

Daf Hashvuah Gemara and Tosfos Beitza Daf 14
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New Sugya

Beis Shammai says that you may crush spices with a wooden pestle, and crush salt with a wooden spoon in a jug. Beis Hillel permits crushing spices in a regular manner, with a stone pestle. However, you need to crush salt with a wooden pestle.

Tosfos asks: from here we see that you may crush spices in the regular manner without making a change, and in Mesechtas Shabbos it says that you may only crush pepper with a knife handle, one peppercorn at a time. However, it's forbidden to crush two at a time. We can't say that peppers are not classified as spices (and therefore, they're not included in our Mishna's Heter), since the Tosefta permits crushing pepper like other spices.

Tosfos answers: the Gemara there refers to crushing it on Shabbos, A proof to that (since it's in Mesechtas Shabbos), if it referred to Yom Tov, it should had specified. This is not like R' Chananel who explained the Gemara in Shabbos refers to crushing pepper on Yom Tov. Our Mishna is only a Heter for Yom Tov, and therefore you can crush regularly. However, you need to make a change when crushing sea salt, and/or crush one piece of salt at a time. However, we don't need this change to crush our salt (since they come in grains) and were only man-made into big chunks. (So, there is no real grinding here, since there is no Halachic grinding after something was already ground and put back together.)

The Gemara observes: everyone holds that you need to change the way you crush salt. What is the reason? There is an argument between R' Huna and R' Chisda what's the reason. One held because; every dish needs salt, but not every dish needs any given spice. (Therefore, you should have crushed the salt before Yom Tov, since you know for sure that you'll need it. However, since you don't know what dish you'll make, you won't know which spices you'll need, therefore, you couldn't grind the spice Erev Yom Tov.) The other gave the reason; salt doesn't lose its potency when crushed earlier, so you should have crushed it Erev Yom Tov. However, spices lose their potency, therefore, we don't obligate to grind them earlier.)

The Halachic difference between the two is, if you knew Erev Yom Tov which dish you'll make, (so you know which spice you'll need to grind but you need to worry that it will lose its potency). Or, by saffron, (it doesn't lose its potency, but you don't know that you'll make a dish that calls for saffron).

Tosfos explains: therefore, if you know what you'll make, you'll need to grind it abnormally according to the first reason and not according to the second reason. If this spice doesn't lose potency, you don't need a to grind abnormally according to the first reason, but you do need a change according to the second reason.

The Ri Paskins to be stringent by both cases. Although we regularly are lenient by Safeik rabbinical Issurim, but here, each side has a stringency and a leniency (so you can't follow one side

to be lenient, and there is no reason to pick one leniency over the other) so you must be stringent.

However, you may crush garlic on Yom Tov, even if you know Erev Yom Tov that you'll need it. After all, if left out, it becomes ruined (so you couldn't crush it earlier). Also, the Gemara in Nida says, if it was left over night, a bad spirit rests on them (therefore, you couldn't crush it the day before).

However, Tosfos counters that this P'sak is moot, since we anyhow Paskin like Shmuel (brought later) that you may crush everything normally, besides salt that you need to crush at an angle to make a slight change, like the Braisa's opinion. Rif also Paskins like this, since the Amoraim seem to involve themselves with this Braisa, we must Paskin like it, even though our Mishna argues. R' Yehuda Goan also Paskin this way and so is our custom, based on the P'sak of many great people. However, it's forbidden to grind it in a peppermill since it looks like a weekday activity, like it says in the second Perek. However, you can grind it regularly with a stone pestle. Even according to the first opinion of our Tosfos, who hold that we must take the stringent side in the above argument, they'll agree you can grind pepper regularly. After all, you're not sure whether you'll need pepper for what you'll cook, and, if ground early, it will lose its potency. After all, (it must be permitted according to both reasons), since the Gemara doesn't count peppers as the difference between the two reasons. However, how we end up permitting crushing regularly, it's permitted by all spices, even those you knew on Erev Yom Tov you'll need, and even if it won't lose potency. However, anyone who's stringent and crush these Erev Yom Tov will receive a blessing from Hashem.

Shmuel permitted crushing everything regularly. The Gemara asks: but don't you need to crush salt abnormally? The Gemara answers: he holds like the following Braisa: R' Meir says; Beis Shammai and Beis Hillel don't argue regarding crushing spices, that it's permitted regularly, and you're even allowed to crush salt with it. They only argue about grinding salt by itself. Beis Shammai only permits it with a wooden spoon and a jug and only enough to salt roasting meat. Beis Hillel allows grinding with anything. The Gemara asks: with anything (even with Muktzah)? The Gemara answers: we meant "for anything" even to cook the meat (that needs more salt than roasting).

Tosfos explains the question: is it permitted to crush with anything, even Muktzah items? Could it be permitted to crush with certain weaving utensils (which is Muktzah because you don't want them to become ruined, so you don't use it for any other tasks), that even R' Shimon agrees it's Muktzah. So, the Gemara explains: we only mean you can grind for any use, even for cooking in a pot.

