

# מסכת ביצה דף יד

# DAF YOMI<sup>4</sup> KIDS

## Inside the Daf

The Torah says we may not wear clothes made from a blend of wool and linen. These clothes are called "שַׁעֲטָנִי."

Not only is wearing שַׁעֲטָנִי clothing not allowed, but even wrapping yourself in שַׁעֲטָנִי clothing is prohibited. The גַּמְרָא frowns upon attendants who used to wrap themselves in curtains made of שַׁעֲטָנִי.

The Sages teach that even sitting on top of שַׁעֲטָנִי clothing is not allowed. This is because we are afraid of a שַׁעֲטָנִי thread wrapping around the sitter causing him to "wear" שַׁעֲטָנִי. In fact, the holy community of Jerusalem taught that even if there are ten mattresses between you and the שַׁעֲטָנִי clothing, you may not sit upon them.

With all of this in mind, it is difficult to understand why the מְשֻׁנָּה allows sending garments on יום טוב (Festival) even if they are made from שַׁעֲטָנִי. If they are made from this forbidden material, what possible use could they have for the Festival? The גַּמְרָא explains that the מְשֻׁנָּה is allowing one to send hard garments made of שַׁעֲטָנִי. One is allowed to sit on such material since there is no fear a thread will wrap around the sitter.

Another מְשֻׁנָּה teaches that food gifts may be given on יום טוב. A בְּרִיתָא quotes רַב יְחִיאֵל as saying one may not send a gift with a delegation of three or more people because it looks like they are taking it to the market to sell, an activity not allowed on יום טוב.

### A מְדוּת Moment

Rabbi Maven didn't understand. Menachem was such a promising student. Bright. Respectful. But he just didn't seem to be doing his Torah homework or studying for his tests. He decided to bring this up with his student.

"I *know* I should be doing my Torah homework and studying for my tests," said Menachem, "but whenever I have to I tell myself I'm too tired now and I'll do it later! But then I never get around to doing it..."

"Well, Menachem," said his teacher, "maybe there's one thing you aren't trying. Today's גַּמְרָא says that to 'crush' salt on a Festival you must 'tilt' the mortar on its side. The word the גַּמְרָא uses for 'tilt' is the same as the word for 'prayer.' This can mean if you want to 'crush' and pulverise the evil inclination, you must 'pray' to Hashem to defeat it!"

"So I should pray that the evil inclination leaves me alone?"

"Yes," said Rabbi Maven. "In fact we do this every morning when we pray, 'may the evil inclination not rule over us.'"

(מסכת ביצה דף יד)



# Salt & Spices



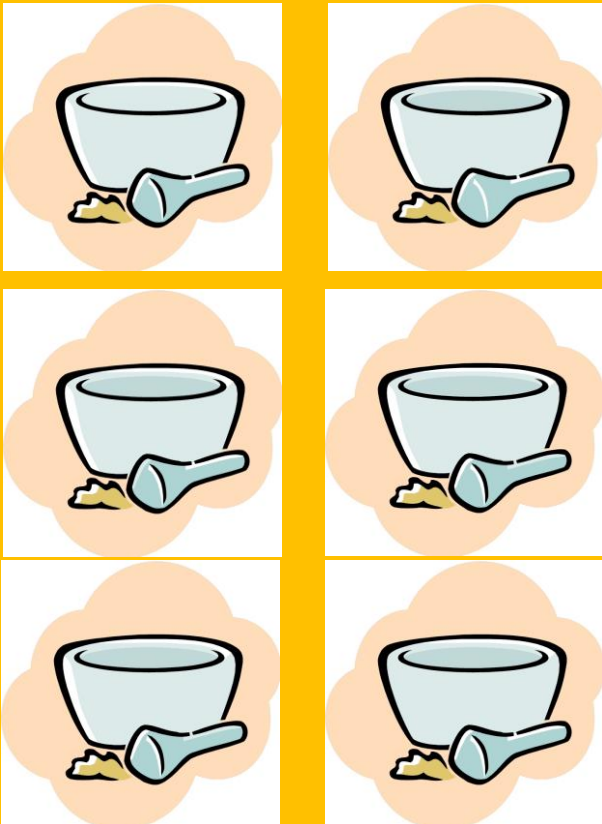
Actions done to prepare food are usually allowed on יום טוב (Festival). But our משנה teaches that when grinding salt on יום טוב, one must grind it in a different way from a regular weekday. בית שמאי say one must grind it with an earthenware jar, or a wooden ladle while בית הלל say the salt must be ground using a wooden pestle (salt is usually ground in a stone pestle).

Why do בית הלל and בית שמאי say salt must be ground up in a different way on יום טוב? Isn't food preparation allowed on Festivals?

רב הונא and רב חסדא argue about the reason. One explains that since salt is almost always needed for cooking, it should have been ground before the Festival began. The other opinion explains that since salt can keep its flavor over יום טוב if it is ground before the Festival, it should have been grounded before יום טוב began.

## Games

Which two mortars and pestles are the same?



### Did You Know...

When the Talmudic sage, רב ששת heard the sound of grinding on יום טוב, he knew that salt, not spices, were being ground because salt makes a "barking" sound when it is ground and spices do not.

WORD OF THE DAY:

טִיסָנִי

"WHEAT KERNELS SPLIT INTO FOUR"

### Review Questions – ביצה דף י"ד

1. What is טעטן?

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2. What must be ground in a different way on a Festival?

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3. How did רב ששת know that salt was being ground and not spices?

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