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Beitzah Daf 14

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Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. We learned that when one rubs the ears of wheat prior to Shabbos and he is left with kernels and chaff, he can fan his hands to separate the chaff from the kernels. Rav Adda bar Ahavah said in the name of Rav that one can fan the mixture by holding it from his knuckles and upwards but he cannot fan it in his palm. In the west, i.e., in Eretz Yisroel, they scorned this opinion, because once one is changing from the normal procedure of separating chaff from grain, he can use his whole hand, including his palm. Thus, he can fan with one hand and he can use his whole strength. (13b-14a)
2. Bais Shammai maintains that one can crush spices on Yom Tov with a wooden pestle but one who wishes to crush large chunks of salt is required to pound the salt in an earthenware jug or by using a wooden mixing spoon. Bais Hillel, however, maintains that one can crush spices in the regular manner with a pestle of stone but one is required to crush salt with a wooden pestle and not with a stone pestle. (14a)
3. There are two reasons offered in the Gemara why we are more stringent and require one to deviate when crushing salt on Yom Tov,

whereas according to Bais Hillel, one is not required to deviate when crushing spices on Yom Tov. One reason is because all cooked foods require salt, so one should have crushed the salt prior to Yom Tov. If he did not crush the salt prior to Yom Tov, he must deviate from the usual manner when crushing the salt on Yom Tov. There are cooked foods, however, that do not require spices, so one may not know if the dish would require spices, and therefore one is not required to deviate from the usual manner when crushing spices on Yom Tov. The second reason is that salt does not lose its flavor even after it is crushed, whereas spices lose some flavor after being crushed. There are two practical differences offered between these two reasons. One difference would be if one knew what he was planning on cooking prior to Yom Tov. According to the first reason, one can only crush spices on Yom Tov because he was uncertain which food would require spices. When he knows which dish he will cook on Yom Tov, however, he must deviate in crushing the spices on Yom Tov because he should have crushed the spices prior to Yom Tov. According to the second explanation,

however, although he knew which foods would require spices prior to Tom Tov, since crushing spices causes the spices to lose some of their flavor, he can crush the spices on Yom Tov in their usual manner. A second practical difference would be if one uses a spice called saffron, which does not lose its flavor when it is crushed. If one did not know prior to Yom Tov that he would be cooking a dish that requires saffron, then according to the first explanation, he can crush the saffron on Yom Tov in the normal manner, whereas according to the second explanation, if he would have crushed the saffron prior to Yom Tov, it would not have lost its flavor, so on Yom Tov he is required to crush the saffron in an unusual manner. (14a)

4. Rav Yehudah said in the name of Shmuel that everything, even salt, can be crushed in their normal manner on Yom Tov. Although we learned previously that all the Tanaaim of our Mishnah agree that one needs to deviate when crushing salt on Yom Tov, Shmuel follows the opinion of a different Tanna. It was learned in a Baraisa that Rabbi Meir said that Bais Shammai and Bais Hillel agree that spices can be crushed in a normal manner and one can also crush salt with the spices in its usual manner. They only disagree regarding salt by itself, as Bais Shammai maintains that one must use an earthenware jug or a wooden mixing spoon to crush salt, and this can only be done when the salt is used for

roasting, which only requires small amounts of salt. One cannot, however, crush salt in any manner when the salt is used for cooking, which requires large amounts of salt. Bais Hillel, however, maintains that salt can be crushed on Yom Tov for any purpose. Thus, the Tanna maintains that according to Bais Hillel, one can crush salt on Yom Tov even in large amounts in the ordinary manner. (14a)

5. Rav Pappi visited the home of Mar Shmuel on Yom Tov and the servants of Mar Shmuel brought Rav Pappi *disa*, which is a dish made from wheat kernels that are split into less than four pieces. Rav Pappi would not eat the dish because the grain was crushed in a mortar on Yom Tov, which is forbidden. It could not have been crushed in a small mortar which is permitted on Yom Tov, because Rav Pappi saw that the grain had been crushed very fine, which could only have been done in a large mortar. The appearance of the kernels was such that they had just been peeled and crushed so it could not be said that they had been crushed prior to Yom Tov. Alternatively, Rav Pappi was concerned that the servants of Shmuel were depraved, so Rav Pappi suspected that they had used a large mortar and pestle, which is prohibited on Yom Tov. (14b)