Tosfos asks: (still, what's the proof that you may grind normally? After all, Beis Hillel only allows grinding salt for any purpose), but perhaps he still requires to grind abnormally (like Beis Shammai).

Tosfos answers like Rashi's explanation: the Gemara always explains "they don't argue" to be similar to how they do argue. So, just as everyone allows grinding spices and salt together normally, so too is Beis Hillel's opinion by grinding salt by itself, that it's permitted to crush without changing at all.

Still, R' Acha Badela told his son to angle the pestle when he crushes salt. (Although he Paskins like Shmuel, he still requires a slight change.) R' Sheishes heard crushing in his town. He said that he's sure that this was not happening in his household, since he taught them better. The Gemara asks: perhaps they did it by angling the pestle? The Gemara answers: it was a very clear sound, (which wouldn't happen if he angled the crushing). The Gemara asks: perhaps he was crushing spices, (which is permitted without angling)? The Gemara answers: then it would have a more bark-like sound.

New Sugya

The Braisa says: you may not crush wheat into four bits, and you may not use a mortar. The Gemara asks: doesn't these two statements (contradict each other)?

Tosfos explains the question: the two statement contradict each other. Originally it said not to crush it in four bits. This implies that we permit crushing it into two or three pieces, since it's not much of a bother. Then it says not to use a mortar at all, (implying even to make them into bigger pieces).

The Gemara answers: the Braisa means; what's the reason we don't allow you to crush them into four pieces, since you're not allowed to use a mortar at all. The Gemara asks: if so, it should have only said not to use a mortar (So, why say the statement of breaking it into four pieces at all?) The Gemara answers: if it would have only said don't use a mortar, I would have said that's only a large mortar, but you're allowed to use a small mortar, so we say you can't break it into pieces to hint that you can't even crush in a small mortar. The Gemara asks: we have a Braisa that says it's only forbidden to crush in a large mortar and not in a small mortar. Abaya answers: that our original Braisa only forbids in a large mortar.

Tosfos explains: therefore, that Braisa tells us two things. You can't crush wheat into four bits even in a small mortar, and you can't crush them into any amount in a large mortar. However, you may crush them in a small mortar if it's not as crushed as into four pieces, since the small mortar is usually only used to crush spices, therefore, crushing grain in there is crushing abnormally, so we'll permit it.

Daf 14b

Rava answers the contradiction between the Braisos whether you can use a small mortar: The Braisa that disallows small mortars refers to Eretz Yisrael, and the Braisa that allows it refers to Bavel.

Tosfos explains like Rashi: really the first Braisa gives the reason why crushing into four pieces is forbidden, since it's forbidden to use a mortar at all even if it's a small one. It refers to Eretz Yisrael where they have many slaves who generally take these Halachos lightly, (and will grind in a big mortar and claim they only ground in a smaller mortar, so they needed to make it totally forbidden).

R' Pappi visited Mar Shmuel's house. They served him cereal (wheat kernels broken in three) and he refused them (because he suspected it was made in a forbidden manner). The Gemara asks: (why the suspicion?) Perhaps they made it in small mortars. The Gemara answers: it was too finely ground to be

done in a small mortar. The Gemara asks: perhaps they ground it yesterday? The Gemara answers: it was too shiny, so it's obvious they ground it that day. Alternatively, Mar Shmuel's house was infested with slaves who didn't take these Halachos seriously.

New Sugya

When you separate beans (from impurities on Yom Tov), Beis Shammai says you must take the food from the impurities and eat it. Beis Hillel says that you may separate as you do regularly, in your lap, with a funnel or with a large plate, but not with a tablet or sifter or sieve. R' Gamliel allows one to wash them or (put them in a bucket with water) and the impurities will float to the top.

Tosfos observes: since Beis Shammai permits removing the food from the impurities, it's not separating (but just part of eating).

Tosfos asks: the Gemara in Shabbos defines separating as taking the food and leaving the impurities, (so it seems that taking the food is the paradigm case of separating).

Tosfos answers: over there it's saying that you throw away the impurities and keep the food for yourself. However, the manner of separating is removing the impurities and leaving the food.

Alternatively, over there, it refers to a case where there is more impurities than food, so it's definitely the way to separate by taking the (smaller amount of) food. However, our Gemara refers to a case where there are more food than impurities, so it's more of the way to separate by removing the impurities.

Tosfos is bothered by the following question: the coming Gemara rejects the case where Beis Hillel will agree to only take the food is when you have more impurities than food, and asks; is there someone who permits it? We explain the question to mean; does anyone allow to move it? (After all, the food is Batul to the impurities, and the whole mixture gets the status of being impurities which is Muktzah.) According to what we just said, that it's actual separating, we should have rather asked; how can you take the food from the impurities if you're transgressing the Melacha of separating?

Tosfos answers: it could have asked that, but had a better question that you shouldn't be able to move it at all, since the minority of food is Batul in the majority of impurities, and we should consider it as consisting completely of impurities.

