't send it with a bunch of people (which would look like he is going to sell the items in the market).
  - A Braisa says, a "bunch of people" means at least 3 people.
    - **Q:** **R' Ashi** asked, what if 3 people are sent, but each has a different item? **A:** **TEIKU.**

#### R' SHIMON MATIR B'TVUAH

- A Braisa explains, that **R' Shimon** allows this because there are dishes that can be made with the grain even if it is not ground.

#### MISHNA

- One may send clothing, whether sewn or not, even if it has shatnez, as long as they are needed for Yom Tov. However, one may not send sandals with nails on the bottom, or an unsewn shoe. **R' Yehuda** says one may also not send a white shoe, because it still must be dyed before it can be worn.
- The general rule is, if something can be used on Yom Tov, it may be sent on Yom Tov.

## GEMARA

- **Q:** Sewn clothing can be worn, and unsewn clothing can be used to cover oneself. What use can clothing with shatnez have!? Don't answer that one can sit on it, because we have learned that the **Chachomim** said that may not be done because we are concerned that a shatnez thread will fold over onto him (which would be assur)! This gezeirah applies even if there are many layers between the person and the shatnez item he is sitting on! **A:** The Mishna refers to curtains made of shatnez.
  - **Q: Ulla** said that a curtain is treated as clothing because some people wrap themselves in it for warmth. If so, it would be assur to have it be made of shatnez as well!? **A:** The Mishna refers to hard, stiff material, which cannot provide warmth or bend, and is therefore mutar to sit on.