6. Bais Shammai maintains that one is required to separate the edible food from the inedible of the food and eat it, but he cannot separate the inedible from the edible because Bais

Shammai maintains that one cannot perform *borer*, separating, on Yom Tov, just like one cannot perform *borer* on Shabbos. Bais Hillel, however, maintains that one can separate the inedible from the edible in his lap, with a funnel, or with a large plate. He cannot separate the inedible from the edible with a board, a fine sieve, or a rough sieve. Rabban Gamliel maintains that one can rinse and skim, i.e. he places the mixture in a utensil, adds water that rises above the mixture, and then he removes the impurities that rise to the top. (14b)

7. Bais Shammai maintains that one cannot send his friends presents on Yom Tov unless it is food that can be eaten immediately. Bais Hillel maintains that one can send domestic animals, beasts or birds, whether they are alive or slaughtered. One can also send wines oils, fine flours and legumes, but one cannot send grain because it is prohibited to grind the grain on Yom Tov. Rabbi Shimon, however, permits sending grain on Yom Tov because he can use the grain on Yom Tov if he cooks the grain and then grinds it in a small mortar. The Gemara states that one can use grain on Yom Tov in the following situations. One can use wheat for a wheat dish, one can use barley to give his animal, and one can use lentils to make lentil groats. (14b)

One can send clothing to someone on Yom Tov, whether the clothing is sewn or not sewn, and one can even send clothing that contain

shaatnez. One cannot send, however, a sandal that has spikes and one cannot send a shoe that was not sewn. Rabbi Yehudah maintains that one cannot send a white shoe because one needs a craftsman to make the shoe black, as it was the custom to only wear shoes that were blackened. The rule is that any item that has a use can be sent on Yom Tov. (14b)

INSIGHTS TO THE DAF

Separating on Yom Tov

Bais Shammai maintains that *borer*, separating, is forbidden on Yom Tov just like it is on Shabbos. Bais Hillel disagrees and maintains that one can separate on Yom Tov in the usual manner because separating is an act of food preparation.

Rabbi Akiva Eiger asks that even if Bais Hillel permits separating, one should not be allowed to handle the impurities of the mixture as the impurities should be regarded as *muktzeh*. It would be implausible to suggest that all cases of separating refer to situations where the impurities are fit for animals.

Rabbi Akiva Eiger answers that this Gemara is proof to the principle that Tosfos states many times in this Masechet. Tosfos maintains that one can handle *muktzeh* on Yom Tov when it is for the purpose of food preparation. Tosfos on

Daf 8 states this principle regarding the removal of ashes from an oven so that one can bake.

The Reshash writes that he does not understand why Rabbi Akiva Eiger is troubled by this question and it would seem that Rabbi Akiva Eiger forgot a Tosfos in Shabbos (142b) who writes that separating is permitted despite the fact that normally impurities are muktzeh. Tosfos writes that since the size of the edible food is larger than the size of the impurities, the impurities are deemed to be negligible because of the majority of food and one is thus permitted to handle the impurities and discard them.

Chazon Ish (47:15) offers an alternative reason why it is permitted to remove the impurities. Given the fact that it is impossible to eat the food unless the impurities are removed, when one handles the impurities, he is not deemed to be handling muktzeh. Rather, removing the impurities is deemed to be food preparation, which one is permitted to do on Yom Tov.

DAILY MASHAL

Laws and Morals

The Gemara states that Rav Pappi visited the home of Mar Shmuel on Yom Tov and the servants of Mar Shmuel brought Rav Pappi disa, which is a dish made from wheat kernels that are split into less than four pieces. One reason that Rav Pappi did not eat the dish is because

Rav Pappi was concerned that the servants of Shmuel were depraved, so Rav Pappi suspected that they had used a large mortar and pestle, which is prohibited on Yom Tov. Thus, we see that knowing the Halacha is not sufficient for one to be deemed an observant Jew. One must also have correct morals, as otherwise he will be suspected of disregarding Halacha. Torah is not a storybook, yet it is also not merely a book of laws. The Medrash states that the Torah was given to refine our character, and for this reason we must pay close attention to how our Patriarchs and Matriarchs acted, and this will enhance our observance of the halachos that the Torah prescribed for us.