



OVERVIEW of the Daf

- 1) **MISHNAH:** Beis Shammai and Beis Hillel dispute how spices and salt should be ground on Yom Tov.
- 2) **The distinction between spices and salt**
R' Huna and R' Chisda offer different explanations as to why there is a difference between the way spice and salt are ground.
Two differences between their approaches are identified.
- 3) **Crushing salt**
R' Yehudah in the name of Shmuel rules that all spices, even salt, may be crushed in their usual manner.
This ruling is challenged from our Mishnah where all opinions agree that crushing salt requires a deviation.
The Gemara answers that Shmuel follows R' Meir's understanding of the dispute which is different than our Mishnah.
R' Acha Bardela instructed his son to crush salt with the mortar leaning.
An incident involving crushing salt and R' Sheishes is recorded.
- 4) **Crushing wheat kernels**
A Baraisa records contradictory rulings concerning the permissibility to crush wheat kernels on Yom Tov.
One attempt to explain the Baraisa fails.
Abaye and Rava offer different acceptable explanations for the Mishnah.
The Gemara records a related incident of one who refrained from eating crushed wheat when he was suspicious that it was crushed on Yom Tov.
- 5) **MISHNAH:** Three opinions regarding the permissible way to be borer on Yom Tov are recorded.
- 6) **Clarifying the Mishnah**
R' Gamliel, in a Baraisa, explains further details regarding Beis Hillel's position.
A Baraisa explains the process of borer that is done by rinsing and skimming beans.

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Today's Daf Digest is dedicated by
By Mr. and Mrs. Daveed Rine
In memory of their father
הרב אברהם אליהו בן הרב אהרן משה, ע"ה

Today's Daf Digest is dedicated by
Rabbi and Mrs. Shmuel Kurtz
In memory of their mother
מרת זיסל בת ר' חיים נחמן, ע"ה

Distinctive INSIGHT

Grinding salt on Yom Tov

דתניא אמר רבי מאיר לא נחלקו בית שמאי ובית הלל על הנדוכין שנדוכין כדרך, ומלח עמהן. לא נחלקו אלא לדוכה בפני עצמה

The Mishnah reported that both Beis Hillel and Beis Shammai agree that grinding salt may only be done on Yom Tov if it is done with a שינוי—in an unusual manner. Yet Rabbi Yehuda in the name of Shmuel teaches that salt may be ground on Yom Tov in its normal manner. The Gemara resolves the opinion of Shmuel by pointing out that he explains the dispute of Beis Hillel and Beis Shammai according to the way Rabbi Meir understood it in a Baraisa. There, Rabbi Meir states that Beis Hillel allows spices to be ground normally, and salt may also be ground “together with them.” Furthermore, Beis Hillel also allows salt to be ground by itself, whether for roasting or for cooking.

The halacha follows the opinion of Beis Hillel as presented in the Mishnah, and salt may only be ground on Yom Tov if it is done with a שינוי. However, we recognize the comment of Rabbi Meir which allows normal crushing of salt as long as it is done together with some other spice. The term “ומלח עמהן—salt together with them” is discussed by the commentaries. Maharshal explains that this does not mean that the crushing must have the salt and spice blended together. Rather, the grinding process must take place one after the other. As long as we do not set up the process just for the salt alone, we can grind the spice first by itself, and then grind the salt immediately afterwards, by itself. Ramban (in מלחמות) explains that permission is granted for salt and spice because in this manner the crushing is not done for salt alone. Ramban clearly holds that the salt may only be ground normally on Yom Tov if it is blended with the spice in the same bowl. Mishnah Berura (504:#6) rules according to Ramban, and he explains that this is the only manner in which the שינוי is apparent. For example, if the bowl would be tipped while grinding, this is not an adequate שינוי, for the salt is well ground even so. ■

REVIEW and Remember

1. What are the two reasons that a deviation is required when crushing salt?

2. How did R' Sheishes know that the crushing of salt that he heard did not emanate from his home?

3. According to the Gemara's conclusion, how should one be borer on Yom Tov?

4. Why is it prohibited to sit on a shaatnez cloth?

HALACHAH Highlight

Grating potatoes on Yom Tov

ובית הלל אומרים תבלין נדוכין כדרך במדוך של אבן והמלח במדוך של עץ

And Beis Hillel says that spices can be ground in their usual fashion, in a stone pestle, and salt [is ground] in a wooden pestle.