Raban Gamliel says: they only argue if there is more food than impurities, but if there is more impurities than food, all agree that you must take out the food. The Gemara asks: is there anyone who allows when there are more impurities? (After all, since the mixture is mostly impurities, the minority of food is Batul to it, and the whole mixture is Muktzah.)

The Gemara answers: we refer to a case where the impurities are harder to remove (they're small pieces) but they're a minority of the mixture.

New Sugya

R' Elazar b. Tzadak said: the household of R' Gamliel was accustomed to bringing lentils in a pail and pour water over them until the impurities were on the top and the food where on the bottom. The Gemara asks: we have a Braisa that said the opposite, that the food was on top and the impurities were on the bottom. The Gemara answers: one refers to straw (that will float) and one refers to dirt (that would sink).

New Sugya

Beis Shammai says that you can only send portions of food (as a present) to your friends (that you know will be used today). Beis Hillel allows sending live or slaughtered animals (whether wild or domestic) and fowl, wine, oil and flour, but not grains (since they can't be ground today for use). R' Shimon allows sending grain (because he can cook them, or grind them in a mortar, as we said earlier).

The Braisa says; you can only send it if you don't send it with "a row" of people (since there is a big entourage, it's too public, and it looks like you're bringing it to market to sell). We learned: "a row" of people consists of at least three people. R' Ashi inquires: what happens if you send three people to send three different types of foods. (Do we view each type a food as its own sending, or since they travel together, it's too public of an act). This inquiry remains unanswered.

A Braisa says: R' Shimon permits sending wheat grain, since you can make a stew out of them. He permits sending barley grain, since he can use it as fodder. He permits sending lentils since he can make a lentil stew out of them.

New Sugya

You can send clothing on Yom Tov, even if it hasn't been sewn yet, and even if it's Shatnez, if it can be used on Yom Tov

However, you can't send a spiked sandal, or a shoe whose heel hadn't been sewn on. R' Yehuda prohibits sending if it's white, since you need a craftsman to dye it. The rule is: whatever can be worn on Yom Tov, you can send to your friend.

The Gemara asks: I understand why you can send sewn clothing, because you can wear it. I can even understand why you can send unsewn clothing, since you can cover yourself with it. However, what can you do with clothing of Shatnez?

If you want to say you can fold it, and sit on top of it, this can't be. As the Braisa says, although the Torah only forbids putting it upon you, implying you can put it below you. However, the rabbis decreed not to sit on them, perhaps you might wrap a loose thread around your finger.

If you want to say you can put other clothing between you and the Shatnez, that also can't be. As Rabbi quoted the holy congregation of Yerushalayim, this prohibition applies even if there are ten spreads between you and the Shatnez.

The Gemara answers: rather, it can be used as a curtain. The Gemara rejects this. After all, we

learned: the reason curtains are susceptible to receive Tumah, (and is not considered as one of the walls of your house), is because the waiter warms himself by wrapping himself in the curtain. (Therefore, you can't have it from Shatnez, because the waiter might warm himself in it).

Tosfos asks: we find that the Peroches of the Mishkan (the curtain separating the Heichal from the Kodesh Hakedoshim) is susceptible to Tumah. As the Gemara in Chulin says that it took three hundred Kohanim to Toivel it. (However, according to this, why should it be susceptible to Tumah?) After all, (since no one could warm themselves in it) our reason wouldn't be applicable to the Peroches.

Tosfos answers: the Peroches is different than other curtains, since it needs to bend over horizontally and cover over the Aron Hakodesh. Therefore, it acts as a tent, so it's susceptible to Tumas Ohel of corpses.

Tosfos further asks: even so, we see in Mesechta Sh'kalim that it can receive Tumah from a V'lad Hatumah (a secondary Tumah, who received its Tumah from a primary Tumah), which we must say is liquid that comes from a Zav or Zava, or else it wouldn't make a utensil Tamai. (However, according to our above answer, the Peroches should only become Tamai by hovering over a corpse.)

Tosfos answers: once it has a status of an Ohel and is susceptible to Tumah of corpses, we consider it as a complete utensil which is susceptible to all Tumah.

Alternatively, R' Shmuel M'abrei answers: we consider it a utensil, since, when they traveled, they wrapped utensils in it and carried them.

The Bahag (trying to avoid the question) has another text "why did they say a curtain (that contains Shatnez) is forbidden? Which the Gemara answers: because the waiter warms himself in it.

However, Tosfos argues. After all, we never find a Mishna or Braisa that explicitly says that it's forbidden to put Shatnez up as a curtain, (*Maharsha, and therefore, it's not applicable to say "why did they say"*). However, (it fits well to our text that reads "how do we know it's susceptible to Tumah"), since we have a Mishna that says; a sheet that was transformed into a curtain, it loses its status of being Tamai for the Tumah of Medris (since it no longer designated to sit on), however, it's still Tamai for touching a Medris. (So, we see in a Mishna that it's susceptible to Tumah.)