Shulchan Aruch¹ writes that spices that would lose their flavor if ground before Yom Tov may be ground on Yom Tov in their normal fashion. Spices that do not lose their flavor, e.g. salt, should be ground with some slight deviation. For example, nuts (which do not lose flavor if they are ground in advance) should be ground onto a plate or napkin rather than into a bowl. Rema adds that custom dictates that even spices that lose their flavor if ground before Yom Tov should be ground with a deviation. Mishnah Berurah³ adds that the custom mentioned by Rema applies only to those spices that do not lose their taste entirely if ground the day before, but those spices that would lose their entire taste are not subject to the stringent custom noted by Rema and may be ground on Yom Tov without any deviation.

There is a disagreement amongst Poskim whether one is required to use a deviation when grinding potatoes on Yom Tov. The Eishel Avrohom Butchach⁴ is cited as writing that although in his household they do not grind items that only lose a little taste, nonetheless, it is permitted to grind potatoes, even without a deviation, on Yom Tov. The Shemiras Shabbos K'Hilchasah⁵ also writes that it is permitted to grind potatoes on Yom Tov. On the other hand, Rav Nosson Gestetner⁶, the author of Teshuvos L'Horos Nosson, notes that some women have the custom to re-

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The Gemara explains that, depending on the impurity, some-times the impurity would float to the top and other times they would sink to the bottom.

7) **MISHNAH:** Three opinions are recorded regarding what type of food gifts may be sent on Yom Tov.

8) Clarifying the Mishnah

R' Yechezkel cited a Baraisa which taught that according to Beis Hillel the gifts may not be sent in a large group.

A Baraisa defines a large group, although R' Ashi notes that part of the Baraisa is unclear.

A Baraisa explains why R' Shimon says grain may be sent as a gift.

9) **MISHNAH:** The Baraisa discusses the permissibility of sending non-food gifts on Yom Tov.

10) Sending shaatnez garments

The Gemara challenges why it is permitted to send shaatnez garments on Yom Tov and presents some answers that are insufficient ■

frain from using a grinder under any circumstances. However, according to the letter of the law it is certainly permitted to grind potatoes if one employs a deviation. ■

1. שו"ע או"ח סי' תק"ד סע' א'
2. רמ"א שם
3. מ"ב שם ס"ק י"א וע"ע בשעה"צ שם ס"ק י"ח
4. אשל אברהם בוטשאטש סי' תצ"ה ומובא בס' מנחת יוט סי' צ"ח ס"ק י"ח
5. שמירת שבת כהלכתה פ"ז סע' ב'
6. שו"ת להורות נתן ח"ג סע' כ"ז וע"ע שו"ת אז נדברו ח"ח סע' נ"ד ■

STORIES Off the Daf

The Esrog and the fish

ב"ה אומרים משלחין בהמה חיה ועוף

Beis Shamai holds that only food that is ready to eat can be sent as a gift on Yom Tov, but Beis Hillel holds that one may even send live animals or anything else that can be used on Yom Tov.

One year in the Tsanz district, no proper esrogim were to be found. Two followers of the Divrei Chaim, zt"l, decided to do their utmost to ensure that their Rebbe would have a mehudar esrog. After a long and difficult journey, they finally located a merchant willing to sell a spectacular esrog, but he named an astronomical sum. Grateful to have found him at all, they parted with the money willingly and

headed for home well pleased with their find.

On the way, they remembered that there was also a shortage of fish in the district. The thought of their Rebbe being without fish for that Shabbos, the first day of Sukkos, was unbearable. So they decided to procure a fish fit for a king, no matter what. After much searching, they finally found someone with a fish that fit the bill. But the Jewish owner of the fishpond adamantly refused to part with his precious commodity even when offered a handsome sum.

The stymied Chassidim decided to offer the esrog for the fish.

"It's a deal!" the man exclaimed.

On the way home, they reconsidered. Maybe the Rebbe would be angry because arba minim is an opportunity that only comes once a year? It wasn't as if the Reb-

be lacked for food on his table.

By the time they reached Tsanz, they were completely confused. Because of their decision, the Rebbe would be forced to use a regular esrog for the first time in his life! Embarrassed, they left the fish in the Rebbe's kitchen and ran off.

During the tisch, the Rebbe announced, "I have Chassidim who are real scholars. They know that since the first day of Sukkos falls out on Shabbos, arba minim will be d'Rabbonon on Sunday, but oneg Shabbos is d'Oraisa right now."

When the two friends heard this, they felt vindicated. And they were overjoyed to see the man with whom they had bartered for the fish hand the esrog to the Rebbe too! Their efforts had given the Rebbe the gift of both mitzvos l'mehadrin! ■

